The Potential Influence of International Student-teaching Practicums in the Preparation of Preservice Teachers

by

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Abstract

Recent trends in immigration in Manitoba and across Canada mean increasing classroom cultural diversity in all levels of the education system. In response to these trends, faculties of Education have tried a variety of ways to better prepare preservice teachers for this increasing classroom cultural diversity. An opportunity provided for preservice teachers in many teacher preparation programs is the chance to participate in international student-teaching practicums. This qualitative case study research explored the potential influence of the Elmwood international student-teaching practicum located in South-east Asia. The results shed light on the influence that personal dispositions have in the overall experiences and perceptions of the practicum participants. The study revealed that international student-teaching practicums provided a variety of potentially challenging and valuable experiences. The study concludes with the claim that critically oriented parallel programming and supervision is necessary in the attempt to ensure that these experiences result in positive personal and professional identity development in those involved.

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Chapter One - Introduction

Introduction

Due to Manitoba government initiatives the number of immigrants "attracted to the province" is expected to double in the near future (Manitoba Education and Training [MET], 2006, p. 5). Further, 2001 statistics demonstrate the cohort showing the largest diversity was those "entering or soon entering [the] schools" (MET, 2006, p. 9). Therefore, it is this cohort, combined with the influx of school aged immigrant students which now populate many of the classrooms around this province. This trend toward higher levels of diversity is not unique to Manitoba, as governments, companies, and institutions in Western-Canada, North America, and many other places in the world are being challenged to respond accordingly.

In 1992 a Canadian Government initiative resulted in a document entitled *Inventing Our Future –An Action Plan for Canadian Prosperity* which highlighted, among other things, a need to address issues relating to diversity and equity in Canadian education and society more broadly. A summative passage of the document reads

> In this land of opportunity . . . many Canadians have been and continue to be blocked from achieving their full potential because of gender, race or economic circumstance. Our future prosperity depends on our people and on our ability and willingness to draw upon the creative talents of all Canadians. This means becoming an inclusive society, where everyone has a chance to participate fully and to contribute to the best of his or her ability. . . . Our companies and institutions will suffer if they do not attract and retain [women, immigrants and visible minorities] . . . (p. 53)

Included in the document were specific recommendations for changes in the Canadian education system. A few examples of these recommendations are as follows:

> Address a variety of issues including: effective teaching and learning strategies to facilitate the integration of immigrants (p. 49)

Ensure teachers and other learning professionals are properly prepared at all time for continuous change in the Canadian learning environment (p. 48)

Focus on how best to achieve desired education outcomes and success for all learners (p. 49)

Expand interest in and access to:

- International exchanges of students, teachers, and scholars
- Develop stronger international linkages in the field of education (p. 50)

In Western-Canada these challenges, perhaps stemming from this national initiative, manifested themselves in a variety of changes to educational policy, curriculum documents, and faculties of education over the past two decades.

For example, in1994, in attempts to clarify the vision for educational reform, a series of documents under the title of *Renewing Education: New Directions* were released, including, (1) *A Blueprint for Action* (1994), (2) *The Action Plan* (1995a), and (3) *Foundation for Excellence* (1995b). The first and second documents, *A Blue Print for Action*(1994), and *The Action Plan* (1995) include broad goal statements such as "[develop] an understanding of, and appreciation for, our society's diverse population" (MET, 1994, p. 10) but fail to clearly articulate what this might look like, and how it might positively influence diverse classrooms. However, in 1995's *A Foundation for Excellence*, the term *equity* makes its appearance and seemingly sets the stage for future Manitoba policy and curriculum documents to have a more critical nature in their approach to diversity in education.

Consultations between school divisions, partner organizations, teachers, and community groups in the early 2000's resulted in the 2006 policy document, *Belonging, Learning, and Growing: Kindergarten to Grade 12 Action Plan for Ethnocultural Equity* (hereinafter referred to as *Belonging)*. The *Belonging* document sees itself as the result of the provinces "long-term

commitment to addressing the issues of diversity and equity" (MET, 2006, p. 3). Broad in scope

and critical in nature, it clearly articulates the principles and goals that guided the process of its

creation. It also clearly defines the working definition of the concepts of diversity and equity in

ways that *New Directions* series failed to. These are as follows:

> Diversity – encompasses all the ways in which human beings are both similar
> and different. It means understanding and accepting the uniqueness of all
> individuals as well as respecting their differences. It is ultimately about
> acceptance and respect for difference. (p. 12)

> Equity- is a concept that flows directly from our concern for equality and social
> justice in a democratic society. Educational equity refers most broadly to a
> condition of fairness with respect to educational opportunities, access, and
> outcomes for all people. Departmental initiatives towards equity are intended to
> remove barriers to equality by identifying and eliminating discriminatory
> practices. (p. 12)

Unfortunately, the clear critical vision of the *Belonging* document seems to be absent

from many of the Manitoba Curriculum Framework of Outcomes as well as the Foundation for

Implementation documents. For example, when addressing multicultural issues and *human*

diversity they seem to focus on learning *about* cultural differences instead of learning *with* other

cultures (Dei & Karumanchery, 2001; Castagno & Brayboy, 2008). This is clearly demonstrated

on the provincial curriculum website where, under the *Elements Integrated into the Curriculum*

section, the response to *Human Diversity* reads as follows:

> Manitoba is a rich mosaic of people with a diversity of cultures, languages,
> religions, and other characteristics. These aspects of human diversity should be
> recognized, accepted, and celebrated to create learning environments that
>
> - o Prepare all students for full participation in society
> - o Provide students with opportunities for cultural and linguistic
>   development
> - o Encourage intercultural understanding and harmony

Although an in-depth evaluation of worldwide curriculum and policy changes is far

beyond the scope of this thesis, much of the literature consulted (eg. King, 1991; Zeichner &

Melnick, 1995) suggests Manitoba's curriculum is, and has not been, unique in its "human

relations" (Sleeter & Grant, 1986) or "celebratory" approach to multicultural education. King

(1991), over thirty years ago, effectively explained the difficulty in successfully achieving

critical outcomes with this approach:

> The new watchwords in education, 'celebrating diversity,' imply the
> democratic ethic that all students, regardless of their sociocultural backgrounds,
> should be educated equitably. What this means in practice, particularly for
> teachers with little personal experience of diversity and limited understanding
> of inequity, is problematic (p. 133).

Therefore, if what is desired is an equitable educational environment, faculties of

education bear the responsibility to prepare preservice teachers capable implementing a

"multicultural education in a sociopolitical context [which] is much richer and more complex

than simple lessons on getting along or units on ethnic festivals" (Nieto & Bode, 2008, p. 67). In

other words, they need to be capable of adding a critical slant to the "un-critical" multicultural

components commonly found in both policy and curriculum documents. In a Canadian context,

such as in response to the *Belonging* document, teachers will need to integrate the critical vision

outlined in policy documents with the content specific curricular framework and outcomes.

Sleeter and Grant (1986) would define this critical approach as "education that is *Multicultural

and Social Reconstructivist* [in that] it prepares students to challenge social structural inequality

and to promote cultural diversity" (p. 422 – italics added). As demonstrated above, the term

"multicultural education" is a loaded term and has been understood and applied in many different

ways and may be underpinned by any number of differing political or educational philosophies.

For the purposes of this thesis, unless otherwise noted, the term *multicultural education* was used

as defined by Nieto and Bode (2008) who define "the seven basic characteristics of multicultural education . . . as follows:

1. Multicultural education is antiracist education.
2. Multicultural education is basic education.
3. Multicultural education is important for all students.
4. Multicultural education is pervasive.
5. Multicultural education is education for social justice.
6. Multicultural education is a process.
7. Multicultural education is critical pedagogy. (p. 68)

Teacher preparation programs across North America and the world have responded to this situation in a variety of ways with differing levels of success. Some teacher education programs have responded with an add-on or piecemeal approach by simply adding a course or two dealing with issues of multicultural education (Nieto & Bode, 2008; McDonald, 2005, Ladson-Billings; 1995, 1999; Villegas & Lucus, 2002a). Although not to dismiss the value of the content covered in these courses, there is considerable concern as to the overall potential influence of this approach, especially when themes in the rest of the program are not consistent with the themes covered in the course (Brown, 2004; Garmon, 2004; Sleeter, 1995).

Others teacher preparation programs have strived to "infuse" issues relating to multicultural education into all aspects of their program. Typical of these programs that made the commitment to widespread structural changes is a decidedly critical approach that strives to create awareness in teachers of the power structures in society and political nature of schooling and education (Nieto, 2000, Sleeter, 1995, Zeichner, 1994; Zeichner & Melnick, 1995). Along with "infusing" critical themes regarding diversity across all coursework, many of these programs provide experiential opportunities for preservice teachers to both experience diverse environments as well as challenge them to apply and practice that which has been discussed in coursework. Spalding, Wang, and Lin (2009) support this direction, as "experiential learning,

even of limited duration, appears to be a promising approach in facilitating enduring change in educators' beliefs and actions" (p. 116).

Teacher preparation programs around the world have created a wide variety of these types of practical and experiential opportunities, a few of which are generally described below. Solomon (2010) outlines a cross-race dyad partnership program where a racial minority and a dominant group preservice teacher are paired "based on the rationale that such collaboration would enrich the pedagogical process with different perspectives, traditions, resources, and experiences from which teacher candidates, associate teachers, and students would benefit (p. 953). Recchia, Beck, Esposito, and Tarrant (2009) discuss how diverse field placements can be "designed to expand students' thinking about teachers' roles in providing quality learning experiences" (p. 106). And Seidl (2007) explores the potential of how cross-cultural partnerships with other community based institutions can help "develop bicultural competency and personalize cultural and political knowledge in an effort to develop culturally relevant pedagogies" (p. 168). Finally, along a similar vein, Boyle-Baise and Sleeter (1998) and Wade (2000) examine the tremendous benefit in combining community-based service learning with multicultural education.

Recently, there are a growing number of examples of teacher preparation programs that are turning toward international student teaching practicums as a potential valuable educational tool for preservice teachers (Stachowski & Mahan, 1998; Pence & MacGillivray, 2008; Wiggins, Follo, & Eberly, 2007; Cushner & Mahon, 2002). Several Canadian universities, including the University of Prince Edward Island, the Ontario Institute for Studies in Education of the University of Toronto, the University of Manitoba, the University of Brandon, Simon Fraser

University, and the University of Winnipeg, to name a few, have implemented some form of an international student teaching practicum in their teacher preparation programs.

One of the most extensive programs is the *Specialization in International Program* at the University of Prince Edward Island. It has arranged six-week practicum experiences for students in more than 25 different countries in five different continents. As part of the program students are required to complete four university courses dealing with a variety of topics in multicultural education. The coursework and practicum work together with the aim to "develop students' sensitivity to cultural diversity and to increase their understanding of global issues, so that their teaching is infused with a global perspective and they are better prepared to teach in other countries or in diverse cultural settings" (retrieved from http://education.upei.ca/spec_inter on October 18, 2011)

The *Belonging* document understands the importance of teacher training and advocates that "teacher education . . . must address student diversity in meaningful ways and provide more intensive and effective learning opportunities" (MET, 2007, p. 1). Perhaps it is no coincidence that there are continually growing numbers of international student-teaching practicums, service-learning, and other cross-cultural opportunities being offered by Canadian faculties of education.

The relatively rapid rise of these types of programs has resulted in a gap in the research (Recchia, Beck, Esposito, & Tarrant, 2009) and this holds especially true from the perspective of a Canadian teacher education context. Certain questions arise, including: Are the formation and implementation of these international practicum opportunities an effective response by teacher education programs to the changing educational landscape? What are the ultimate goals of international student teaching practicums from the perspective of the teacher preparation

programs? Do these goals vary between institutions offering international student teaching practicums? Are those goals congruent with the reasons why preservice teachers are interested in participating in the practicums? How do the participant personalities and prior dispositions affect realization of the practicum goals? Do the experiences of the practicum influence preservice teachers' personal and professional identity development?

The thesis described below took a critical look at these questions as they focused on the role that international student teaching practicums have in the preparation of preservice teachers. More specifically, the three-month international student-teaching practicum hosted at Elmwood School in South-east Asia was treated as a bounded case to study (Stake, 1995). Interviews with the ISTP supervisor and an administrator close to the ISTP resulted in a description of the guiding principles and intended goals of the program.

The theoretical framework of this thesis drew heavily on the following ideas and scholars:

1) Garmon's (2004) research on the dispositional and experiential factors necessary for effective cross cultural education were used as a theoretical framework from which to structure interviews with past practicum participants, which aimed to uncover the personality and prior dispositions toward cultural diversity as well as shed light on the experiences and perceptions of those who have taken part in the ISTP.

2) The work of Bakhtin (1986) and Bruner (1990) provided the social constructivist foundation for a view of teacher identity change and development grounded in the importance of dialogue and discourse. There was also specific focus on how "disorientating dilemmas" (Mezirow, 1990) and critical reflection (Mezirow, 1991;

Schon, 1988, Zeichner, 1994) are important when exploring adult learning in the form of teacher identity development.

The intent of this research was to support the development of preservice teaching programs at Canadian faculties of education that adequately prepare teachers to implement a *culturally responsive pedagogy* (Gay, 2010, Ladson-Billings, 1995, Santoro, 2009) in culturally diverse classrooms across Canada. The following two components were explored:

1) Teacher preparation program coursework that provided both an exposure to critical theory which revealed the power imbalances in society and political nature of education (eg. Giroux, McLaren, Freire), and the necessary pedagogical skills and attitudes needed to effectively teach culturally diverse students (eg. Garmon, Gay, Ladson-Billings).

2) International field experiences that provided an opportunity for teacher identity development and transformation through cultural immersion, potential disorientating dilemmas (Mezirow, 1990), and personal and collaborative critical discourse and reflection (Zeichner, 1994, Schon, 1987).

This thesis focused on the international student-teaching practicum. The coursework was explored only as it directly applied to the preparation, support, and follow-up with participants of the international student-teaching practicum.

Garmon (2004) identified three dispositional factors, more specifically "openness to diversity, self-awareness/self-reflectiveness, and commitment to social justice" (p. 201) as well as three experiential factors, intercultural experiences, support group experiences, and educational experiences as influential in the effectiveness of changing the beliefs of preservice

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teachers regarding diversity. As I anticipated, this theoretical framework proved an effective tool in exploring the varying impact on participants of the ISTP for the following reason. During the process of writing *My Story*, I realized how my own attitudes and beliefs regarding diversity were shaped by the dispositions and life experiences outlined by Garmon (2004).

It was therefore my intent in the following section to reveal and discuss my story and how my own intercultural interactions, support groups, more specifically family and friends, and educational experiences led me to undertake research in this area. Throughout the discussion it was revealed how my personal journey of "becoming a teacher" (Danielwicz, 2001) was influenced by the constant negotiation of *authoritative* and *internally persuasive discourses* (Bakhtin, 1981) I have been exposed to, prior to, during, and after my formal teacher preparation. Specific focus remained on the how these experiences either fostered or revealed my dispositions toward openness, self-awareness/self-reflectiveness, and a commitment to social justice (Garmon, 2004).

My Story

Intercultural Experiences: Travel and Teaching Experiences

If Garmon (2004) defines an intercultural experience as "one in which there was opportunity for direct interaction with one or more individuals from a cultural group different than one's own" (p. 207), then I certainly got an early start with intercultural experiences. After a successful application to the province for permission to home school my brother and me for the 1990-91 school year, my parents purchased four around-the-world tickets and our family spent the next ten months exploring Europe, Singapore, Australia, New Zealand, and Fiji. At the age of ten I was somewhat limited in my ability to critically interact or evaluate the political, social, or

economic systems in countries we visited, but, even so, the experiences opened my eyes to the possibility of different ways of doing things. For example, I specifically remember being baffled by the concept of siesta, or simply when a business would close for a few hours in the afternoon so workers could rest and escape the midday heat. As most of the businesses were not open any longer into the evening than their North American equivalents I remember thinking it was odd that business owners would forfeit the possible profits that would be earned by staying open. I remember my father saying something along the lines of, "I guess in this culture they value rest and relaxation more than money." Of course, the entire situation and explanation described above is a grossly over-simplistic evaluation of the concept of siesta. However, it serves as an effective example of a how an intercultural experience can act as a "disorientating dilemma" (Mezirow, 1990) challenging a ten-year-old to identify, make sense, and ultimately respect cultures different than his own.

My experience on the family trip in 1990-91 fostered a love of travel that led me to pursue other future travel and intercultural opportunities. Between 1990 and 2004 I had the opportunity to travel several more times to Europe and South America as a tourist, volunteer, and a student athlete. Although most of these experiences were *with other Eurocentric colonial cultures,* I would argue that all the experiences provided a foundation upon which my later intercultural experiences would challenge me to learn about my relation to other cultures (Zeichner & Melnick, 1995; Castagno & Brayboy, 2008; Desrochers, 2006).

The fall of 2004 provided an important opportunity in my intercultural development. Shortly after graduating from the Faculty of Education, I combined my love of travel with my recently acquired Education degree and moved overseas to teach at Elmwood School, a

provincially affiliated school, in a large city in South-east Asia. My experiences in South-east Asia challenged me both personally and professionally in a variety of ways.

An initial major challenge of a pedagogical nature was that on a daily basis I was dealing with the relatively low level of conversational and academic English of the average Elmwood student. As a science teacher in a purely EAL environment, I was challenged to rely on current student-centered learning approaches such as demonstrations, laboratory activities, and discrepant events to motivate and foster conceptual understanding in my students. Also, as many of the textbooks we were using were of Eurocentric origins I was consistently challenged to adjust and adapt the information to provide a more culturally responsible position (Gay, 2000, 2010, Villegas & Lucas, 2002a, 2002b). This process resulted in a deeper understanding of local cultures and allowed for the formation of "interpersonal bridges" (Irvine, 1992) that acted as a conduit for teaching (Gay, 2000, 2002, 2009; Belgarde, M. J., Mitchel, R. D. & Arquero, A., 2002).

The school, although affiliated with a Canadian province, was run and administered by local Elmwood administrators and was therefore reflective of the attitudes and values of the local cultures. This provided a personal challenge as the local education system operates much like other South-east Asian bureaucratic organizations that are highly centralized with operational orders coming from the top and filtering down to the levels below (Hallinger & Kantamara, 2001). The assumed obedience to the bureaucratic structure far exceeded that of the Manitoba education system I had experienced before. These orders were essentially viewed like *authoritative discourse* (Bakhtin, 1981) and were rarely questioned by the Elmwood teachers. The by-product of this organizational arrangement was that to survive teachers had to be highly flexible as scheduling or policy changes came without warning with the expectation they would

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be adhered to immediately. Flexibility and a general attitude of openness became an extremely valuable trait for foreign teachers and those who did not naturally possess this trait, or were unable to learn, suffered extreme frustration. In my years teaching in South-east Asia I witnessed several teachers display a general negative disposition to working in the school and many others simply could not adjust and packed up and moved home. However, it was my openness, or "receptiveness to others' ideas or arguments, as well as receptiveness to diversity" that allowed me to thrive (Garmon, 2004, p. 204). This success was displayed as, within eight months of arrival, I was asked to begin working with the Elmwood administration to act as a liaison between the local Elmwood and foreign staff. This experience was monumental in my teacher identity development as it consistently challenged me to synthesize educational discourse from multiple cultural perspectives (Danielwicz, 2001).

Another insight I gained during my Elmwood administrative experience was that the Elmwood teachers, who were equally surprised by these sudden commands, seemed relatively unaffected or unfazed by last minute or unexpected changes. It seemed that the local Elmwood teachers viewed not only authority, but also submission, in a very different way than their foreign counterparts. Much of this difference in attitude became aware to me as my local language skills improved. This provided an avenue that opened the opportunity to understand aspects of the local culture. Two phrases in particular, *greng glua* and *greng jai*, helped shed light on the phenomena discussed above. Due to the fact that I took very little formal language training I gained an understanding about the concepts of *greng glua* and *greng jai* purely from the situational contexts in which I commonly heard them. It was not until performing research related to this thesis that I came across these following formally translated definitions:

Greng glua: The feeling of respect or fear often held by subordinate persons toward those in positions of authority and power

Greng jai: To be self-effacing, respectful, humble, and extremely considerate, as well as the wish to avoid embarrassing other people, intruding, or imposing upon them. (Hallinger & Kantamara, 2001, p. 408)

These definitions come extremely close to capturing the essence of the observed phenomena when watching the interaction between the Elmwood teachers and their administrative authorities. The process of learning the language while immersed in the local culture awoke in me, for the first time, the realization of how closely the two are intertwined (Delpit & Dowdy, 2002). More importantly, this initial understanding of this inseparable link between language and culture provided a key insight that, in combination with later experiences, would allow me to see how language plays a crucial role in the "culture of power" (Depit, 1988, p. 327).

Needless to say, the experiences and discourses I was exposed to when teaching and living in South-east Asia were monumental in both my personal identity development and my professional identity development of "becoming a teacher" (Danielwicz, 2001). On one hand they challenged me to become a better practitioner of current instructional practices while on the other hand they opened my eyes to a new culture and a realization that different cultures see the world in different ways.

Support Group Experiences– Family & Friends

Growing up in a small conservative Mennonite town in southern Manitoba, I was raised in a Christian, church-going family with my religious views acting as an *authoritative discourse* (Bakhtin, 1981) in my personal identity development. My parents, through volunteer work, contributions to charities, and overall attitude of service provided a positive foundation on which

my values would form as I matured. As a child I attended Sunday school and was encouraged to read and apply biblical principles in my life. The combination of reading biblical passages such as "love your neighbour as yourself" (Matthew 22:39, New International Version) and seeing the principles lived out in the lives of my parents instilled an appreciation and desire to live out principles consistent with social justice.

As I grew to graduate from high school and attend University and Bible College, I continued, through the negotiation of multiple discourses (Danielwicz, 2001), to form my own personal identity regarding issues of social justice and social consciousness, or at least an awareness and consciousness of social issues around me. I felt compassion for the poor, disagreed with racism, and hated the mega-malls and the urban sprawl that were replacing my ideals of a local economic and social community. I was frustrated at how my response and actions, such as giving spare change to pan-handlers or providing a ride to a less fortunate hitchhiker, however well intentioned, would do little to effect widespread change. It was at this time that I realized that I was missing a systemic understanding of how and why these social problems came to occur. I did not understand the cycle of poverty, systemic racism, or differing views regarding social or capitalistic ideologies. For most of that time I was a student, student athlete, or recent graduate who was interested in finishing course work, attending practice, or looking for work. I had little interest and time to branch out and study in other fields.

This all changed in the years following my graduation. My friends, at the same time I was teaching in South-east Asia, were focusing on studies, field placements, and professions in other fields such social work, political science, economics and business, and advertising. Upon returning home and subsequently re-connecting with friends I was suddenly exposed to an entirely new set of discourses. Through dialogue with these friends I began to learn from their

experiences about the inner workings and relationships between the economics, politics, and other parts of society.

It was during this time that I first began form a "critical knowledge of reality" (Freire, 1994, p. 30) where I began to see my social and racialized position in society (Aveling, 2006, Brown, 2004, Schick & St. Denis, 2003). A personal vignette from a reflective paper I later completed for a course in Cross Cultural Education serves to effectively illustrate this time of my life:

> In June of 2007, after moving home from teaching in South-east Asia, I moved in with my best friend John and his wife Erica. They had just purchased a duplex together with two other friends, Ted and Janet, on the 300 block of Toronto Street in the West End of downtown Winnipeg. I remember the first evening at the duplex on Toronto Street, eating and drinking with seven other friends shortly after the possession date. At that time, of the eight people there, four of us were currently unemployed or between jobs and did not have an income. As a group of four couples we collectively owned three houses and held twelve different university degrees in specializations such as theology, political science, marketing, social work, education, and natural medicine. None of us had the burden of a debt or mortgage that was unmanageable, and the people unemployed at that time had no concerns as to whether they would be able to find a good job in their field. As these details were pointed out by an observant friend we realized how different our lives were than most of our neighbours and I came to a realization of the "interrelatedness of knowledge, power, and the production of social difference" (Schick & St. Denis, 2003, p. 3). Considering a large part of our decision to move downtown was in an interest in social justice, we came to a collective realization that we were, in fact, perfect examples of the problem in the system: white privilege. I, along with John and Ted, would qualify as being the poster boys for the concept of white privilege. Having come from relatively stable and affluent families we have been provided every support and opportunity from our families, and by being white and male we have been given every advantage from the current societal structure.

The examples above certainly demonstrate a dynamic understanding of social justice and an "awareness of [my] own beliefs and attitudes, as well as [a willingness and ability] to think critically about them" (Garmon, 2004, p. 203).

Educational Experiences - Exposure to Critical Pedagogy

During the very first course in my Master's program, Historical and Contemporary Approaches to Curriculum, I was required to read Paulo Freire's Pedagogy of the Oppressed (1970) which served as my formal introduction to the field of critical pedagogy. Before I was even half finished the book I knew that my future thesis research would in some way be related to the emancipatory possibilities of education.

The timing of the exposure to critical pedagogy could not have been better. I had, as outlined above, recently taken a keen interest in political theory and social justice. Issues of culture, capital, language, and systemic power were foremost on my conscience and I began to look back at my experiences teaching at an elite private school in South-east Asia through a newly forming critical lens. I began to see that critical pedagogy provided the perfect opportunity to synthesize this developing critical awareness with my professional identity. In critical pedagogy I saw the potential to become a "transformative intellectual" where as a teacher I could "insert teaching and learning directly into to the political sphere" (McLaren & Giroux, 1986, p. 215).

As I continued my studies in the graduate education program I enrolled in a course entitled Seminar in Cross Cultural Education where I was continually exposed to discourses around issues of systemic racism (Freire 1970, Delpit, 1988) and the concept of white privilege (Schick & St. Denis, 2003, Desrocher, 2006; Solomon, Portelli, and Campbell, 2005), trends in local immigration and the resulting diversity in local classrooms (Kanu, 2008), narrative and autobiography as tool in culturally responsive teaching for student identity development (Luwisch, 2001), cultural discontinuities and cultural congruence in the classroom (Piquemal &

Kouritzin, 2003), culture as disability (McDermott &Varenne, 1995, Zhao, 20001, the

relationship between language and culture (Delpit & Dowdy, 2002), as well as many other topics

about multicultural education. The course was run in a collaborative seminar format with groups

of students taking turns preparing and leading discussion on assigned topics. Although there

were certainly differences in opinions and experiences among the 14 class members, under the

guidance of Dr. Nathalie Piquemal, everyone was encouraged to approach their topic with a

strong critical focus ready to challenge the status quo. These seminars further fostered a

realization of "how schooling represents both a struggle for meaning and a struggle over power

relationships" (Giroux & McLaren, 1986, p. 215). It was at this point as I was nearing

completion of my graduate coursework that I began to consider the various options for my

graduate thesis research. I began to look back at my background, life experiences, and

international teaching experiences through my newly developing critical lens. As I did I began to

ask myself the following questions:

- What experiences from my past, including my experiences at Elmwood Schools,
  contributed to the formation of my critically oriented personal and professional teaching
  identity?

- Have my colleagues in South-east Asia, since returning to Canada, also made a transition
  to a more critically focused personal and professional teaching identity? If so, how? If
  not, why not?

It was in reflecting upon these questions that I felt myself gravitating toward conducting

research in this area. Personally, I knew the process of my own *conscientization* (Freire, 1970)

occurred, not only because of my experiences at Elmwood, but in conjunction with past

intercultural, support group, and educational experiences (Garmon, 2004). I became inspired to

investigate if that was the case for colleagues of mine. It was at that time that I turned my attention toward the ISTP that is hosted annually at Elmwood Schools in South-east Asia.

Although I was involved in an administrative position at Elmwood I had no formal interaction with the ISTP and knew very little about the program. However, from an outsider's perspective I intuitively felt the program had a potentially unique opportunity to aid in the development of culturally responsive teacher identities. By immersing practicum participants in culturally unique situations they are provided the chance for *disorientating* events and multiple discourses which are crucial in the adult transformative learning process of identity development (Mezirow, 1990, 2000, Freire, 1970, 1973, Anderson & Saaveda, 1995). The program also provides the experiential factors consistent with Garmon's (2004) research on changing preservice teachers' attitudes/beliefs about diversity. I wondered. Is mere exposure to disorientating events and multiple discourses enough? Do the experiences of the ISTP participants have a lasting critical effect?

It was these ponderings that eventually led to the formation of the following research questions which guided my thesis research.

Research Questions

Initial research uncovered a plethora of research surrounding the issues of preservice teachers' preparation for cross cultural education. However, there was relatively little research on the recent rise and popularity of international student teaching practicums, especially in a Canadian context. This led me to my first research question:

1. What are the major components and guiding principles of the Elmwood international student teaching practicum?

I felt it was essential that, before I engaged in dialogue with past participants, I knew exactly what the history, goals, and intentions of the program are from the perspective of the Faculty of Education. After investigating the program in general I shifted my attention to the past ISTP participants. This led me to my second research question:

> 2. What are the experiences and perceptions of past participants during their involvement in the Elmwood international student teaching practicum?

As the experience and perceptions of multiple past participants of the ISTP were revealed it allowed me to investigate the relationship between the prior dispositions of the participants and the actual experience and perceptions of the practicum. This led me to the third research question:

> 3. How do the dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during their Elmwood international student teaching practicum?

I explored the potential relationship between the possible change in dispositions, attitudes, and beliefs about diversity and their personal and professional identity development. This led me to the fourth research question:

> 4. How, if at all, does the experience of participating in the Elmwood international student teaching practicum influence the personal and professional identity development of preservice teachers?

Finally, I was curious if past participants of the ISTP were satisfied with their overall experience relating to their professional identity development as preservice teachers. I was curious to

uncover these ideas and, in combination with the related literature, propose ideas for improvement and/or creation and implementation of international student teaching practicums. This led me to my final research question:

> 5. How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student teaching practicums in Canada or more broadly?

Methodology

This study was an instrumental case study of exploratory qualitative research aimed to shed light on a broader phenomenon, that being the ISTP. As two individual cases were used in this process it also had characteristics of a collective case study. The participants included two past participants of the ISTP, the ISTP supervisor, and an administrator from the Faculty close to the ISTP program. The data collected through email interviews, document analysis, and photo elicitation yielded the majority of the qualitative data.. An email interview was conducted with the ISTP supervisor. A single face-to-face interview was conducted with an administrator close to the ISTP program. The interviews with the past participants of the ISTP consisted of two email interviews and one face-to-face interview. The structure of these interviews followed Seidman's (2006) three phased structure for *in-depth phenomenological interviews.* The documents analyzed included the ISTP application form, the ISTP course outline, and several ISTP formal reports created by past ISTP supervisors.

Limitations of the Study

This study had some limitations that needed to be taken in to account. As all research participants were not from the same time frame or cohort, it was recognized that the potential

difference in atmosphere and leadership at the Elmwood campuses, characteristics of the ISTP supervisor, and the collective personality of each cohort of practicum students played a role in their practicum experiences and perceptions and therefore, their potential personal and professional identity growth.

As qualitative research is inherently interpretive (Creswell, 2007, Stake, 1995, Willis, 2007) it was understood that the views and interpretations of the researcher inevitably surfaced during the study. However, it was my strong desire that the voices and narratives of the participants were used to guide the collection and interpretation of the data. It was my commitment to preserve the "multiple realities, the different and even contradictory [views] of what [was] happening," (Stake 1995, p. 12) from each and every participant.

The collective interaction of the three factors listed above certainly limited the generalizability of the findings to other practicum participants or to international student-teaching practicums offered by other institutions. However, as the focus of this thesis was to shed light on the complex phenomenon of international student-teaching practicums issues of generalizability fell well outside the scope of this research.

Outline of the Thesis

This thesis was organized into seven chapters. Chapter one of this thesis included an introduction, my personal background information, the purpose of the study, the specific research questions that guided the study, and the limitations of the study. Chapter two reviews the relevant literature in the fields of transformational learning, teacher identity, and critical, cross-cultural, and multicultural. Chapter three outlines the overall methodology with specific reference to the research questions, sample of participants, and the specific research design.

Chapter four and five focus on the data collection, results, analysis, and discussion of the data. Chapter six concludes the study with a summary of the findings, possible implications, and opportunities for further research. Finally, Chapter seven acts as an Epilogue in which I reflected on the research study as an individual in light of my prior experiences at Elmwood. This provided an opportunity to speak as an individual, not a researcher. References and Appendices follow.

Chapter Two – A Review of the Literature

Introduction

Three main areas of research have been reviewed in preparation for the present research. Initially, I briefly review the research on the historical development of critical pedagogy and education as a critical and transformative endeavour. In this second section I introduce scholars, terminology and key concepts that provide the necessary critical understanding and orientation to discuss the second main topic; culturally responsive pedagogy. In this section I introduce how knowledge of *pedagogy*, *self*, and *students* is necessary to provide an equitable education for all ethnically diverse students. In the third section I summarize the variety of ways scholars and teacher preparation programs have responded to the institutional need for culturally sensitive teachers. I begin this section with an acknowledgment of the differing views as to the potential of teacher preparation programs with attention paid to the role that teachers' attitudes, beliefs, and disposition have in this process. The final section of this literature introduces how concepts of dialogue, discourse, reflection, and praxis are important in the 'identity development' of culturally responsive teachers. This section concludes with an overview of the common characteristics of teacher education programs that strive to graduate culturally responsive preservice teachers. Specific focus is made on the influential use of international student-teaching practicums in this process.

Terminology

Multi-cultural/Anti-racist/Culturally Relevant/Responsive Education

As research for this literature review revealed a tremendous amount of seemingly related terminology I feel it is important to clarify how these terms are defined and used in the following literature review. I found that the terms *multicultural*, *anti-racist*, and *culturally*

relevant/responsive education, among others, have at times been used synonymously in the literature. However, noticeable within the literature was a relative increase in the use of either anti-racist or culturally relevant/responsive with regards to diversity education. Perhaps this was because in some cases the term multicultural education has been linked to a liberalistic or deficit view of cultural diversity (Ladson-Billings, 1995; Sleeter 2001). While conversely, anti-racist and culturally relevant/responsive education have their roots in a critical orientation with *equity*, not *equality*, as a goal for ethnically diverse students (Gay, 2002, 2010, Ladson-Billings, 1995, 1999). As the later view of diversity education is in congruence with the intended goals of this thesis I seriously contemplated substituting anti-racist or culturally relevant/responsive in place of multicultural education. However, as the term multicultural education is still ingrained in a vast amount of current literature *with* a critical orientation the endeavour was abandoned. For the sake of simplicity I have used the terms multicultural, anti-racist, and culturally relevant/responsive as they appear in the literature. When not directly linked to a citation or reference it can be assured the use of multicultural has a critical orientation, unless otherwise noted.

Personal Dispositions

The term disposition is used in the literature with the following definition in mind: "Dispositions are described as a point of convergence, representing a filter through which thinking and behaviours related to teaching are framed, and a point of inception, from which knowledge and behaviours emanate" (Schussler, 2006, p. 251).

Working definitions for the all other key terms or concepts, including critical pedagogy, culturally responsive/relevant teaching, and personal and professional, are developed in the literature review below.

Multicultural Education as a Critical and Transformative Endeavour

Educational research clearly shows that students from cultural backgrounds different from the dominant culture achieve well below students whose personal culture is in congruence with the dominant culture of education (Gay, 2000, 2002, 2010; Howard, 2003; Lee, 2004; Nieto & Bode, 2008). In this introductory section of the literature review I have drawn on the pedagogical and political theory of four scholars, Bourdieu (1977), Giroux (1986), Gramsci (1971), and Freire (1970), and the contributions they have made to the discourse regarding the political nature of education. Their contributions are part of the foundation on which a critical orientation toward education is grounded. Their ideas also underpin the transformative potential of a culturally responsive pedagogy with regards to anti-racist education.

Gramsci's (1971) notion of hegemony seeks to expose how the dominant culture maintains the status quo through a broad network of institutions and organizations founded on the dominant ideology (Jones, 2006). Gramsci points to the pivotal role that systemic education plays in this process, as it both perpetuates teachings that reinforce the status quo, while at the same time persuading the subordinate class that the current societal structure of power cannot be altered. This oppression of persuasion is perpetuated through the practice of prescription by the dominant class. Freire (1970) expounds: "Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed into one that conforms with the prescriber's consciousness" (p. 47).

Within the context of multicultural education the concept of hegemony helps effectively explain why critically based educational research and ideology struggles manifest themselves in classroom practice. Simply put by Mayo (1999), the institution that is systemic education tends to "uphold existing hegemonic arrangements" (p. 7). Liberalism, or the uncritical pursuit of

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equality, results in a wishful ignorance of the role that power and race play in the dominant discourse of society and "belies the truth of oppression and social advantage" (Dei & Karumanchery, 2001, p. 189). Bell (1992), based on the assumption that racism is pervasive, permanent, and must be challenged, introduced ideas that led to the field of Critical Race Theory, used to "theorize, examine, and challenge the ways race and racism implicitly and explicitly impact on social structures, practices and discourses" (Yosso, 2005).

Ideas from Critical Race Theory, building off the notion of Gramsci's hegemony, originated as a critique of liberalism and its meritocratic ideals. It has been effectively applied as a theoretical framework to analyze the response, or lack thereof, to race and diversity issues in education (Vaught & Castagno, 2008; Ladson-Billings, 1999). One concept central to critical race theory is Pierre Bourdieu's (1977) valuable concept of *cultural capital* which helps explain how economic obstacles are not sufficient to explain the inequalities observed in education, and society, more broadly. Bourdieu asserts that *cultural capital,* or more specifically, non-economic factors, such as social norms, dispositions, and cultural habits, are necessary to function and succeed in schooling and main stream culture.

Critical scholars advocate for education to perform a transformative function in society. While Gramsci encourages the working class to rise and become an organization of *organic intellectuals*, or individuals with the ability to critique the dominant discourse of society, to fulfill an emancipatory or so called counter-hegemonic function in society, Giroux and McLaren (1986) sharing a similar critical stance, look specifically at the role that teacher preparation programs can play in the counter-hegemonic process. They seek a reality where teachers act as *transformative intellectuals,* or those who are trained in "forms of intellectual and pedagogical practice which attempt to insert teaching and learning directly into the political sphere" (p. 215).

Through engagement in a critical study of power, language, history, and culture, teachers begin to identify and understand the hegemonic structure of society and see that "schooling represents both a struggle for meaning and a struggle over power relationships" (Giroux & McLaren, 1986, p. 215). Ryan and Rottmann (2007) urge for the realization that since society and its institutions were created by humans they can also be changed by humans. This awareness of dysfunction then moves teachers into a position to take action for improvement. In turn, this understanding enables teachers to foster *conscientization* in their students*,* or "learning to perceive social, political, and economic contradictions – developing a critical awareness—so that individuals can take action against the oppressive elements of reality" (Freire, 1970, p.19).

Central to this endeavour is the cyclical process of praxis, or the "reflection and action upon the world in order to transform it" (Freire, 1970, p. 36).The presence of critical dialogue between teachers and students cannot be understated as Freire states that, "while no one liberates himself by his own efforts alone, neither is he liberated by others" (p. 53).

Numerous educational scholars continue to build and echo the statements made by Bourdieu, Bell, Freire, Giroux, McLaren, and other critical scholars. For example, McMahon (2007) echoes Bourdieu's concept of cultural capital affirming that, "by privileging the knowledge and experiences of the already advantaged, educational institutions routinely configure society as a static entity into which student must fit" (p. 684). These daily routines and experiences in schools are steeped in the language, curriculum, attitudes, and skills possessed by the dominant culture thus resulting in "cultural borders" (Garcia, 1994, Giroux, 1993) which act as barriers to learning for students of different cultures. An unwillingness, or inability, of these students to engage in these normative procedures results in their possible exclusion from learning activities (Ryan, 2006). Furthermore, minority students are often required to broach these

psychosocial, sociocultural, socioeconomic, linguistic, gender, and structural borders (Phelan, Davidson, & Yu, 1993) with little to no help from the classroom teacher. Garcia (1994) urges teachers to create spaces of *cultural neutrality* where student can move with "relative ease" (p. 184 – cited in Gay, 1997) across cultural *pedagogical bridges*, which assist students in their navigation across these cultural borders (Gay, 1997). If teachers fail to create these places of cultural neutrality, the onus falls entirely on the student to cross these cultural borders even before learning takes place. This results in an obvious inequitable learning environment.

Issues of diversity and equity in education are becoming increasingly important as classrooms are trending toward being places where multiple diverse ethnic groups occupy a controlled environment (Anzuldua, 1987 –cited in Jones, 1999). Classrooms of this nature provide the potential space for productive dialogue regarding racial equality (Jones, 1999). Unfortunately, the words, *occupy* and *controlled*, are conscious choices over more critically desired alternatives such as, *share* and *democratic*. Despite the common lip-service paid toward the ideals of an equitable culturally diverse society (Jones, 1999) the fact remains that schools continue to be political institutions that perpetuate the dominant culture through the creation and dissemination of knowledge and ideas that are saturated with political ideologies and values (Giroux & McLaren, 1986; Shor & Freire, 1987)**.** These ideologies and values continue to handicap students of diversity who fall outside of the dominant educational culture.

Sadly, many Canadian teachers are either unwilling or unable to see this and hold to the liberalistic false belief that "race does not matter; everyone has equal opportunity; and through individual acts and good intentions one can secure innocence as well as superiority" (Schick & St. Denis, 2003, p. 55). Causey (2000) describes this phenomena and common belief using the term *naive egalitarianism*. This inability or unwillingness of teachers to recognize the culture

inherent in the dominant Eurocentric discourse of education leads to a common view of the ethnic *other* in contrast to the ethnic *self* (Santoro, 2009; Solomon, Portelli, and Campbell, 2005; Ladson-Billings, 1999). Unfortunately, this results in an education system which attempts to "fit the students constructed as 'other' by virtue of their race/ethnicity, language, or social class into a hierarchical structure that is defined as a meritocracy" (Ladson-Billings, 1995, p. 467). After being forced to deal with "discourses that are often academically and emotionally debilitating" (Solomon et al, 2005, p. 147), ethnic minority students are essentially *disabled* by their culture (McDermott & Varenne, 1995) or more specifically their lack of understanding of the dominant culture and fail to succeed at the rate of the their peers (Gay, 2000, 2002, 2010; Howard, 2003; Lee, 2004; Solomon et al, 2005). The result of this is that teachers holding a naïve egalitarian view interpret the differing levels of success as evidence that ethnic students are in some way deficient. The only other option available to teachers is to abandon the foundational premise that is held by most *western educators* that we live in a meritocracy (Causey, 2000, Ryan & Rottmann, 2007; Schick & St. Denis, 2003; Villegas & Lucas, 2002; Dei & Karumanchery, 2001)

As the cultural demographic of North American classrooms are trending toward higher levels of diversity (Bascia, 1996, Schecter & Cummins, 2003) teachers are responding in a variety of ways. Unfortunately, not all responses are positive. Some teachers, either consciously or unconsciously, create a classroom environment aimed to re-socialize or assimilate these students into the culture of the dominant group (Bender-Szymanski, 2000; Ladson-Billings, 1999). Alternatively, but no better, some teachers view student diversity as a *problem* to be managed (Brown, 2004; Gay 2010, Cummins, 2001) or worse yet an "impediment to national unity and competitiveness in the global market" (Schecter & Cummins, 2003, p. x). Still others

view educational efforts to integrate culture into curriculum activities as remedial in nature (Klug & Whitfield, 2003). Although it is frightening to think that these attitudes are prevalent in the teaching community, classroom homogeneity sadly remains a conscious ideal for some in the teaching profession (Banks, 2004) while others, perhaps unconsciously, assimilate students through creating an environment where "costs are imposed for being different and rewards are given for 'fitting in' compliantly" (Sleeter & McLaren, 1995, p. 7).

Clearly the views discussed above fall far from Giroux and McLaren's (1986) dream of teachers as *transformative intellectuals.* I now turn my attention to a review of the literature that outlines a pedagogy that is respectful and inclusive of the diversity in current classrooms. This *culturally responsive* pedagogy is intended to move beyond "meaningless generalizations, or trivial anecdotes – none of which results in systemic, institutional, or lasting changes to schools" (Castagno & Brayboy, 2008, p. 942).

Multicultural Education in Practice

A search of relevant literature on critical democratic education with respect to classroom cultural diversity reveals a plethora of results linking culture to pedagogy/teaching/schooling including such phrases as: culturally *congruent* (Mohatt & Erickson 1981; Piquemal & Kouritzin, 2003, Santamaria, Santamaria & Fletcher, 2009, Ladson-Billings, 2000), culturally *compatible* (Jordan, Vogt, & Tharp 1987), cultural *synchronicity* (Irvine, 1992), culturally *relevant* (Ladson-Billings, 1995, 1999; Gay, 2000) and culturally *responsive* (Gay, 2002, 2010; Santoro 2009). Other terminologies, absent of the word *cultural* but similar in its critical orientation, include: *transformative* pedagogy (Cummins, 2000), education for *social justice*

(Ryan & Rottmann, 2007) or more general phrases such as *equity* education, *diversity* education, or *critical democratic* education (Portelli & Solomon, 2001).

As the similarities within this critical base of literature far outweigh any paradigmatic differences, for the purposes of this section I have used culturally *responsive* and culturally *relevant* interchangeably. At times I have drawn upon ideas that may have been originally referred to using a different terminology but fall under the same theoretical umbrella of thought.

Gay (2002), who herself has published literature using the terminology of both culturally relevant and culturally responsive with regards to multicultural education, defines the general concept as "using cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (p. 106). Ladson-Billings (1995) feels that any culturally relevant pedagogy must ensure the academic success and cultural competence at the same time as accepting and affirming the students' "cultural identity while developing critical perspectives that challenge inequalities that schools (and other institutions) perpetuate" (p. 469). Together these two definitions work together brilliantly. Gay's definition seems to address the *use of culture* in effective teaching while Ladson-Billings inserts the process into the political sphere by adding an intentionally critical focus. Portelli and Solomon (2001) effectively summarize the political aspect of this endeavour stating that the common aspects of this type of education must be democratic in that it shares "common elements such as critical thinking, dialogue and discussion, tolerance, free and reasoned choices, and public participation (p. 17).

Many scholars – including Gay, Ladson-Billings, Villegas and Lucas, Castagno and Brayboy, Johnson, and Groulx to name a few – have reviewed the relevant literature in an effort to define the necessary categories or components of culturally responsive teaching. As you might

expect, there are major similarities in their conclusions with the majority of these differences based on terminology and semantics. Santoro (2009) categorizes the literature in three categories: "knowledge of pedagogy and practice, knowledge of students, and knowledge of self" (p. 34). The following literature has been categorized in a similar structure as the categories are concise, yet broad enough to be inclusive of the ideas published by other scholars. These categories serve as a framework within which to review other related literature.

Knowledge of Pedagogy

To view the words pedagogy and teaching as synonymous is to deny the fundamental nature of the word pedagogy, whose "Greek roots mean 'to lead a child' (from *pais*: child and *ago*: to lead). Thus, as the term 'pedagogy' illustrates, education is inherently directive and must always be transformative" (Macedo, 2000, p. 25). Without this socially motivated critical and transformative intent, multicultural education becomes a prescriptive list of educational 'best practices' including cooperative learning strategies, use of visual cues, adjusted pacing of lessons, and a creating subject matter that is relevant to the students (Castagno & Brayboy, 2008). Ladson-Billings (1995) admits the apparent congruency but raises the important question of why so few of these best practices seem to occur in classrooms populated by minority students. Osborne (2001), while reflecting on the work of Massialas and Cox (1966), argues that that

> what matters is not so much whether teachers use this or that technique, but
> whether they deliberately espouse democratic citizenship, with all its implications
> and possibilities, as a fundamental goal and organize their subject-matter, their
> pedagogy, and their classrooms to attain it (p. 47).

Gay (2002), echoing those sentiments, *"*demands for ethnically different students that which is already being done for many middle-class, European American students—that is, the

right to grapple with learning challenges from the point of strength and relevance found in their own cultural frames of reference" (p. 114). For this to occur, one thing teachers must possess or develop is a cultural competence which allows them to appropriately adjust traditional Eurocentric learning materials, such as curriculum and textbooks, to a more culturally responsible position (Santamaria, Santamaria & Fletcher, 2009; Gay, 2002, 2010, 2010; Villegas & Lucas, 2002a).

As teachers move beyond a deficit view of culture and diversity they begin to see that the

> the alternative to multicultural education is monocultural education, which reflects only one reality and is biased toward the dominant group. [And], because the viewpoints of so many are left out, monocultural education is, at best, an incomplete education . . . [as it] deprives all student of the diversity that is part of our world (Nieto & Bode,2008, p. 73).

This realization challenges teachers to create engaging learning activities aimed at the validation of all students' cultural identities (Villegas & Lucas, 2002). Through exposure to these activities teachers begin to alert

> students to the problems that exist, and [lead] them to reflect on alternative ways of conceptualizing and organizing democracy to make it more socially just and inclusively participatory; and in providing them with the kinds of participatory experiences that will lead them to become democratically active citizens in adult life (Osborne, 2001, p. 38).

Furthermore, by using their own cultural frames of reference to interpret and make meaningful learning activities, students are engaged in constructivist pedagogy that generally results in classrooms with a wide variety of viewpoints and conclusions and a better understanding of how knowledge is constructed (Banks, 2009; Villegas & Lucas, 2002, Gay 2000). Further dissection and discussion of the multiple discourses in the classroom enables endless opportunities for critically based dialogue, debate, and problem solving. This type of transformative pedagogy discards traditional "banking education [that] resists dialogue" and

engages in problem-posing education that "regards dialogue as indispensible to the act of cognition which unveils reality" (Freire, 1970, p. 71).

Cochran-Smith (2000) stresses, throughout this process, that teachers begin to "work with (not against) individuals, families, and communities" (p. 72). For it is when teachers are concerned about *leading* students to a more critical understanding of each other's cultures that cultural *teaching* becomes cultural *pedagogy*.

Students of cultures differing from the dominant educational culture must also be taught the rules and codes of the "culture of power" (Depit, 1988, p. 327). By learning to critically identify political positioning schools with the dominant culture they can more effectively navigate within the school as a "bicultural student" and choose when and how they participate in it (Soto & Kharem, 2010). If teachers are going to be able to teach the "culture of power" they must first and foremost explore their racialized position in society.

Knowledge of Self

Many teachers, even if they aspire to address issues of diversity, struggle to translate their intentions into practice (Solomon & Allen, 2001, Gay, 2010). One of the largest hurdles in this quest is the inability or unwillingness of teachers to critically identify their ethnic *self* (Santoro, 2009). Without critiquing their positionality within the dominant discourse of education culturally responsive pedagogy runs the risk of being reduced to 'best practices' in education or "performing multicultural tricks" (McIntyre, 1997, p. 13) to appease a guilty conscience. More specifically, teachers of the dominant culture need to recognize the overall whiteness of the status quo and their subsequent racialized position in society (Aveling 2006; Rich & Cargile, 2004; Schick & St. Denis 2003; Portelli & Vibert, 2001). The importance of this realization is

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essential as the status quo of society extends directly into the school system and the "normative cultural practices of whiteness are pervasive throughout levels of schooling from administration to textbooks to all manner of interpersonal actions" (Schick & St. Denis, 2005, p. 300).

By recognizing their racialized position and its role in perpetuating the status quo, teachers are enabled to challenge and dispel the liberalistic myth that "colorblindness" is an appropriate response to the increasing diversity found in the classroom (Johnson, 2002, Groulx, 2001, Nieto & Bode, 2008). The ignorance inherent in this denial of racism results in a belief in cultural relativism that philosophically attributes inequality to cultural difference (Schick & St. Denis, 2003). Embedded in this line of thinking is a failure to recognize the difference between *equality,* and *equity,* in education (Ryan & Rottmann, 2007). The result is an unfortunate paradox. While many teachers' colorblind approaches are grounded in a genuine desire to be anti-racist, by treating all students *equal* they fail to recognize the differing levels of cultural capital, or *equity*, possessed by ethnic students. Ladson-Billings (1994) effectively states that "the notion of equity as sameness only makes sense when all students *are* exactly the same" (p. 33). Therefore, if teachers rely on their naive and idealistic beliefs of a colorblind society while failing to identify themselves as part of the discourse of the dominant culture, they are ignorant of the pedagogical implications of ethnic or racial differences (Groulx, 2001). Ryan and Rottmann (2007) also point out that this line of thinking "simply extend[s] already existing inequalities" (Ryan & Rottmann, 2007, p. 15).

A dangerous result of a colorblind meritocratic mentality is its logical tendency to attribute the failure of ethnic students to a lack of ability, effort, or intelligence (Solomon & Allen, 2001). This naturally leads to teachers viewing minority students as having some sort of cultural deficit, which it is their role as a teacher to fill (Groulx, 2001, Ladson-Billings, 1999).

This process invalidates the cultures of minority students, stresses the teacher-student relationship, and results in student disengagement (Villegas & Lucas, 2002b). Therefore, it is essential that teachers strive toward a culturally relevant pedagogy which is explicitly grounded in valuing diversity and a knowledge of and respect for all students and the cultures they bring to the classroom (Ryan & Rottmann, 2007, Santoro, 2009).

Knowledge of Student

Unfortunately, many of the structures in the educational institution that were created to help students of diversity potentially limit their success. During introduction to and subsequent progress through the education system, students acquire labels such as *at-risk* or *EAL,* or *immigrant students,* to name a few. These labels, at least on the surface, although appearing to have been created with support oriented intent, result in viewing these students as possessing some sort of deficiency that must be fixed (Ladson-Billings, 1999). Too often, these labels create discursive walls around individuals, forcing them to live within the limited space of the definition or stigma which is attributed to those labels (Kelly, 2007). The tragedy of this situation is that the students who are problematized by this acquisition of educational labels, are those who generally fall outside the mainstream discourse and are therefore already marginalized by hegemonic structures in society (Kelly, 2007, Santoro, 2009). Even worse is that these processes of marginalization masquerade as solutions and are therefore blindly accepted by many teachers within the educational system. Dei and Karumanchery (2001) feel the value of schools should be reflected in their "ability to meet the needs of those students least able to take advantage of available educational opportunities" (p. 198).

To move beyond the deficit paradigm teachers must commit to getting to know and respect all students, their cultures, and their communities. Santoro (2009) effectively summarizes the importance of all teachers to commit to:

> Knowing what and how to teach culturally diverse students . . . [This knowledge] is dependent upon teachers understanding their students' learning needs and recognising how and when those needs are different from and/or similar to the needs of students from the dominant cultural majority (p. 36).

Although an important process to understanding these students' needs is learning *about* their culture, customs, history, and language, it is essential that teachers emphasize interacting *with* the students' cultures and communities and not merely *about* them (Dei & Karumanchery, 2001; Castagno & Brayboy, 2008). It is through the interaction *with* the students' culture that genuine caring relationships between teachers and students can be formed (Castagno & Brayboy, 2008; Gay, 2002a, 2002b).

Once these relationships are formed teachers begin to see the entire child and can better relate to the students' cultural frames of reference that influence the attitudes, beliefs, feelings, and opinions they bring to the classroom activities (Gay, 2000b, Ladson-Billings, 1995). Furthermore, by connecting with the students and providing a classroom atmosphere centered on an overall ethic of care (Gay 2010; Noddings, 2010), there is a better chance students will feel comfortable sharing their culturally unique opinions without fear of ridicule or embarrassment. This presence of a critical student "voice" exemplifies Portelli and Solomon's (2001) view of emancipatory education. Although this comfort level is imperative as culturally relevant teachers strive to achieve the critical atmosphere necessary for transformative learning experiences, being "nice is not enough" (Nieto, 2010, p. 31). Nieto (2010) points out that teachers must not think of caring as simply "unconditional praise. . . [but rather] a combination of respect, admiration, and

rigorous standards" (p. 266). Rolón-Dow (2005) using perhaps a more appropriate term, *critical care,* decidedly adds a critical slant to this ethic of care. She feels that "critical care praxis begins by acknowledging that, to care for students of color . . . we must seek to understand the role that race/ethnicity has played in shaping and defining the sociocultural and political conditions of their communities" (Rolón-Dow, 2005, p. 104).

Conclusion

Clearly, the literature demonstrates that for an education system to be truly responsive to cultural diversity teachers must move beyond traditional teaching methods to a more critical and "humanizing pedagogy" (Freire, 1970, p. 55). Teachers must demonstrate

> high expectations and [use] imaginative strategies to ensure academic success for
> ethnically diverse students... [and] genuinely believe in the intellectual potential
> of these students and accept, unequivocally, their responsibility to facilitate its
> realization without ignoring, demeaning, or neglecting their ethnic and cultural
> identities (Gay, 2002, p. 110).

This goal can only be achieved if teachers commit to learning *about* the cultures of their students while fostering caring relationships in the process. This enables them to *use* that culture as a conduit for teaching (Gay, 2000, 2002a; Belgarde et al, 2002). In addition, teachers must first and foremost identify their own racialized position within society and dispel the myth of the neutrality of education (Solomon et al, 2005). By viewing the schools as the political institutions they are, teachers can utilize culturally relevant pedagogy as a tool for the critical transformation of schools, and society more broadly (Portelli & Solomon, 2001; Ryan & Rottmann, 2007; Sleeter & McLaren, 1995). For it is only within this critical context that teachers can build the foundation for a bridge that brings together the ethnic *self* and the ethnic *other* into didactic harmony.

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The information outlined above provides a valuable conceptual framework for the implementation of a culturally relevant critical approach to an equitable multicultural education. It also sheds light on the tremendous importance and potential influence of a culturally relevant approach to education. One might deduce that the wealth of literature on culturally relevant pedagogy and trending political rhetoric aimed at addressing these issues would combine for sweeping positive changes in the field of education. However, one needs only to search the current literature to reveal that this is not yet the case.

Multicultural Teacher Education

Although there are studies showing successful gains (eg. Schussler, Stooksberry, & Bercaw, 2010), there is also a body of research discussing the difficulty in translating theoretical knowledge and ideology into classroom practice (Solomon & Allen, 2001, Johnson, 2002, Garmon, 2004). The vast majority of these studies focus on the role that teacher preparation programs have in the institutional response to the diversity issues in the classroom. The following section focuses on two opposing areas: first, how teachers' prior attitudes, beliefs, and dispositions toward cultural diversity greatly influence their personal identity and receptivity toward critically oriented ideas about multicultural education, and secondly, what types of programming are being used to challenge preservice teachers' *personal* identity and foster a personal and *professional* identity more respectful and responsible towards cultural diversity.

Influence of Dispositions

Rarely does literature agree as unanimously as it does regarding the following three statements. First, due to the changing cultural demographics within the classroom and the highly political nature of schools, it is essential that the teaching force is capable of implementing a

culturally relevant pedagogy (Solomon et al., 2005; Solomon & Allen, 2001; Schecter, Solomon, & Kittmer, 2003; Sleeter & McLaren, 1995, McLaren & Giroux, 1986; Magolda, 2001; Gay, 2002, 2009; Ladson-Billings, 1999; Castagno & Brayboy, 2008). Second, teachers' prior views and understanding of the political nature of schooling as well as their attitudes, beliefs, and dispositions towards diversity greatly influence their receptiveness to diversity education (Solomon et. al, 2005; Solomon & Allen, 2001; Garmon, 1996, 1998, 2004; Zeichner & Melnick, 1998; Johnson, 2002; Sleeter, 1993). And finally, there must be a commitment by teacher education programs to provide programming and experiences conducive to nurturing and fostering those dispositions and critical understanding of the political nature of education (Solomon, et. al, 2005; Solomon & Allen, 2001; Schecter et al., 2003; Garmon, 1996, 1998, 2004; Gay, 2002, 2009; Ladson-Billings, 1995; Schussler, Stooksberry & Bercaw, 2010, Danielwicz, 2001).Where there is some divergence in thinking however, is in the belief regarding the degree to which teachers' political views, attitudes, beliefs, and dispositions towards diversity can be substantially altered through educational experiences and programming.

Historically, Haberman (1991) and Zeichner (1993) and more recently Johnson (2002) and Garmon (2004) are but a few of the scholars who express serious degrees of doubt at what can be accomplished inside the institutional walls of teacher education programs with regards to changing teachers' dispositions towards diversity. Zeichner and Haberman perhaps held some of the most pessimistic beliefs and although current developments and research in education show some promising developments, Johnson (2002) also acknowledges that "the predispositions teacher education students bring to teaching are a much more powerful socializing influence than either preservice education or later socialization in the workplace" (p. 154).

Johnson (2002) and Grant and Gillette (2006) are a few of the scholar that agree that more attention needs to be shifted to the screening and selection of candidates with favourable dispositions towards diversity. Grant and Gillette (2006) urge teacher preparation programs to be "clear and direct about the knowledge, skills, and dispositions that we expect of our candidates" (p. 293) and adjust our entrance requirement accordingly. Although noble in spirit and certainly a valuable endeavour, an increased focus on teacher screening tends to oversimplify the notion of dispositions and their possible inclusion in the process of teacher recruitment. Though it is an easy intuitive leap to recognize the vast plethora of factors that influence a student's dispositions, the difficulty in measuring those dispositions, and that *having,* or *not having,* a *favourable disposition towards cultural diversity* is never an *all-or-nothing* occurrence. The reality remains that somewhere in the process of teacher preparation favourable attitudes, beliefs, and disposition toward diversity need to developed, nurtured, or improved.

Schussler, Stooksberry, and Bercaw (2010) identify an intellectual, cultural, and moral component to teachers' dispositions but view those dispositions as dynamic entities. They focus on how the awareness of one's perceptions and dispositions is what is crucial and how "a teacher's perceptions are shaped, *though not entirely determined*, by the individual's prior experience, beliefs, culture, values, and cognitive abilities" (Schussler et al., 2010, p. 351– italics added). They go as far to say that "teacher education can play a vital role in fostering awareness" and that "by helping candidates to perceive situations with greater clarity, self-awareness becomes as tool for teacher educators seeking to develop candidates' dispositions" (Schussler et al., 2010, p. 351).

Some scholars (eg. Haberman) seem to situate themselves near the end of the spectrum that asserts that little change can be made while others (eg., Schussler) remain more optimistic

that appropriate programming can make a difference. The reality is that most literature

acknowledges the educational challenges created by the "tenacity with which preservice teachers

cling to prior knowledge and beliefs" (Causey, 2000, p. 33), but nevertheless proceeds motivated

by the ultimate goal of contributing ideas and research that inevitably will result in more

effective diversity education.

Garmon (1996) takes a pragmatic stance on the issue of preservice teacher selection

based on prior dispositions versus education to foster those dispositions. While acknowledging

that for systemic progress toward an equitable system "change efforts will need to be mounted at

many different levels," he feels it is only "reasonable that teacher educators direct their efforts at

changing prospective teachers" (p. 38). The following section focuses on the various components

and efforts teacher education programs are taking to achieve this goal. Specific attention is paid

to the role that the personal and professional identity development play in this process.

Preparing Teachers for Cultural Diversity

Preservice teachers begin teacher preparation programs while carrying a previously

established set of beliefs about what it means to be a teacher (Lortie, 1975). These beliefs,

reflected in one's personal identity, influence all learning experiences and activities within the

teacher preparation programs (Calderhead & Robson, 1991). This poses a challenge to teacher

preparation programs, which in response to immigration trends, curricular change, and societal

issues, are tasked with the challenge of preparing a teaching force capable of implementing a

critically relevant multicultural education.

Zeichner and Melnick (1995), almost twenty years ago, commented on the all

encompassing commitment of this endeavour as

> teacher education for diversity involves much more than the transfer of
> information from teacher educators to their students. It involves the profound

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transformation of people and of the world views and assumptions that they have carried with them for their entire lives (p. 13).

These assumptions, and resulting subsequent view of the practice of education, are in part formed by what Lortie (1975) refers to the "apprenticeship of observation." More specifically, it is a challenge to change one's personal identity, educational patterns, and ideology, which have been solidified from the countless hours of education students received prior to their teaching preparation programs (Lortie, 1975). Solomon and Allen (2001) urge teachers to "re-examine ways to prepare the next generation teachers to work for equity, democracy, and social justice" (p. 217) and assert that the "essential starting point [for preservice teachers] should be to examine the limitations of their own education and experiences" (p. 219). There needs to be a shift away teaching behaviours and towards addressing and developing the beliefs, attitudes, and awareness necessary to impact personal and professional identity development (Gay, 2010; Danielwicz, 2001)

Unfortunately, the literature suggests that many teacher education programs have aimed to address diversity with add-on or piecemeal approaches, with little success in influencing the attitudes, beliefs, dispositions, or professional identities of preservice teachers (Nieto& Bode, 2008; Schecter et al., 2003; McDonald, 2005; Ladson-Billings 1999). These additive approaches often take the form of a single unit or a standalone course that incorporate "lessons in human relations and sensitivity training, units about ethnic holidays . . . and food festivals (Nieto & Bode, 2008, p. 67). Nieto and Bode (2008) continue stating that "if multicultural education is limited to these issues, the potential for substantive change in schools is severely diminished (p. 67). In other cases, even if the themes of these add-on courses are critical in nature, the fact that they are often incongruent with other mainstream courses and practicum experiences dilutes their

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ability to challenge deep-rooted beliefs and influence preservice teachers' personal and professional identities (Brown, 2004; Garmon, 2004). Schecter, Solomon, and Kittmer (2003) declare boldly that "most preservice teacher education programs within universities are fragmented and not pedagogically rationalized" (p. 94).

However, there are programs that have experienced success in fostering these critical attitudes and beliefs toward democratic education and diversity (eg. Solomon & Allen, 2001, Schecter et al., 2003). Generally, the programs that have experienced the most success operate on an "infusion" principle where critical and culturally relevant ideas have been "infused" throughout all parts of the teacher preparation program. Schecter, Solomon, and Kittmer (2003) describe their program as an "integrated formative experience, with interrelated and overlapping academic, site placement, and inquiry learning components" (p. 81). Within these types of programs there is, academically, an intentionally critical flavour and a strong commitment to reflective praxis throughout the program so that "teacher candidates are enabled to interrogate their personal investment in either challenging or maintaining the existing systems of dominance evidenced in schooling" (Solomon et al., 2005, p. 150). Finally, there is a strong belief in the dynamic nature of dispositions reflected in the efforts and ability of teacher educators to guide teacher candidates through the personal processes of deconstructing and reconstructing their personal and professional identities (Solomon et al., 2005; Schecter et al., 2003, Solomon & Allen, 2001).

The following section builds a working definition and discussion of personal and professional identity development. The focus then shifts to the specifics of the teacher education programs described above. Specifically, attention is paid to how coursework and field placements, the two common components of teacher education programs, are traditionally

utilized in regards to teachers' personal and professional identity development. Finally, the

literature relating to international student-teaching practicums is reviewed.

Personal and Professional Identity& Identity Development

In an attempt to describe, understand, label, and define a term that is seemingly

understood in an intuitive manner, the term *identity* has taken on many different working

definitions. Fearon (1999), in his quest to define identity, provides a smattering of historical

definitions and commentary from a variety of disciplines ranging from politics and sciences to

international relations:

> Identity. . . describe[s] the way individuals and groups define them-selves and are
> defined by others on the basis of race, ethnicity, religion, language, and culture
> (Deng 1995, p. 1)
>
> Identity "refers to the ways in which individuals and collectivities are
> distinguished in their social relations with other individuals and collectivities"
> (Jenkins, 1996, p. 4)
>
> Identities are "relatively stable, role-specific understandings and expectations
> about self" (Wendt, 1992, p. 397)
>
> My identity is defined by the commitments and identifications which provide the
> frame or horizon within which I can try to determine from case to case what is
> good, or valuable, or what ought to be done , or what I endorse or oppose (Taylor,
> 1989, p. 27)
>
> Identity emerges as a kind of unsettled space, or an unresolved question in that
> space, between a number of intersecting discourse. ... [until recently, we have
> incorrectly thought that identity is] a kind of fixed point of thought and being, a
> ground of action ... the logic of something like a 'true self.' ... [But] Identity is a
> process, identity is split. Identity is not a fixed point but an ambivalent point.
> Identity is also the relationship of the other to oneself (Hall, 1989)

Although each definition of identity varies, there are common threads which bind them together.

First, each commentary seems to include a role that *others*, play in the defining of one's identity.

Second, there is a common theme that one's identity influences his/her decisions, thoughts, and

actions. And, finally, they imply that identities are not predetermined or biologically hardwired, as even the most scientifically inclined definitions leave considerable room for identity development. For example, Wendt (1992) seems to imply that identities are "relatively stable," but follows that with the words "role specific," therefore implying that peoples' identities can change based on the circumstances at a given place and time.

Bruner (1990), echoing these commonalities in his work in cultural psychology, explores identity development under the terminology of the "conceptual Self." He asserts that the conceptual Self is "dialogue dependant" and develops in a dynamic manner in response to the discourses it is exposed to. Having its development dependent on dialogue and experiential discourse the "conceptual Self" is essentially "free from the shackles of ontological realism" (Bruner, 1990, p. 101) and is therefore "fluid, constantly being made, unmade, and remade" (Danielwicz, 2001, p. 65).

For those teacher educators who strive to foster future generations of culturally sensitive teachers, applying this view to professional identity development, gives hope that they "can affect how students become teachers by paying attention to pedagogy, to ways of structuring activities and environments that facilitate social interaction, the medium and milieu of identity construction (Danielwicz, 2001, p. 4).

Mezirow (1990) echoes this possibility of change in his work on adult and transformative learning. His evolving theory is grounded in the belief that people's "frames of reference and structures of assumptions" are central in "what, where, how, and when [they] learn, as well as the nature of [their] perceptions and thought about the world, other people, and [themselves]" (Mezirow, 1990, p. xiv). As these frames of reference, or alternatively referred to as meaning perspectives, are often unconscious and "culturally assimilated rather than intentionally learned"

(p. xiv), carefully constructed learning experiences focused at fostering an awareness of them can result in a "deep structural shift in basic premises of thought, feelings, and actions" (Transformative Learning Center, 2004 – cited in Kitchenham, 2008). Mezirow describes this process as transformative learning which has been formally defined as "the process of learning through critical self-reflection, which results in the reformulation of a meaning perspective to allow a more inclusive, discriminating, and integrative understanding of one's experience. Learning includes acting on these insights" (Mezirow, 1990, p. xvi). Two elements are essential in this process: critical reflection and more specifically critical self-reflection on one's own assumptions and surrounding critical discourse (Mezirow, 2006). Not surprisingly, these two elements are central to teacher preparation programming intended to challenge the attitudes, beliefs, and dispositions of preservice teachers.

Danielwicz (2001), consistent with the "dialogue dependent" view of Bruner and the necessary critical discourse of Mezirow, focuses heavily on the role of *dialogical discourse* in the process of "becoming a teacher" (p. 3). Danielwicz asserts that "not only do individuals construct identities through discursive acts, but also discourses themselves shape identities" (p. 135). This implies that discourse is both an act of language that *teachers use* in attempt to describe and participate in the teaching world, as well as the way in which language and social interactions act *upon teachers*. Drawing on the terminology of Bakhtin (1981) to elaborate, this process includes two types of discourse: *authoritative discourse*, or those ideas and words which we must accept and not change, for "we encounter [them] with its authority already fused to it" (p. 342), and *internally persuasive discourse,* which is "affirmed through assimilation" as one distinguishes "between one's own and another's discourse [and] between one's own thought and another's thought" (p. 345). Bakhtin (1981) effectively summarizes that "one's own discourse is

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gradually and slowly wrought out of others' words that have been acknowledged and

assimilated, and the boundaries between the two are at first scarcely perceptible" (p. 345).

Evidence of this can be observed as

> We need only keep our ears open to the speech sounding everywhere around us to
> reach such a conclusion: in the everyday speech of any person living in society, no
> less than half (on the average) of all the words uttered by him will be someone
> else's words (consciously someone else's), transmitted with varying degrees of
> precision and impartiality (or more precisely, partiality) (p. 339)

The process of "becoming a teacher," or "authoring [of] the Self," centers on the internal

struggle to synthesize the possibly conflicting discourses of others, with one's own voice.

Mezirow (1990) sees this internal struggle as a possible disorientating dilemma which serves as

motivation or a "trigger" for critical reflection on the factors, assumptions underlying each of the

conflicting discourses. In teacher preparation programs these disorientating dilemmas may come

in the form of incongruence between what teachers read in textbooks or hear in the university

classroom (authoritative discourse) and what they actually observe or have previously observed

in schools (internal persuasive discourse). Britzman (1991) refers to this as "hidden work of

learning to teach" (p. 3 – as cited in Danielwicz, 2001, p. 132). It is this consistent negotiation

between authoritative and internally persuasive discourses that ultimately drives transformative

learning and change in teachers' professional identities.

Teacher education programs, therefore, hold tremendous responsibility to provide

"activities, interactions, events, and assignments in teaching according to ideas that are

congruent with or grow out of theories of identity development" (Danielwicz, 2001, p. 133).

Good teacher preparation programs therefore should not just focus on "good methodology, or

even ideology" but rather should "require engagement with identity, the way individuals

conceive of themselves so that teaching [becomes] a state of being, not merely [a way] of acting or behaving" (Danielwicz, 2001, p. 3).

No concepts are more important to this process than engaging students in critical dialogue and discourse. And no term is more central in its importance to this pedagogy than that of the word *praxis*. A Freirean (1970) view of praxis, or more specifically the cyclical process of "reflection and action upon the world in order to transform it" (p. 36), beautifully ties together the "essence of dialogue itself: *the word*" with its "two dimensions, reflection and action" (p. 75 – italics added).

Sachs (2005) beautifully summarizes both the importance and method of this necessary endeavor:

> Teacher professional identity then stands at the core of the teaching profession. It provides a framework for teachers to construct their own ideas of 'how to be', 'how to act' and 'how to understand' their work and their place in society. Importantly, teacher identity is not something that is fixed nor is it imposed; rather it is negotiated through experience and the sense that is made of that experience (p. 15 – cited in Beauchamp& Thomas, 2009, p. 178).

The following section discusses common characteristics of teacher preparation programs that focus on fostering culturally relevant teachers with specific focus on how concepts of dialogue, discourse, reflection, and praxis are necessary in the attempt to nurture and change the dispositions of preservice teachers' personal and professional identities. Further examination falls on two traditional components of teacher preparation components: university coursework and field practicums.

Course work

As teacher preparation programs are commissioned to "continually encourage the formation of a [culturally responsible] teacher identity" they must therefore facilitate "pre-

service teacher activity that empowers them to explicitly build upon and challenge their experiences and beliefs" (Walkington, 2010, p. 63). As course work generally constitutes preservice teachers' first experiences in teacher preparation programs it provides an important arena in which to begin the transitional journey from university 'student' to professional 'teacher' (Danielwicz, 2001).

Central to this process of identity transformation are the following three activities: (1) an exposure to a critical orientation to multicultural educational theory and practice (eg. culturally responsive teaching), (2) an investigation of *Self* through critical dialogue and discourse centered on one's autobiographical narrative, and (3) an overall commitment to reflective practice. Each of these is explored below. (A more in-depth discussion of *culturally responsive teaching* and related topics can be found earlier on in this literature review.)

Critical Theory and Culturally Responsible Pedagogy

Giroux and McLaren (1986) state that historically "student teachers [have been] . . . instructed to view schooling as a neutral place devoid of power and politics" (Giroux & McLaren, 1986, p. 227). Unfortunately, a failure to recognize and reveal the power imbalances embedded in society severely hampers teachers' later ability to practice in a critically oriented, culturally responsible way. For as Collins (2004) asserts, preservice teachers "can only think through the lenses provided by the language and ideas to which they have been introduced" (p. 232). Therefore, if teacher education programs fail to introduce literature exploring the political nature of education it is unfair to expect teachers to develop an identity that would result in a critical approach or orientation to diversity education. Ladson-Billings (1999) echoes this

sentiment as she feels an exposure to "high theory" (p. 239) is crucial in the process of preparing teachers to think critically with the capabilities to teach in a culturally responsible way.

Gay (2010), in her comprehensive book on *Culturally Responsive Teaching* identifies "four foundational pillars of practice --teacher attitudes and expectations, cultural communication in the classroom, culturally diverse content in the curriculum, and culturally congruent instructional strategies" (p. 46). In addressing the first pillar (teacher attitudes and expectations) she stresses how an overall "ethic of care" needs to pervade all teaching interactions and how teachers need to be "warm demanding" (p.75) as they simultaneously support and challenge ethnically diverse students to achieve high academic standards. Banks' (2009) phrase *equity pedagogy,* when teachers modify their teaching to ensure the academic success from different groups, is a tangible example of this cultural caring in action.

The second pillar of culturally responsive teaching practice, communication, is more readily achieved when teachers take a genuine interest in getting to know their students (Santoro, 2009). A deeper understanding of a student's cultural background allows for the formation of "interpersonal bridges" upon which open communication can occur (Irvine, 1992). Also, as teachers gain more knowledge *about* the students they gain the ability to use "cultural referents to impart knowledge, skills, and attitudes" (Ladson-Billings, 1995, p. 18). These touch on the third pillar of culturally responsive teaching – culturally diverse content in the curriculum.

Gay's (1993) view of teachers acting as "cultural brokers" effectively ties together how to use culturally diverse content (pillar three) with culturally congruent instructional strategies (pillar four). According to her definition

> a cultural broker is one who thoroughly understands different cultural systems, is able to interpret cultural symbols from one frame of reference to another, can

mediate cultural incompatibilities, and knows how to build bridges or establish linkages across cultures that facilitate the instructional process (p. 287)

An unwillingness of teachers to act as "cultural brokers" in education perpetuates the continued underachievement of ethnically diverse students. Gay (2010) would characterize these teachers as "not blatant racists . . .[but] cultural hegemonists" (p. 48).

Although Gay (2010) effectively outlines important strategies to facilitate connecting and teaching culturally diverse students, I feel she, at times, loses connection with the broader political and societal issues necessary for a *critically oriented* culturally responsive pedagogy. Ryan and Rottman (2007), when addressing issues of school leadership relating to critical issues of social justice and equity, warn that a "preoccupation with individuals can only deflect attention away from these social structures and obstruct meaningful efforts to eliminate these persistent inequities" (p. 13). This statement does not imply that forging cultural and interpersonal bridges are not important, but rather that these relationships must be the foundation upon which broader goals of critically minded citizens is founded (Portelli & Solomon, 2001; Osborne, 2001). Osborne (2001) states that it is only when we foster student "citizenship that is built on diversity, equity, social justice, inclusiveness, and participation" (p. 40) that we can begin to dream of wide-scale societal change.

As racism is inherently unreasonable a mere knowledge acquisition approach to changing these attitudes is bound to fail when it comes to identity transformation. Autobiographical narratives have become a popular and effective means to help connect theoretical literature with the lives of preservice teachers.

Sfard and Prusak (2005) "*equate identities with stories about persons*" and further clarify by saying, they "did not say that identities [find] their expression in stories – [but rather] they *were* stories" (p. 14). Alsup (2006) mirrors that sentiment by stating that "personal narratives don't simply reflect identities, they *are* people's identities" (p. 53). It is no surprise then how the use of autobiographical narratives and personal story telling have proven instrumental in fostering opportunities for teachers to wrestle with issues relating to their personal and professional identity development (Beauchamp & Thomas, 2009; Connelly & Clandinin, 1990; Florio-Ruane, 1994). As teachers' identities directly influence their assumptions, attitudes, beliefs, and practices regarding diversity it is also no surprise that these types of activities are integrated into critical and multicultural courses in teacher programs (Causey, 2000; McLaren & Giroux, 1986; Solomon et al., 2005; Cochrane-Smith 2000; Ladson-Billings, 1999).

By clearly articulating and sharing their life stories, preservice teachers begin to see the need to unpack and critically analyze the "nature of [their] relationships to individuals, institutions, cultural values, and political events, and the ways in which these social relationships contribute to [their] individual identity, values, and ideological perspectives" (Britzman, 1986, p. 452). Sfard and Prusak (2005) identify how this process not only shares with *others* who we are but in essence tells *ourselves* who we are. This process tends to reveal the incongruence between our "actual" and "designated" identities, or put more simply, what we are currently like as opposed to what we hope to be in the future (Sfard & Prusak, 2005).

This incongruence is often revealed in preservice teachers' lack of understanding of societal racism, specifically the concept of white privilege, and how it applies to concepts of

equity and social justice in multicultural education. According to Solomon, Portelli, and Campbell (2005) a major goal of teacher education then becomes to foster teacher candidates capable of "deconstructing whiteness in the academy and society in general" so that by "making whiteness, and more so, white privilege, visible, [they can] interrogate and change the construction of whiteness as an unmarked narrative, invisible category, and white privilege as unearned and unmeritocratic (p. 148). More generally, they begin to see racism as an unfortunate part of the normal social landscape, identify their racialized position in society, and see their role as a teacher to move beyond a colorblind mentality ignorant of their daily position of privilege in society (Ryan & Rottmann, 2007; Aveling, 2006; Schick & St. Denis, 2003; Nieto & Bode, 2008).

Again, the process of storying one's own experiences through narrative and dialogue have shown to be promising in challenging preservice teachers' beliefs in these areas. These experiences are not always comfortable for students and/or the teacher educators. McIntosh (1990) describes an effective activity where the daily effects of white privilege are revealed to participants through the answering of a list of simple statements such as:

> I can if I wish arrange to be in the company of people of my race most of the time.
>
> When I am told about national heritage or about "civilization," I am shown that people of my color made it what it is.
>
> I can do well in a challenging situation without being called a credit to my race
>
> I am never asked to speak for all the people of my racial group
>
> I can be pretty sure that if I ask to talk to the "person in charge," I will be facing a person of my race. (McIntosh, 1990)

This unpacking of the "invisible backpack" of white privilege has become a classic activity in teacher education classrooms.

Rich and Cargile (2004) discuss how the collection and subsequent sharing and physical display of preservice teachers' journals and confessionals when reflecting on issues of race, power, and society create a 'recursive loop' of dialogue. This dialogue creates what Turner (1982) calls the "social drama" and conflict necessary to stimulate the rethinking of one's own thoughts and assumptions (cited in Rich & Cargile, 2004). Florio-Ruane (1994) also shares that through an examination of "their own and others' autobiographies [with specific focus] on issues of ethnic identity, language, and schooling" (p. 55) preservice teachers may begin to think about race in a new way and begin to see that "race is a social construction and that racism and responses to racism are socially reproduced in discourse" (Rich & Cargile, 2004, p. 353).

Above are merely a few examples of how narrative and dialogical activities have displayed potential in challenging preservice teachers' beliefs in efforts to foster professional identities responsive to multicultural education. Other scholars – including Garmon (1998), Solomon, Portelli, and Campbell (2005), Pennington (2007), Aveling (2006), Schick and St. Denis (2003) and Desroschers (2006) also discuss the use of autobiographical narratives and dialogue as a conduit for identity development and learning. Although each scholar displays differences in the success and details of their studies, all agree that great depth of dialogue and reflection are necessary to stimulate some disorientating dilemma before there can be positive identity transformation. Sfard and Prusak (2005) refer to this depth as reaching the *critical stories,* or those "core elements that, if changed, the person's 'sense of identity' would be shaken and she would lose her ability to determine, in an immediate, decisive manner, which stories about her were endorsable and which were not" (p. 18).

Field Experiences

Traditional field experiences, or alternatively referred to as field placements or practicums, have long been the central focus of teacher preparation programs (Britzman, 1986; Solomon & Allen, 2001). Intuitively, these experiences would seem to provide an environment where preservice teachers would apprentice under the tutelage of a more experienced professional while striving to translate knowledge acquired in the teacher preparation courses into classroom practice. Historically however, this has not always been the case with the effectiveness of teaching practicums called into question by numerous scholars. Giroux and McLaren (1986), for example, state that in many cases "student practicums are viewed as either a rite of passage into the profession or merely a formal culminating experience in the teacher education program" (p. 235) and are therefore lacking the critical and reflective atmosphere necessary to transform teachers. Ronfeldt and Grossman (2008) focus on how an incongruity between the goals and ideologies of the placement schools and the teacher preparation programs can lead to teachers feeling pressure to "conform to the practices of their cooperating teacher and institutional norms" (Danielwicz, 2001, p. 68). Solomon and Allen (2001) state that these teacher candidates, despite their noble efforts eventually succumb to "the fact that surviving the practicum [means] imitating the host teacher and adhering to the school ethos" (p. 228). Other preservice teachers, while struggling to balance university coursework, expectations for extracurricular involvement, and day to day lesson planning and marking, default to imitating their cooperating teacher and fail to find the energy to experiment with the critical pedagogy encouraged by their teacher preparation programs. Both these situations can result in a burden that forces preservice teachers to adapt an attitude of "survival" that is not conducive to critical praxis.

Fortunately, these traditional field experiences have come under increasing scrutiny in current educational literature (eg. Ronfeldt & Grossman, 2008; Solomon & Allen, 2001) and numerous suggestions for improvement have followed. Schecter, Solomon and Kittmer's (2003) research provides tangible examples of how teacher preparation programs in Ontario have responded to the need to better integrate issues of social justice, diversity, and equity into field-based experiences.

This first model, a *Situated Curriculum Model*: *Community as Curriculum*, challenges the teacher candidates to use the community in which their students live as a source of inspiration for lesson plans, unit themes, and class projects. This "enhances prospective teachers' appreciation for the knowledge resources available to students outside the school setting and provides them with practice transforming information gained about the local community for pedagogical use" (p. 88). Also, this type of *situated curriculum* according to Dei and Karumanchery (2001) provides the opportunity to "empower minority youth through the teaching of rights, responsibilities, and advocacy" (p. 208). In summary, Schecter, Solomon, and Kittmer (2003) have a "vision of curriculum as a site of democratic negotiation of a core or shared values and social relations that are grounded in local context and lived experience" (p. 84).

The second example, a *Service Learning Model,* requires that teacher candidates *serve* through their involvement in a non-profit organization or other social service agency in the community where their field-based practicum is located. The driving theory behind this initiative is the feeling that "through engagement in service learning, teacher candidates acquire knowledge of and sensitivity to themes and issues with which the students in their placement classrooms are grappling with in their daily lives" (Schecter et al., 2003, p. 91).

These models strive to foster a close relationship between the teacher candidates, their students, and the communities in which the school is located. The necessity of this relationships is echoed by the work of Solomon and Allen (2001), Dei and Karumanchery (2001) and Rao (2005). Also, both models, through the careful monitoring and support of critically minded university personnel strive to provide an "integrated formative experience, with interrelated and overlapping academic, site placement, and inquiry learning components" (Schecter et al,. 2003, p. 81). This increased involvement from the university can help provide a more controlled atmosphere where preservice teachers can better focus on the translation of "equity principles from the university lecture room to practicum classrooms" (Solomon, 2000, p. 975). Ironically, it is a more *controlled* environment focused on success, not survival, which increases *freedom* and allows for spaces of authorship where preservice teachers can begin to form their own teacher identity.

International field practicums

As issues of diversity and multicultural education have risen to the forefront of educational discussions many teacher preparation programs have turned to modifying the field experience component as a means to expose preservice teachers to higher levels of diversity. In some cases (eg. Solomon & Allen, 2001; Schecter et al., 2003; Sleeter, 2001) these new practicum placements are in a similar geographic area but located in schools specifically chosen because they are vastly different in the ethnicity, language skills, or socioeconomic status of the student body from the schools that the preservice teachers grew up in. A similar but more extreme response resulted in the formation of international student-teaching practicums where preservice teachers are immersed in another culture and teach in schools abroad. Marx and Moss (2011) and Spalding, Wang, Lin, and Butcher (2009) contend this is a more effective response as

it removes teachers from having access to the codes of power (Delpit, 1995) of the culture they grew up in.

Numerous scholars (eg. Flectcher, Engle , Ladson-Billings, Cusher, Mahon) strongly agree with the potential positive influence international student-teaching experiences can have in developing the "cultural competency" of preservice teachers and therefore better enabling them to implement a critical and culturally sensitive pedagogy. Cultural competency, as formally defined by Santamaria, Santamaria and Fletcher (2009) is the "the integration and transformation of preconceived knowledge about individuals and groups (students) of people into specific standards, policies, practices, and attitudes (lesson plans, etc) used in appropriate cultural settings to increase accessibility and the quality of services (teaching)" (p. 35-36). Their research indicates that cultural competency is "not a skill that is automatically or intrinsically acquired" through cross cultural experiences but rather a "developmental process that evolves over an extended period of time" (p. 35). This developmental view is based on the work of Bennett (2004) who observed how levels of intercultural competency can progress through "six distinct kinds of experience spread across the continuum from ethnocentrism to ethnorelativism" (p. 62). The stages are summarized by Bennett (2004) as follows:

> The most ethnocentric experience was named the *Denial* of cultural difference, followed by the *Defense* against cultural difference. In the middle of the continuum the *Minimization* of cultural difference seemed to be a transition from the more virulent forms of ethnocentrism to a more benign form, leading to the ethnorelative *Acceptance* of cultural difference. At the heart of ethnorelativism was *Adaptation* to cultural difference, followed in some cases by the *Integration* of cultural difference into [one's personal] identity (p. 62).

Although the aforementioned research has shown a link between intercultural experiences and the development of intercultural competence, it is naive to think that all culturally situated

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experiences share the same intent, approach, and outcome (Engle & Engle, 2003; Stachowski & Mahan, 1998). Desrochers (2006) contends that merely situating preservice teachers in diverse situations without the appropriate support or parallel programming does little to foster positive identity transformation or increased intercultural competence St. Denis (2006) discusses how in some of these cases preservice teachers came to view multicultural experiences as superficial "side trips" to explore how children from other cultures and social backgrounds experience school, while in other, more disturbing cases, negative stereotypical attitudes were actually produced or reinforced.

Engle and Engle (2003) in efforts to create a classification system for international educational experiences identified the following seven variables as the major defining components of all programs. They are as follows:

1. Length of student sojourn
2. Entry target-language competence
3. Language used in course work
4. Context of academic work
5. Types of student housing
6. Provisions for guided/structured cultural interaction and experiential learning.
7. Guided reflection on cultural experience

Through the careful consideration of these variables they came up with five levels different classifications of programs ranging from short term study tours to long term cross-cultural immersion programs.

The variables outlined by Engle and Engle (2003) intuitively suggest these important factors should be considered for integration into effective international student teaching

practicums. Research confirms this as there is a consensus in the literature that to foster positive

identity growth the intercultural experiences must: be "authentic" and deeply challenge the

attitudes, beliefs, and identities of preservice teachers through both experiences and coursework

(Faulconer, 2003, Marx & Moss, 2011), be steeped in praxis and reflection (Santamaria et al.,

2009; Johnson, 2002; Recchia, Beck, Esposito & Tarrant, 2009; Pence & MacGillivray, 2008;

Villegas & Lucas, 2002; Stachowski & Mahan. 1998; Zeichner, 1994), have critically oriented

supervision and mentorship (Marx & Moss, 2011; Walkington, 2010; Pence & MacGillivray

2008; Villegas & Lucas, 2002b).

Disorientating Dilemmas

Scholars in the field of adult learning largely agree on the importance of a cognitively

destabilizing event in this transformative learning process. Mezirow (1990) refers to these as

"disorientating dilemmas" and identifies them as an initiating step in the transformative process.

Freire (1970) similarly identifies the importance of a phase of cognitive disequilibrium in the

process of "awakening [one's] critical consciousness" (p. 20) or *conscientization.* And finally,

Anderson and Saavedra (1995) also identify *disequilibrium and conflict* as essential conditions

for transformative learning experiences.

Rechhia, Beck, Esposito and Tarrant (2009) are simply a few of the scholars (eg. Bender-

Szymanski, 2000: Villegas & Lucas, 2002; Johnson, 2002, Spalding, Wang, Lin, and Butcher,

2009) that feel international student teaching practicums have tremendous potential to act as the

'catalyst' for the necessary *dilemmas* for preservice teachers' identity transformation. Bender-

Szymanski (2000) identifies how inter-cultural experiences provide opportunities for *cultural*

conflicts where teachers are challenged to "acquire an increasing competence in coping

constructively with inter-cultural difference and of promoting one's own development" (p. 231).

Intuitively then, it makes sense that teacher preparation programs would seek out

locations where there is potential for preservice teachers to feel like outsiders and find

themselves in culturally disorientating events (Engle & Engle, 2003). These disorientating events

can happen both inside and outside of the classroom. Faulconer (2003) explains how being

forced to operate as a teacher, not only in a different country but *within* the educational system of

that country, can lead to a rethinking of the culture and system of their home country. Marx and

Moss (2011) accurately summarize how

> Full immersion in a culturally different context, where the student becomes a
> cultural outsider, creates the conditions of cultural dissonance that can be the
> catalyst for transformative intercultural growth within study abroad. Teacher
> education study abroad programs should not try to alleviate students'
> experience of culture shock; rather, they need to leverage the intercultural
> challenges inherent in these experiences and provide support for students as
> they struggle to make sense out of what they are experiencing (p. 43)

Stachowski and Mahan (1998) focus largely on the possibility of a *synergistic* partnership

between the international student teaching practicums with the local communities as means to

'disorient' preservice teachers. In some cases they found that living with host families

> enable[s] the student teachers to interact closely with people at the grassroots level
> in a wide range of activities – from the ordinary tasks of daily life to special
> events and traditional ceremonies – and thus learn firsthand about the people and
> communities from which their school pupils emerge (p. 156).

They also feel that service learning opportunities such as volunteer work or community action

research projects are effective additions to international student teaching practicums that ensure

students understand the "broader community of which the school and its pupils are a part" (p.

159). Trent (2010), while focusing on a broader context, agrees that action research challenges

students to synthesize research and theory with actual practice and therefore acts as a potential tool for multicultural identity development.

Critical Preparation and Reflection

Johnson (2002) acknowledges that international student teaching practicums have potential for positive identity development. However, he states that "immersion experiences *alone may not increase* racial awareness ... [but] opportunities to *critically reflect on those experiences* can help deepen understanding" (p. 164 – italics added). The importance of these "disorientating" events for stimulating critical reflection is perfectly summarized by Dewey (1933) when he says, "as long as our activity glides smoothly along from one thing to another . . . there is no call for reflection" (p. 14)

Virtually every scholar that has published on the topic of teacher preparation programs identifies the importance of critical *reflection* in that process. Giroux and McLaren (1986) echo the importance of *critical* in the phrase *critical reflection*, implying that teachers, while engaged in the practicums, need to focus on how each "experience is produced, legitimated, and accomplished" (p. 235). Hsiu-ting (2008), providing an overview of the larger body of research on reflection, reveals how some scholars lean toward an individualistic understanding of the process of reflection (eg. Boud & Walker, 1985; Daudelin, 1996) while others lean to a more collaborative or socially oriented understanding of the concept (eg. Zeichner,1994). For example, Daudelin (1996 – cited in Hsiu-ting, 2008) views reflection as "a highly personal cognitive process which happens in the mental self" (p. 39) while Zeichner (1994), on the other end of the spectrum, identifies the importance of "reflection as a social practice and public activity

involving a community of teachers" (p. 11). In teacher education there is a time and place for both.

Personal reflection on one's own thoughts and practice is important and serves well as a starting point for a more social practice of reflection. For it is through contextual communal discourse that teachers' thoughts and beliefs are brought to the surface thereby providing the platform for professional identity development and transformational change (Zeichner, 1994; Danielwicz, 2001). The marrying of these two concepts, personal and social reflection, has proven effective in creating constructive dialogue and fostering positive identity development in international practicum participants (Beauchamp & Thomas, 2009; Pence & MacGillivray, 2008; Villegas & Lucas, 2002b).

Clarke (2009), Baker (2000), Pence and MacGillivray (2008) and Garmon (1998) are a few scholars who support the use of journaling in this process. For example, Pence and MacGillivray (2008) share a specific situation where preservice teachers were required to keep daily reflective journals (personal reflection) and then met once a week to share and discuss (social reflection) with other cohort members. Watson and Williams (2007) refer to a similar technique as "delayed debriefing." This challenges teachers to record their initial *naive* reflections which then provide the material for a later "opportunity for their perceptions to be challenged and interrogated" (Walkington, 2010, p. 59).

Watson and Williams (2007) urge teachers to become capable of an initial "autonomous evaluation of their teaching" (p. 87). If teachers commit to evaluating their initial reflections in light of the other discourses available due to their cultural immersion they become what Schon (1983, 1987) terms a "reflective practitioner." Fish (1995) clarifies that it is important to realize

that "reflecting on practice may not lead to immediate visible improvement but rather to longer-term quality in practice and professionalism" (p. 85 –cited in Walkington, 2010, p. 59). So important is this concept that Marx and Moss (2011) state that "the intercultural challenge of immersion experience, coupled with the modeling and supporting for *critical cultural reflection, should be the cornerstone of study abroad design.*" (p. 42 – italics added)

Partnership, Supervision and Mentorship

Essential to a successful international student teaching practicum is on-site academic and reflective guidance for teachers as they work through potentially disorientating and reflective experiences (Villegas & Lucas, 2002b; Marx & Moss, 2011). Villegas and Lucas (2002b) feel this support must come from individuals who have "high degrees of sociocultural consciousness and affirming students, are actively engaged in working toward equity and social justice, and practice culturally responsive teaching in their own classrooms" (p. 148).

Walkington (2010), while talking about field experiences in general, strongly advocates for a shift toward *mentorship* instead of a traditional *supervision*. Her view of the role of *mentorship* fits nicely with a dialogical view of teacher identity development as "it is not a *one-way* transfer of skills and knowledge from expert to novice" (p. 54 – italics added) but rather provides the potential for conflict, resolution, and reflection through "acknowledging the values and beliefs each person in the learning partnership brings to any situation" (p. 55).

In an intercultural environment teacher educators in the role of supervisors or mentors should urge teachers to approach their experiences with an approach mimicking that of an anthropologist rather than a tourist (Spalding, Wang, & Butcher, 2009). For where a tourist simply observes, an anthropologist seeks to understand.

Solomon (2000) has found that cross-race partnerships in field experiences have helped "break down racial barriers, tackles sensitive racial and cultural issues, and explore divergent political perspectives and ideologies. Most importantly, cross-race partnerships prepared candidates to work competently with students and parents of racially diverse back-grounds" (p. 961). Intuitively, international field experiences seem to provide an exciting opportunity for these types of dialogical learning partnerships.

Conclusion

Villegas and Lucus (2002b) strongly support field-based experiences and feel they have the potential to lead to cultural responsiveness and understanding at a deeper level than can be accomplished through coursework alone. Many other scholars agree that diverse and/or international field experiences can play a crucial role in teacher identity development and the fostering of positive attitudes toward diversity in preservice teachers (Pohan 1996; Sleeter, 1995; Zeichner & Melnick, 1995; Johnson, 2002; Villegas & Lucas, 2002; Willard-Holt, 2001; Pence & MacGillivray, 2008; Stachowski & Mahan, 1998).

These opportunities provide preservice teachers a chance to "build a contextualized understanding of culturally responsive teaching by getting them out of the university classroom and into schools and communities" (Villegas & Lucas, 2002b, p. 137). The accompanying intercultural experiences and consistent interaction with community members, students, and professionals of other cultures, has been shown to help develop a variety of personal and professional identity traits such as: flexibility, patience, increased self-confidence and self-criticism, an awareness of the importance of reflection, politeness, interdependence, an ability to adapt in a different culture, and a general appreciation for difference (Willard-Holt, 2001; Stachowski & Mahan, 1998; Pence & MacGillivray, 2008).

<u>Chapter Three - Methodology</u>

In this chapter I introduce the purpose of this study and explain its relation to the literature previously presented in this area. I list the five research questions and briefly discuss how they will guide my research. I then provide a description of the research design and participants. To conclude this chapter I discuss the data sources and data analysis procedures.

Purpose

The purpose of this research was to explore an International student teaching practicum and its potential role in the preparation of preservice teachers. These types of international student teaching practicums are becoming increasingly popular in universities across Canada, and elsewhere. In my research however, compared to the wealth of literature regarding multicultural education in general, I found comparatively little literature on the specifics of these types of programs as implemented by Canadian institutions. It was therefore my intent to contribute research which sheds light on this complex phenomenon. In doing so I use a qualitative research method aimed to provide a *thick* and rich description using an ISTP from a large Western-Canadian university as a case to study. In addition to the detailed descriptions of the case there is a large interpretive component to the research consistent with phenomenological research where, together with the participants, "an interpretation of the meaning of [their] lived experiences" (Creswell, 2006, p. 59) was negotiated.

Research Questions

The following research questions guided my thorough exploration of the program:

1. What are the major components and guiding principles of the Elmwood international student teaching practicum?

2. What are the experiences and perceptions of past participants during their involvement in the Elmwood international student teaching practicum?

3. How do the dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during their Elmwood international student teaching practicum?

4. How, if at all, does the experience of participating in the Elmwood international student teaching practicum influence the personal and professional identity development of preservice teachers?

5. How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student teaching practicums in Canada or more broadly?

Research Design

The exploration of the ISTP was conducted using a qualitative case study method. Generally, a case is thought of as "the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances" (Stake, 1995, p. xi). Specifically however, there is a seemingly endless variation to case study research. For specificity purposes it would be most accurate to describe my case as a *collective* case study with an *instrumental* intent. Multiple participants, each as its own bounded case, were used in a *collective* manner to shed light on the larger general case, that being the ISTP (Creswell, 2007).

The term *instrumental,* was used because it is the intention of the case study to shed light on a larger educational *issue*, that being the potential role of the ISTP in the preparation of preservice teachers (Creswell, 2007, Stake, 1995).

However, to investigate the larger educational issue, specific focus was given to uncovering and interpreting the experiences and perceptions of ISTP participants. This focus during data collection was consistent with methods commonly utilized in phenomenological research which generally "seeks to grasp and elucidate the meaning, structure, and essence of the lived experience of a phenomenon for a person or group of people" (Patton, 2002, p. 482). Willis (2007) more simply defines phenomenology as "the study of people's perception of the world (as opposed to trying to learn what "really is" in the world)" (p. 107).

Merriam (1998), conscious of the importance of defining the parameters of her studies, defines a qualitative case study as "an intensive, holistic description and analysis of a *bounded* phenomenon" (p. xiii- italics added). Yin (2003) expands on this topic of case study boundaries to include both a contextual and phenomenological component.

The collective-instrumental nature of this case study is therefore bounded by both contextual and phenomenological components. The preservice teachers were collectively bound by the time, place, and programming associated with the ISTP (contextual). Concurrently, each preservice teacher, as a one of a collection of cases, was individually bound by the potential phenomenon, that being the personal process of potential professional identity development as a result of the interaction between their prior attitudes, beliefs, and dispositions and their experiences and perceptions throughout the practicum experience.

It was the overall intent of this thesis to provide a *heuristic* function for its readers. Merriam (1988) describes this as aimed to "illuminate the reader's understanding of the phenomenon" (p. 13 - cited in Willis, 2007, p. 239). To achieve this, lengthy quotes and interesting narrative vignettes were included from the participants in an effort to provide as detailed and descriptive an account of the overall process as possible. Stake (1995) echoes this as he states that "qualitative research tries to establish an empathetic understanding for the reader, through description, sometimes *thick descriptions*, conveying to the reader what the experience itself would convey" (p. 39).

Recruitment of Participants

After receiving approval from ENREB, an administrator from the university close to the ISTP program assisted me in sending recruitment letters to past ISTP participants and the ISTP practicum supervisor. Each recruitment letter briefly introduced myself, the research questions, intended goals of this study, and expectations of participants. There are four participants in this study including two current teachers who have been past participants of the ISTP practicum, the previous supervisor of the ISTP program, and an administrator from the university who is close to the ISTP program.

International Student-teaching Practicum Administrator

An administrator close to the ISTP program expressed personal interest in participating in a related study during a *Qualitative Research Methods* course. He was once again willing to participate in this research study.

International Student-teaching Practicum Supervisor

A previous ISTP supervisor expressed personal interest in participating in a related study during a *Qualitative Research Methods* course. He was once again willing to participate in this research study.

International Student-teaching Practicum Participants

In the interest of *purposeful sampling* the recruitment letters sent to past practicum participants included a brief questionnaire and interested participants were encouraged to submit the completed questionnaire along with their informed consent and confidentiality agreements.

According to Creswell (2007), purposeful sampling "means that the inquirer selects individuals . . . because they can purposefully inform an understanding of the research problem and central phenomenon in the study" (p. 125). In this case, the process of purposeful sampling helped in the selection of information-rich cases (participants) to achieve the two following important functions of the case study. First, the information-rich cases provided the necessary detail to achieve the *heuristic* intent consistent with the characteristics of qualitative research (Merriam, 1988). Second, these brief questionnaires (purposeful sampling) assisted me in the selection of participants who best demonstrated the potential to provide rich and descriptive narratives in areas of central importance and interest to this research, that being the interaction between their prior attitudes, beliefs, and dispositions and their experiences, perceptions and potential identity development during the practicum. As the theoretical framework of my thesis drew on Garmon's (2004) three important prior dispositions–*openness to diversity*, *self-awareness and self-reflectiveness*, and a *commitment to social justice*–it is in these areas where I looked for the differences in participants' questionnaire responses.

Research Context

The school division (Elmwood) where the ISTP is located is comprised of four different schools located on three different campuses in a large city in South-east Asia. Within the Elmwood School Division there are three different programs; each program has differences with regards to academic class schedules, student demographics regarding age, socioeconomic, and language proficiency, English language focus, and curriculum content. Below is a thorough description of each of the campuses of Elmwood School Division.

Campus One

Campus One is located in the southwest corner of a large South-east Asian city. On Campus One there are two different academic programs, Elmwood International Program School (IPS) and Elmwood English Program School. These two schools are managed by different staff, administration, and directors but share the same physical school building.

International Program School (IPS)

The IPS program was founded in the late 1990's and is the second longest running program in Elmwood School division. It offers instruction from Kindergarten through Grade 6 in an immersion style setting using a curriculum from a Western-Canadian province. Students of the IPS program study English Language Arts, Science, Mathematics, Social Studies, Music, Computers, and Physical Education in the English language. These courses account for approximately 80% of their weekly instruction. They also study Religion and Ethics and Art and History in their native language to make up the remaining 20% of weekly instruction. A large majority of the students of the program graduate fluent in the English language and go on to study in international schools both in South-east Asia and abroad.

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The staff of the IPS program is comprised of approximately 10 foreign teachers (native English speakers) who are primarily from Canada and 10 local teachers. As the IPS program is a private school and tuition is the highest within Elmwood School Division, this program attracts students primarily from relatively wealthy family situations.

English Program School (EP)

The English Program School at Campus One was founded a few years before the IPS program started and is the longest running program in Elmwood school division. It offers a bilingual program from Kindergarten through Grade 6 where students spend approximately 40% of their time studying in the English language and 60% of the time studying in their native language. Academic subjects studied in English use a Western-Canadian-based curriculum and include what are referred to as the *core* subjects, English Language Arts, Science, and Mathematics. Students also study English grammar, Science, and Mathematics in their native language as well as Art, Music, Religion and Ethics, Social Studies, and Physical Education. A large majority of the students of the program graduate functional in the English language.

The staff for the EP program is comprised of approximately 15 foreign teachers (native English speakers) who are primarily from Canada and 40 local teachers. The English Program at Campus One is also a private school although tuition is approximately 40% of the IPS program. Students enrolled in this program are generally from a middle-high income socioeconomic class.

Campus Two & Three

The English Program School at Campus Two was founded in the early 2000's and Campus Three a few years after that. They offer the same English Program (EP) in physical buildings that are virtually identical. They offer a bilingual program from Kindergarten through

Grade 9 where students spend approximately 50% of their time studying in the English language and 50% of the time studying in their native language. Academic subjects studied in English use a Western-Canadian based curriculum and include what are referred to as the *core* subjects, English Language Arts, Science, and Mathematics, as well as Computers and Physical Education. Students also study English grammar, Science, and Mathematics, Music, and Religion and Ethics in their native language. Early years students at the English Program schools generally have limited conversational English but the large majority of the students of the program graduate between functional and fluent in the English language and go on to study in international schools both in South-east Asia and abroad.

The staffs for the EP programs are comprised of approximately 35 foreign teachers (native English speakers) who are primarily from Canada and between 110-150 local teachers. The English Programs at Campus Two and Three are private schools with tuition falling between that of the IPS program and the EP program at Campus one. Students enrolled in this program are generally from an upper-middle income socioeconomic class.

Data Collection

The data collection for this study took place between February 2012 and April 2012. In line with common practice of qualitative research methodology, several different data sources were used (Denzin & Lincoln, 2011; Merriam, 1998; Stake, 1995; Yin, 2003), including email interviews, face-to-face interviews, document analysis, and reflexive photography. These methods will be thoughtfully applied to specific participants in order to gather the desired data to fully address the research questions.

Interviews & Reflexive Photography

<u>International Student-teaching Practicum Participants</u>

The primary data set for this research study came from interviews with the past participants of the ISTP program. A series of two email interviews and one face-to-face interview was conducted with each participant. Each email interview consisted of two correspondences between researcher and participant. Seidman's (2006) structure for *in-depth phenomenological interviews* was used as a structure for the overall interview process. This process involves three separate interviews aimed to explore: (1) the participants' background and life history, (2) details of their specific experiences and perceptions, and (3) their reflections on the meaning of the experiences (Seidman, 2006). The first two interviews were conducted via email with the third and final interview being conducted face-to-face. A technique called *reflexive photography* (Harrington & Schibik, 2003) was used as part of the second interview (experiential focus) and third interview (reflective focus).

The process of using *in-depth phenomenological interviews* fit perfectly alongside the theoretical framework of this thesis relating to the possible influence of the participants' prior dispositions (Garmon, 2004) on the potential process of personal and professional identity development. Through the use of *reflexive photography* the participants personally selected photographs that had "no intrinsic meaning but [served] as *symbols* of meaning that participants [explained] during the interviews (Schulze, 2007, p. 536). Gould (1974) feels this is valuable because it allows for the

> researcher and [participants] to negotiate interpretations of the photographs but also provides a means for informants to have increased voice and authority in interpreting their own lives, social contexts, and a 'perspective of action' that

helps make their life-views and social systems meaningful to outsiders (p. 25 – cited in Harrington & Schibik, 2003).

The first email interview aimed to explore the life history and background of the participants before they took part in the practicum. Specifically, they were asked about their life experiences that possibly contributed to their attitudes, beliefs, and disposition relating to their *openness to diversity*, *self-awareness and self-reflectiveness*, and general *commitment to social justice* (Garmon, 2004).

The second email interview provided a forum for the participants to share details about their personal experiences and perceptions during their involvement with the ISTP and life in South-east Asia more broadly. As part of the interview correspondence the participants were asked to personally select and thoroughly describe six photographs, two relating to each of the following three *experiences*: (1) cultural experiences (2) professional learning experiences, and (3) other meaningful experiences.

Finally, the third interview, conducted face-to-face, challenged the participants to reflect on the meaning and possible influence of the ISTP experience and life in South-east Asia more broadly. As part of the interview process they continued the *reflexive photography* process by reflecting on the *meaning* of the photographs they selected for the second interview. In general this interview encouraged the participants to reflect on the potential interaction between their life history, attitudes, beliefs, and dispositions prior to participation in the practicum, the experiences and perceptions they had while living in South-east Asia and participating in the practicum, and the subsequent potential professional identity development as a result of their participation in the ISTP.

Consistent with a "dialogue dependent" view of identity development (Bruner 1990; Danielwicz, 2001; Bakhtin, 1981), and the relationship that "equates identities with stories about persons" (Sfard & Prusak, 2005, p. 14), it has long been understood that the process of dialogical communication during interviews is potential forum for effective personal narrative production (Connelly & Clandinin, 1990; James 2007). Therefore, just as technology and email have become increasingly important methods of communication, email interviews have become an increasingly popular method of personal narrative construction and identity exploration (James, 2007; Hunt & McHale, 2007). James (2007), explaining a potential advantage of email interviews relating to narrative construction, explains how they provide the participants

> with a more or less open environment to compose their narratives, to recall and better understand how they came to see themselves in their past and present careers as they picked up on issues that slipped temporarily out of view through the course of the interview, and as they returned to earlier aspects of the narrative at their convenience" (p. 967)

As much of the data collected from the first two interviews centered on memories and experiences, the increased time for recalling and reflecting offered by email interviews was a huge advantage over a face-to-face interview. Hunt and McHale (2007) thoroughly explain these points in the following paragraphs:

> Interviews normally occur in real time. When a question is answered, an interviewer must either ask the next question or, which usually occurs many times in an interview, think of an appropriate response to the participant's answer that draws out a more detailed response. Furthermore, a participant might say something interesting within his or her answer about which the interviewer requires further information, but by the time the participant has finished the answer, the point has been lost among other points.
> The e-mail interview enables both the interviewer and the participant to reflect on what has been said, both in the short time—that is, the question that has just been asked or the response just given—or the longer term; that is, the question or response given earlier in the interview. The e-mail interview will take place within a single e-mail script, so either party can scroll back to any point within the interview, recall what has been said, and reflect on it.

> This time for reflection enables deeper processing of information and a more complete review of the issues that are being discussed. It is often the case within conventional interviews that the interviewer will look at the transcript after the interview is completed and realize that there were further subsidiary questions that could have been asked (p. 1416).

The above quote summarizes the main reason I chose to conduct the first two components of the *in-depth phenomenological interviews* by email. Other general advantages of using email to conduct the interviews were: reduced travel and equipment costs, access to participants who may not be located in the same geographical area, a potential increase in rapport or comfort level that comes from multiple interactions as opposed to one face-to-face interview, and the ability to work with multiple interview data sets simultaneously (Hunt & McHale, 2007).

Personal narratives have long been a valued tool in multicultural education (Beauchamp & Thomas, 2009; Sfard & Prusak, 2005; Garmon, 2004; Pennington, 2007) as well as a respected research tool in qualitative educational research (Conelly & Clandinin, 1990).

International Student-teaching Practicum Supervisor

As the ISTP supervisor played a large role in the recruitment, preparation, and supervision of the ISTP participants, he was an important source of data and contributed to research questions one, three, and five. Data was collected from this participant through an email interview. The ISTP supervisor was emailed eleven interview questions and spent approximately three weeks contemplating and compiling answers before responding.

International Student-teaching Practicum Administrator

One face-to-face interview was conducted to acquire basic knowledge about the major components and guiding principles of the ISTP. The interview questions were emailed several

weeks prior to allow the participant time to conduct any necessary background research and answer the questions in a well thought out and thorough manner.

Document Analysis

Analysis of documents, which in this case included the ISTP applications and recruitment posters, the Elmwood school website, and a hard copy of a summative report compiled by the ISTP supervisor upon completion of the program, was a less invasive method of data collection. At times, data gathered from document analysis was used to confirm or contradict other sources of data (Merriam, 1998). It is essential to note however, that these documents were often created for a variety of different purposes and audiences. As the original intent of these documents may or may not have aligned with the specific research intent, extreme caution and careful consideration was used when exploring this information (Yin, 2003).

Positionality

Participants

The unique positionality of all individuals involved in this study is important to discuss as it influenced the collection, validity, and interpretation of the data. The ISTP administrator was an administrator from the Faculty close to the very program he was being interviewed about. His connections, direct involvement, and desired success of the ISTP program potentially influenced his responses to the interview questions. Similarly, the ISTP supervisor's position as an individual responsible for the ISTP participants during their pre-trip preparation and during-trip experiences of the ISTP participants likely influenced his perceptions during the experiences and therefore his answers to the interview questions. Conversely, both of their positions of authority

within ISTP program, of which I had been an employee several years prior, potentially influenced the types of follow-up questions I did, or did not, ask during the interview protocol.

Intuitively, it is also natural for the participants of the ISTP program to desire for their experiences to result in personal and professional growth thus potentially influencing their recollections and interpretations of their own experiences and answers to the interview questions.

As outlined above the positionality of all the participants of this study introduce several factors that likely influenced their recollections, interpretations, and interview answers and therefore the validity of the gathered data.

Researcher Positionality

As outlined in Chapter One of this thesis, I approached this study with a variety of previous experiences at Elmwood School Division in South-east Asia. Specifically, from 2004 to 2005, I taught Mathematics, Science, and Health to students ranging from Grade 4 to Grade 9. From 2005 to 2007 I worked as part of an administration team that both supported and managed the English foreign staff, of which the ISTP participants would have been a part, and acted as a liaison between the local staff and English department. And from 2007 to 2009 I worked for 18 months as a consultant for Elmwood School Division with a specific focus on curriculum and program development.

It is important to note that throughout my time in Elmwood School Division I had many interactions and friendships with participants of the ISTP. However, as the practicum program was primarily administered and managed by the associated university and the ISTP supervisor I had no formal role in their practicum experience. I conducted none of their classroom observations and attended none of their other meetings or formal components of the ISTP.

My personal experiences in Elmwood School Division have contributed to a solid understanding of the geographical and cultural context of the ISTP. These experiences, in combination with other life events and academic study, have had a large impact on the development of my own personal and professional teaching identity.

As critical theory underpins my current approach for education, it is likely that my past experiences in Elmwood School, in combination with an inherent desire for a critically minded teacher work force, influenced my interpretations of the data. Furthermore, this critical educational orientation greatly influenced the types of recommendations made for the continued development of the ISTP program or other similar types of programs.

It was my intent to explore the possible relationship between ISTP participants' prior attitudes, beliefs, and dispositions, experiences and perceptions during the ISTP. Furthermore, I explored the potential personal and professional identity development regarding their cultural responsiveness (Gay 2010, Santoro, 2009) in the classroom. In doing so my critical orientation as a researcher looked to find evidence of terminology, experiences, and perceptions that possibly hint at a growing awareness of the political nature of education necessary for the implementation of culturally responsive pedagogy. This largely influenced both the types of questions that were, and were not, asked, the interpretation of the data, as well as the resulting conclusions and recommendations. Still, throughout this process I strove to recognize and substantiate *new* meanings, to find *new* connections, and to find interesting ways to make them comprehensible to others (Stake, 1995).

Data Analysis

      The multiple email and face-to-face interviews, conversations elicited through reflexive photography, and document analysis yielded large amounts of raw qualitative data which was constantly being "winnowed" down (Stake, 1995). The email and face-to-face *in-depth phenomenological interviews* accounted for the vast majority of the data with document analysis making up the remainder. It was important that the data was systematically organized and interpreted in a relatively timely fashion (Merriam, 1998; Stake, 1995; Yin, 2003).

      The nature and structure of *in-depth phenomenological* email interviews greatly helped in the organization of the data as the process of emailing essentially transcribed the first two interviews. Also, as the *in-depth phenomenological* interviews were conducted in three segments, each with a specific focus that aligns with the theoretical framework of the thesis, the data was organized into three broad themes: (1) life history (prior attitudes, beliefs, and dispositions), (2) experiences and perceptions while participating in the ISTP, and (3) reflections on the experiences (possible personal and professional identity development). Consistent with Merriam (1998) I aimed to analyze the data "simultaneously with data collection" (p. 162).

      Although I concede that organization was important, and my data collection methods helped in organizing the data, it was not my intent to treat these categories as independent units or components to be arbitrarily sewn together later. Rather, I analyzed the data with an approach similar to Eisner's (1998) *connoisseurship* approach. This approach "does not emphasize breaking things down as much as it promotes developing a contextual, holistic understanding of the research context" (Willis, 2007, p. 300). Willis (2007) explicates how this *connoisseurship*

approach shows meaningful parallels with a *hermeneutical* approach which "strives for understanding – *verstehen*– in context, as opposed to searching for universals" (p. 301).

Still, as Van Manen (1990) contends, themes are a way to "give shape to the shapeless" (p. 88) and I used content analysis to search for broad themes within each individual case. Van Manen outlines three approaches for uncovering these themes and I used two of them: "the wholistic or sententious approach [and] the selecting or highlighting approach" (p. 92-93). By reading each of the interviews several times, I got an initial, albeit limited, *wholistic* understanding of each case. I then read through each interview and *selected and highlighted* passages that most directly relate to the appropriate research questions. By color-coding, categorizing based on the appropriate research question, and analyzing these highlighted passages, I developed themes which guided my analysis and discussion of the data. The established meaningful *direct and naturalistic interpretations* (Stake, 1995, Creswell, 2007) contributed to a better understanding of the potential role of International Student-teaching Practicums in the preparation of preservice teachers.

Throughout this process as a researcher I strove to be "thoroughly prepared to concentrate on a few things, yet ready for unanticipated happenings that reveal the nature of the case" (Stake, 1995, p 55).

Summary

This chapter described the basic qualitative methodology that was used in this case study. Initially, I discussed the purpose of the research and how it related to the specific research questions. I then focused on the recruitment of participants and specific methods that were used to collect the necessary data. After positioning myself as the researcher, I concluded this chapter

with a discussion of the methods and procedures which guided my analysis and interpretation of

the data.

Chapter Four - Results

Introduction

In this chapter I present the results from the data collection which included email interviews, face-to-face interviews, reflexive photograph analysis, and analysis of the ISTP application, the ISTP course outline, and ISTP course reports. The interviews conducted in this research involved four individuals: Franklin, an administrator from the Faculty of Education who is close to the ISTP program, Theodore, a traveling ISTP supervisor, and two past participants of the ISTP program, Brooklyn and Meredith .

The face-to-face interview with Franklin explored the major components and guiding principles as well as current and potential future developments of the ISTP program. An email interview with Theodore focused on his supervisory role, his experiences, perceptions, and challenges from his past involvement in the ISTP program as well as any recommendations he has for the ISTP program. The protocol with Meredith and Brooklyn included three interviews which followed the *in-depth phenomenological interview* structure outlined by (Seidman, 2006). Specifically, the initial interview with each participant focused on her life *history and background*, the second focused on her *experiences and perceptions* from her involvement in the ISTP program, and the third and final interview focused on her *reflections* on the potential impact of her participation in the ISTP program. A *reflexive photography* component (Harrington & Schibik, 2003) was integrated into the second and third interviews where Meredith and Brooklyn selected personal photographs to help further illuminate the interview process. Brooklyn completed the first two interviews via email with third interview being conducted face-to-face. Meredith conducted the first interview via email with the final two

interviews conducted face-to-face. Finally, the results collected from the document analysis of the ISTP application form, ISTP course outline, and ISTP course reports are included.

The results of the data collection process interviews are presented in five sections, one corresponding to each participant in the research study and one for the results of the document analysis. Under each participant, the results were organized around the themes of each interview as outlined above. The results for the document analysis were organized around the three different documents. Only the data relating the five research questions was included in the following results section. The participants of this study, data collection processes, and organization of the results are summarized in Table 1.

Table 1

Data Collection Processes and Organization of Results

Participant	Data collection Processes	Organization of Results
Franklin	Face-to-face interview	- History & Intent - Future Direction
Theodore	Email interview	- History & Role - Observations & Commentary - Challenges in Supervising - Recommendations
Brooklyn	Email interview #1	- Background & Life History
	Email interview #2 & reflexive photography	- Experiences & Perceptions
	Face-to-face interview & reflexive photography	- Reflections
Meredith	Email interview #1	- Background & Life History
	Face-to-face interview & reflexive photography	- Experiences & Perceptions - Reflections
	Document Analysis	- Application Form - Course Outline - Final Reports

The chapter concludes by briefly summarizing the results and introducing how the results are analyzed and organized in the following chapter.

Results

Franklin – ISTP Administrator

History & Intent

Very little was discovered about the circumstances surrounding the creation of the ISTP. Franklin stated he doesn't "have any really hard facts other than it started before I got here to the University . . . which would've been sometime in the 90's." When asked to identify the guiding principles of the ISTP program he immediately identified the following three intended goals of the program:

> I think the main focus at the time was to foster greater cross-cultural understandings, to be able to teach in a setting where English is an additional language. I'm not sure to what degree the focus was on learning to teach in a different educational system, but I think one of the benefits of being involved in a program like this, from a teacher-candidate's perspective anyways, is to be able teach them the different educational system where different things are prioritized and teaching looks, at times, slightly different.

Later in the interview he added a fourth intended goal of the program:

> One of the intended goals of the program is also to raise the awareness of [provincially] affiliated schools in general. This is something I have built in deliberately into any of the talks or presentations I give to students. . . is to increase the awareness of these [provincially] affiliated schools…where they fit in terms of the Ministry's priorities and the fact that they can go teach abroad and they can use that experience towards their pension.

Franklin's interview revolved primarily around the achievement and the four intended goals of:

(1) fostering cross-cultural understandings, (2) creating an opportunity to practice teach in an

EAL environment, (3) learn to teach in a different educational setting, and (4) raise the profile of

provincially affiliated schools.

Future Direction

Historically, there had been one individual traveling ISTP supervisor that accompanied

the ISTP participants during the international experience. Franklin summarized the intended plan

from the university:

> We were at the point where we thought it was wise for us to do some
> succession planning. So two years ago we decided to hire another advisor and
> for each of them to go for six weeks. The plan was that they would overlap in
> between, so one person would go for the first six, there be a couple days of
> overlap, and then the second advisor would come and pick up the slack on the
> backend of the experience. We saw that being really important for succession
> planning so when [Theodore] left this new person would know the ropes and
> would move into it. Unfortunately, it didn't exactly work out that way.

For a variety of reason beyond the university's control the plan never materialized. Franklin

spoke of the resulting opportunity:

> So our plans for succession planning went down the drain and we decided to
> shift into another gear, which was to do what we've always wanted to do and
> bring full-time faculty members into the program and to invite them to be part
> of this experience. That has brought interesting benefits and challenges as well.

Franklin summarized one of the *benefits* from recent decisions to shift to full-time faculty

member involvement:

> I think there's a greater likelihood that there will be sort of a critical stance built
> into the pre-departure sessions. For example, [Jennifer Kalen], who is going
> this year, is an EAL instructor so she is well positioned to prepare our
> candidates for teaching in an EAL setting. [Davis McLean], his area is in
> educational administration, brings more of a school systems perspective that I
> think is really beneficial. In our conversations he has talked about human
> resource issues, staff issues, and social structures…and a systems kinds of
> thinking and I think that is useful for candidates to have before they go there.
> Rather than just thinking about themselves as a teacher, there are all these other

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sort of countervailing forces at play... right? And even though they may not understand it fully, some of these conversations can give them certain lenses for experiencing the things that they're going to see when they are there.

Parallel with this desire to add a "critical stance" to the ISTP, Franklin summarized a final

desired addition to the program:

> We've been talking over the last two years about trying to find experiences for our candidates to experience [South-east Asian] society and culture outside of the very insular and privileged [Elmwood] experience. When our new Dean came on, he's been involved in conversations about the possibility of our students having an opportunity to experience and teach in a Bamboo or Temple school…even on a short-term basis. Our students have a week or 10 days after their commitment to [Elmwood] to travel or do whatever they want to do. We thought this year that would be a brief but perfect window for them to experience living in a small town and seeing what life is like in a Temple or bamboo school.

Theodore – ISTP Supervisor

History & Role

Theodore summarized the process and reasons he pursued involvement in the ISTP program:

> In [the mid-2000's], I received an email from the Faculty of Education sent to all Faculty Advisors advertising for a Faculty Advisor for the [ISTP program]. I applied for it, was interviewed, and was successful getting the position. I believe strongly in teacher candidates (TC's) getting a cultural experience outside of their own cultural context. It does not necessarily have to be in a far off exotic land, but it should be outside their cultural comfort zone...inner city, rural, Native Reserve, Northern Community. The [South-east Asia] program gave me the opportunity to further my professional goal(s) of preparing teachers for the diversity of the classroom and enhancing my and their knowledge of Asia. Leadership also takes knowledge and understanding to a higher level. By this time I had firsthand knowledge related to how teaching/working in a different culture deepens and improves teaching performance.

Reflecting on the results of his involvement he stated, "professionally I believed I was

embarking on an experience that would assist [teacher candidates] in preparing for their teaching

careers. That in fact was the case. That has been my goal for the last 10 years. This was the Faculty Advising icing on the cake."

Theodore was "actively involved in the recruitment process" and usually met with the selected ISTP participants 6-8 times prior to leaving on the experience. He stated that the focus "of the preparation was two-fold: team building and [sharing of] pertinent information related to [South-east Asia] and their situation." He recalled how the preparation phase became easier as he became more experienced in the position but openly stated that

> no matter how much preparation you do, it never seems to be enough.[Teacher Candidates] don't always listen to everything and of course the great law of the unknown always rears its head. This certainly keeps the job interesting. Nothing, however, can substitute for the actual experience and all the [teacher candidates] have their own experiences and take on things.

Throughout the experience Theodore saw his role as leader shift in focus. He summarized that

> at the beginning of my assignment I saw my role as mentor/educator. I wanted to impart my philosophy to the students. This was mitigated to some extent by the custodial nature of the job. I found a significant component of the job involved "looking after the students". Part of this was mentorship but another part was plain old problem solving.

He continued expanding on the reasons why his role evolved over the time of his involvement:

> After I had more experience and understood [South-east Asian] culture and education better, I self shifted my approach to a more pedagogical and philosophical one. I began to interrelate to the [teacher candidates] on the basis of intercultural relations and tried to raise the bar with respect to the types of understanding I was expecting. This involved talking about inequality and poverty and some of the political stuff that was (is) going on in [South-east Asia].

Observations & Commentary

Theodore felt strongly that the ISTP experience was extremely valuable for the development of preservice teachers.

The most significant and noticeable impact on TC's was the increase in the confidence in their own abilities in the classroom. Because I was a Faculty Advisor during the regular school year . . . I had a few students who went on the [ISTP] experience and then I was their Faculty Advisor again during the following year. I witnessed firsthand their amazing transformation. They were far advanced with respect to the other TC's and they were in fact ready to enter the profession after completing their [ISTP] experience. It was indeed the most stunning and ubiquitous achievement and a pleasure to be part of.

Theodore expanded on this observation to highlight the exact ways in which he felt the ISTP candidates were impacted:

During the [ISTP] experience I watched my students grow in a very positive way with respect to their teaching skills. This took place in many ways. They were less averse to taking risks and they became more resourceful and self-reliant. They adapted to different situations more easily and they accepted situations they could not control without complaining/whining and/or becoming resentful...positive maturation. Many improved their resource skills...coming up with interesting lesson plans and resourcing/researching new material. A lot of this positive growth came about because of the foreign teacher situation.

The foreign teachers were all grouped together in each school in one prep room with desks placed side by side. There was a lot of interplay between teachers and a lot of sharing, even a healthy bit of competition. I liked being in the one big prep room (up to 25 teachers) and watching the excitement as teachers discussed and interchanged ideas. This is a situation I would highly recommend to educational authorities here. Ironically, at the same time, this situation also led to the development of independence/confidence in the TC's. The daily interchange at close quarters fostered sharing that led to the discarding of poor teaching ideas/lessons and the use of good ideas/lessons. In turn, the TC's repertoire of good teaching methodology increased and hence their confidence.

Challenges in Supervising

Naturally, there were substantial challenges to deal with and overcome during the pre-trip preparation and on-site ISTP experiences. Theodore stated that prior to leaving "the first and probably most obvious challenge was answering questions and describing [South-east Asia] and the program." Theodore described the "weight of being responsible for [the ISTP participants'] well-being on [his] shoulders," supporting students who fell ill or became homesick during the

experience, and ensuring the professionalism of the ISTP participants. In one extreme case he

recalled having to discipline an individual who "imbibed too heavily." However, he admitted

that the "program does encourage travel on weekends and intercultural involvement outside the

classroom so the students did have a fair amount of latitude."

There was one challenge which Theodore admitted to never resolving satisfactorily and

this was the issue of the working relationships between ISTP participants and the Elmwood

teachers they were partnered with. He stated

> the TC's had a variety of relationships with their [Elmwood] teachers that they
> were partnered with. Some were friendly and helpful, others cool and distant,
> and some outrightly interfered in a negative way with the teaching of a class
> (eg. speaking [the native language] to the students when the class was being
> conducted in English). I really never satisfactorily solved TC-[Elmwood]
> teacher relationship issues. The best I could do was teach them to accept the
> situation...it wasn't permanent. There were very few TC's who reacted
> negatively and when they did it was very professional in the sense that they
> attempted to work in a positive way with their [Elmwood] teaching partners
> even if the situation was not ideal. For the most part, relations were good.

> One TC disagreed the way kindergarten was taught at [Elmwood]. She felt it
> was too structured and the children should have more play time a la western
> kindergarten. She was particularly disturbed by the [Elmwood] teacher (s)
> forcing the children's fingers around the pencil and forcing the children to
> draw the letters of the alphabet. She felt they weren't "ready" and she was a big
> proponent of readiness. I became a sounding board for her concerns and played
> the role of listener. Again, I moved her towards acceptance of this cultural
> difference. She was very astute and grew a great deal having to work through
> this situation and the contradiction with her own philosophy.

Theodore spoke to the "level of trust that had to be built prior to and during the program" and

conveyed that an overall positive attitude was necessary in his position of leadership. He noted

that with this general attitude ISTP participants "respond positively and other leadership aspects

will fall into place. It is simple role-modeling."

<u>Recommendations</u>

At the conclusion of Theodore's interview he spoke to the recommendations he had to potentially inform the ISTP. While some focused on topics outside the scope this research, such as financial and administrative concerns regarding transportation and visa cost, his relevant suggestions are quoted below:

> I continually asked Elmwood to keep all our [teacher candidates] at one [campus] in order to maintain the team concept. This has been somewhat, but not completely successful. Elmwood still maintains the right to put students where they see fit.
>
> The Faculty of Education should attempt to negotiate with Elmwood a larger minimum number of [teacher candidates] who can participate. I would suggest a minimum of fourteen. This will strengthen the program. Our [teacher candidates] have made outstanding contributions to Elmwood and the [local] education in general.
>
> I have suggested and been supportive of some kind of two week component built in the program for our [teacher candidates] to do some work with economically disadvantaged students either in [the city] or in the rural area.

Brooklyn - ISTP Participant

<u>Background & Life History</u>

Brooklyn is a single female in her early twenties who is a first generation immigrant from an urban center in a South-east Asian country. She immigrated to Canada with her parents at the age of three and is now a Canadian citizen. Her first language is still from her birth country but since she moved to Canada at such a young age she does not speak English with any accent. Brooklyn still has ties with her extended family in her birth country and has returned several times to visit. She summarized:

> I have gone back to [my home country] several times in the past, and it has always been comfortable because, in a sense, it was me returning home. I was also surrounded by family. Tagalog is my first language, but growing up in

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Canada has caused me to speak Tagalog with a very "foreign" and distinctly Canadian accent. This had been a challenge coming home because of the (in my case, unwanted) attention that is always attributed to "balikbayans" or the "foreigners" coming back home to the [my home country]. Despite my attempts to fit into my home country, everyone was able to tell that I was "foreign" and essentially did not belong naturally in the country where I was born.

Brooklyn generally portrayed a pride for her cultural and linguistic heritage and has been involved for many years in teaching traditional dance at cultural festivals in the city in which she lives. It was during one of these experiences where she "felt a natural inclination to the task" that Brooklyn first considered teaching a possible future profession. After completing the international student teaching practicum she was pre-hired on a full-time permanent position in an inner-city school in a large urban city in Western Canada.

Brooklyn cited two main reasons for choosing to participate in the international student teacher practicum. As is the case in many faculties of education, student-teachers in Brooklyn's university during their assigned field placements are paired with experienced in-service teachers who act as supervisors, mentors, and collaborators. First, she said she wanted to participate in the ISTP program so she could gain experience as a homeroom teacher in the classroom without the presence of a collaborating teacher. Second, she saw it as an opportunity to make comparisons between North American and Southeast Asia. She explained:

Having been born in [my home country], I understood that the academic system there was very different from what I had grown up with in North America. I had one year of experience as a pre-Kindergarten student in [my home country], and after immigrating, I was performing to Grade 1 expectations rather than Nursery/Kindergarten. This trip was a way for me to understand that aspect of my history, and to experience what life may have been like if my family hadn't immigrated.

She said the entire ISTP experience exceeded her expectations as she was "able to directly experience the differences between my own schooling and the expectations at a [South-east Asian] school.

<u>Experiences & Perceptions</u>

Brooklyn had positive recollections from the initial information sessions and pre-trip preparation process for the ISTP. She did not recall a clearly communicated "vision statement" at the initial meeting but remembers that they did share incentives. She recalled that "one of them was that if you do [the ISTP] you will get the edge for hiring because you get an extra three months in which you teach by yourself…you don't have a CT." She continued, saying that for her it "was kind of a big selling point, as on paper it looks amazing that I have this extra time to practice my teaching without the reliance on a CT."

As far as the recruitment and interview process she recalled that it focused on "past experiences with EAL learners, and past experiences traveling." Once selected, she noted the effort made by the ISTP supervisor to take care of the administrative concerns (visas, passports, etc), lead exercises aimed to foster team unity, and the opportunity to read the final reflective papers of past participants as they provided "a little more grounded view of what teaching would be like from people who have experienced it there." A regret was that she wished there would have been more language preparation as that "was such a huge obstacle for most of us coming into a new country." Related to required ISTP coursework Brooklyn summarized as follows:

> Prior to leaving we had to do one paper, a research paper…and we could choose our own topic. Mine was about EAL strategies because I had not actually worked a lot with EAL learners so for my research paper I wanted to find five strategies that I could to put into use in my classroom. After the [ISTP] experience we were supposed to do kind of a more reflective essay in relation to the initial essay that we wrote before leaving. So mine was talking

about the EAL strategies I chose to do and mine turned out to be just a traditional research paper with more personal experience put into it.

Upon arrival in South-east Asia her first impression of Elmwood school was that they were very concerned with "outward appearance of their school and staff. . .[as staff were] only to wear dress shoes on the main floor and within a one-block radius of the school." She was also surprised to find a closed-circuit television room in the school where parents could sit and watch their classroom interactions at any point during the day.

Brooklyn's teaching placement was a Grade One classroom in the IPS at Campus One. She commented that her students were "very proficient in their English skills." Brooklyn selected a photo (Figure 1) of her classroom as a prompt to comment on the differences between her Elmwood class and her class back home in Canada.

> In my classroom in [South-east Asia] there was a huge space in the back. That's where we would do our candle ceremony, which is part of our every day routine like "Oh Canada" may happen at home. There they sing the anthem in the morning outside of the classroom but inside of the classroom you start off the day with kind of sharing circle. You pass the candle around and afterwards I'd have time to speak to them about the expectations for the day and what are some goals that we might have as a class. In terms of how it's laid out I did my desks in the U-shaped. I don't think I would do that in Canada because at this point these students [at Elmwood] have already had K1, K2, and K3 so they were used to the routine of school. So they kind of know what is expected of them... they can come in and sit down and get work done to it will… There's not that much talking...I guess because whoever had been previously was pretty good at getting that routine of discipline. I think in Canada I would do more collaborative learning which is actually what I do now so I would set up my tables more into groups instead of one big U-shaped where we would discuss altogether. Here [in Canada], I would do more so in small groups and give them a chance to work with other students as well.

Figure 1. Brooklyn's physical classroom set-up at Elmwood School. Reprinted with permission.

One difference that Brooklyn noted was the absence of a formal structure to deal with students with learning challenges of disabilities. In one case she learned a student had ADHD though a discussion at parent-teacher interviews. She summarized:

> While I was talking to his parents and I mentioned some of the things that I had noticed about their student...not leading into any direction but the next day they had actually come back with a doctor's note saying that he was diagnosed with ADHD. So I was like, that makes perfect sense! So it worked out much better once it was clarified.

Brooklyn also noted different expectations from the parents of her Elmwood student.

> Parents, I feel, are also very concerned with pen-and-paper tasks and [they] initially complained that I was not giving their 6-year-olds enough homework. This was a surprise to me, but I had explained that I give students time in class to complete their tasks. Parents, in general, did not always encourage play and hands-on activities as learning. The parents of my students, however, were very cooperative when I presented my overall term plan for their children.

When asked to characterize the nature of the interactions between the ISTP participants

Brooklyn stated:

> The team had been very supportive of each other for the most part. I found that
> I could easily talk to most of my peers for advice, especially because of my
> lack of any tangible experience teaching [the]curriculum for early years
> students. Likewise, I was more than willing to help the other [ISTP] teachers
> who were teaching [the] middle years curriculum

Brooklyn referred to a specific example where an ISTP cohort member "took the time to go over

[her] lessons and give [her] feedback and ideas on how to simplify things and what strategies

[she] can use for younger kids that can help them."

Brooklyn also characterized the interaction with her Elmwood colleagues as positive.

> The [Elmwood] staff took a liking to me during the orientation week, mostly
> because they all had thought I was of [South-east Asian] descent, but raised in
> Canada. When I had told them I was [Filipino], we found many similarities
> between their culture and my own. The [Elmwood] staff had a very productive
> and mutually respectful relationship with the foreign staff. Our team building
> retreat, for example, was a very enjoyable time for both parties, and you could
> see many of the foreign and [Elmwood] staff comfortable spending time
> together even outside of the team building activities.

In the classroom she remembered countless time where her Elmwood teachers were "super

helpful" and acted "like a bridge between [me and] my students." Brooklyn acknowledged a

language barrier between her and her Elmwood teaching partner but said they

> had a great relationship using nonverbal communication [and] . . . for the most
> part . . . [we] were able to make do with our language barrier and find ways to
> work together. She was very helpful and worked hard along with [me] to make
> sure that our classroom was hitting the outcomes expected of us.

Finally, Brooklyn commented on the role of the supervisor, saying that he "worked hard,

and took the time to meet with us as a group [and] make individual visits during our prep times

to see where each [ISTP] student was at, and any questions or concerns we may had."

Outside of the educational component of the ISTP Brooklyn was exposed to the local

culture by taking part in a local martial arts class for exercise, traveling on weekends to various

beach, jungle and mountain locations, and chatting with locals that could speak English. She

spoke excitedly about meeting a local taxi driver that taught her a lot about the local customs and

religions. She said:

> We talked a lot about Buddhism and I grew to really appreciate the concept
> of... "love thy neighbour as you would yourself." He went on to say that when
> there are monks walking around, which I did see frequently, they don't
> approach you, you have to approach them which was very different than what
> I'm kind of used to in my own background. It was just interesting to see this
> whole other culture and just seeing it in practice.

Using a picture of a local market (Figure 2) as a prompt Brooklyn expressed her insights on the

South-east Asian market culture.

> In [South-east Asia] the food is always laid out because the concept is you just
> go when you're hungry...you just eat when you want to. I thought this was
> interesting and a big part of their culture. For example, even in the school
> program they have lunchtime but there is a designated snack time as well. We
> also have a 10-minute break in North America but it's not called snack-time. So
> I just liked that food is such a dominant part of their culture.

Figure 2. South-east Asian market. Reprinted with permission.

There was one anecdote that Brooklyn shared about a challenging cultural experience.

> When I was in [South-east Asia] people came up to me and they would just start speaking to me in [the local language]…but once they saw the blank look on my face and once I started speaking, even though I would do my best to communicate in [their language] they knew that I was not hitting those accents the way I should be and they figured out that I was a foreigner. A lot of the times people would just get frustrated because I would be traveling around with my other student teachers who are visibly foreign to [South-east Asian] so people kind of looked at me like … "Why aren't you helping us communicate with each other?"

Reflections

Brooklyn openly shared her thoughts and reflections regarding her overall experiences with the ISTP program. When asked how it potentially influenced her both personally and professionally, she replied:

> Personally, I think it really made me empathize a little bit more with EAL learners. I wasn't born here…but when I came here I was three years old so it was easy for me to adapt to the English language because I was immersed in it.

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Living in [South-east Asia] and only knowing very minimal phrases I realized what EAL learners have in their toolbox…just those basic phrases….and how hard would that be to communicate with others if that's all you really know. So I kind of got my own taste of that. Professionally, I guess in the same realm of EAL learners I've definitely found that I'm adapting my lessons a lot more and my instructions for students are laid out in a more clear and precise way.

Brooklyn took a cross-cultural education course in the semester following her ISTP experiences. She commented on her experiences in the class:

I found a lot of the time we were discussing things like – "What is part of the culture?", We talked about religion and food and how it is different for each student and we have a lot of case studies where teachers who don't understand that kind of diversity will "call something out" and kind of the controversy that stems from that or the way that that would affect the students.

Brooklyn felt that her biggest contributions to the overall class discussion were from her sharing her experiences in South-east Asia where she noted that even though her appearance blended in she was the "foreigner" and "saw who [counted] as diverse."

Meredith - ISTP Participant

Background & Life History

Meredith is a white female who attended the international student-teaching practicum in her mid 20's. She grew up in a middle class home in a small Western Canadian farming town with a strong conservative Evangelical Christian influence. Meredith grew up attending church regularly with her parents and two siblings.

Meredith lists hands-on activities such as do-it-your projects, art, as well as outdoors activities such as camping and hiking as major interests but lists "travel" as the number one thing on her list of interests. She has traveled extensively in a variety of different capacities. She summarized her travel experiences and any accompanying challenging experiences:

Europe: I visited 10 different countries as a tourist/backpacker. For the most part it was a really positive experience. Challenges included language barriers and constant currency exchange, but because we had no set-in-stone agenda or task it was pretty easy going and we met a lot of great people.

Lithuania: I traveled there to be a part of Lithuania Christian College's Summer Language Institute acting as an educational assistant for beginner English classes (students were high school age and up). I also got to lead small conversation groups and be a part of planning and running events for the program. It was a phenomenal experience. I went on my own, but met up with a larger team of North Americans that come to staff the program each year.

Central Mexico (if that counts as overseas): I went to Queretaro Mexico to work at an orphanage for a month doing construction work. Due to the close contact with children and the other people there this was an experience that I could have kept for life (not bothering to come back home), unforgettable.

[South-east Asia]: I was a part of the [ISTP] program in [mid 2000's]. Overall this was quite a positive experience, but because I went for the purpose of gaining teaching experience I tend to recall that 'trip' in two parts. I found the teaching part of it to be a huge challenge (I worked in a P1 classroom); including the students, cooperating teachers and how certain things were done there (e.g. photocopying and supplies). The cultural part of the experience was wonderful and I loved experiencing as much of it as I could. I probably had a pretty different experience than a lot of the people that came in the group because I did almost everything with someone who was not on the [ISTP] team. This also made getting around more comfortable because she had lived there for a year.

Guatemala: Just recently I helped chaperone a high school mission trip for grade 11 and 12 students (18 students, 4 staff). This trip was 100 % a positive experience; we basically arrived and were then led by the staff of Impact Ministries the whole time we were there. We definitely had challenges along the way, but those were taken in stride or handled by others.

Meredith credited her experiences from her time in Lithuania as well as her employment as an educational assistant at home as a major factor in her decision to pursue a degree in Education. She recalled that in Lithuania

All the North American staff I met there were quite educated . . . [and] I remember thinking that it would be ridiculous to not start working on a degree. Many times before that specific people in my life (including the older man in my church who got me to go to LCC) had told me to think about it. I also worked as an elementary educational assistant after going to Lithuania and then

decided that that was the route I was going to begin taking. I had no idea what I would teach, subject or age, but I wanted to start in that direction.

Meredith stated that she likes to "try as many different opportunities as [she] can, especially the ones that may seem challenging, different, or involve experiencing something new (often meaning travel and culture)." She recalled that when the ISTP

> opportunity was presented at university I remember thinking, "why not?" I wasn't tied down to anything and I knew it would be a really cool addition to a resume. . . I also just wanted to go experience something totally new and different, especially the idea of being able to live and work in another culture/country.

She also stated that she "wanted to gain some early experience in teaching that might put me ahead of the game when it came to finding my first real teaching job."

Meredith recounted her frustrations when asked if the overall ISTP experience lived up to her expectations.

> With regards to my expectations of gaining experience, I think I came out a lot more discouraged than I expected to. I was really discouraged (I didn't expect this) with the age group I worked with. I really like young kids, but felt like I would never consider teaching early years after this.

> Knowing they just learned the exact same thing in their first language then trying to get them to care to learn it in English again was really difficult (not to mention an interesting way of setting up a course). After teaching for a few years and realizing that being relational in the classroom is a huge part of how I teach, I can see why I felt discouraged in the classroom at [Elmwood]. At times I also felt at a loss for what to try or do, seeing as the [Elmwood] teachers I worked with knew no English and didn't seem to care to communicate with my teaching partner or me very much.

> Being trained to teach Senior Years and then going into a P1 classroom was probably another reason why I came away with different thoughts than I had expected even though I knew I was going to teach that age. I also did not connect well with my teaching partner from [the Faculty], which was too bad. Seeing as I knew no one going into it, the pairings were a gamble for me. I also didn't expect to be so separated from the [Elmwood] staff, it felt very segregated. I have no idea where I would have gone to find [an Elmwood] teacher if they weren't in their classroom.

Meredith did point out several aspects of the ISTP experience that she enjoyed. She spoke highly of the communal staff room at Elmwood which enabled "getting to know all the other North American staff [and] . . . [allowed] for a good support system." She also commended the full service teachers for welcoming the ISTP participants, which she said she only half expected because "in one of [her] other student teaching experiences, [she] was definitely not as welcome as a teacher candidate." Finally, she spoke highly of a couple of Elmwood teachers "who really stood out to me as people who cared to help and get to know" the ISTP participants.

Experiences & Perceptions

Meredith vaguely remembered the process of recruitment but remembered more about the interview procedure. She stated:

> I do know I was intrigued enough to pursue the idea of applying to the program after the initial information session. . . [but] I do remember, because I found the interview easy, them asking about travel experiences and about working with kids; all of which I could easily answer because I had prior experience.

Once the team was selected, Meredith stated the "pre-trip preparation was pretty minimal but adequate. Looking back at the process she stated:

> It would have been nice to be able to get to know each other on the team or the group a little bit more before-hand because we ended up just picking our teaching partners very randomly and I didn't know the girl I ended up working with at all. This turned out to be pretty tough in the end. It would have been nice to have a bit of an idea of who would you click with in order to teach together for three months.

She did not recall any pre-trip assignments or mandatory assignments to be completed before or while she was in South-east Asia but remembered a short debriefing period upon completion of the ISTP experience. She summarized the nature of this assignment: "We were required to do a brief and informal report and interview with [the ISTP] after we got back. I think I brought in my

sketchbook in which I had done a bunch of drawings while I was there as well as a portfolio of pictures and write-ups that I had done…but nothing huge."

Meredith shared her first impressions of Elmwood, "I felt like it was very much about appearance and professionalism…that was one of the first things that I noticed. It seemed that it was very important how things looked. Everything was very clean and perfect and everyone was dressed very well and that seemed important." This theme resurfaced several times in the interview. She selected a photo (Figure 3) to represent her professional experiences at Elmwood.

Figure 3. Elmwood School campus two. Reprinted with permission

As she stared at the photo she recalled:

> The pond, the statue at Elmwood, and just how everything seems so perfect and pristine. This might have even been taken before school started…but it kind of is a reminder to me when I looked at this about how I felt that appearance was so important there. The school building was pretty new, super clean, and everything was just always really perfect looking. But how I felt or experienced this teaching experience was chaos …not at all what this picture looks like.

Meredith taught Grade One students who were located at the English Program Campus; therefore they had some introductory English language experience and a basic vocabulary but in general had difficulty communicating in English. The Grade One's at Meredith's school had a reputation for being a challenging level. She recalled the reaction of the foreign staff upon hearing her teaching placement, "I was quickly told as soon as I got there… oooh... that's too bad that you're teaching P1 ... I got that a lot of time. . . [or] I'm sorry you are teaching P1…that's by far the worst to teach in the school."

Meredith summarized that the nature of the interactions with her kids fell

> In a wide range from really awesome to terrible. Awesome, I'm thinking of one student who was always eager and always fun and absolutely hilarious…I could have taken him home with me, that kind of student. There were some really great kids that, despite the fact that they were relearning what they had just learned but in another language, still were really good about doing what they had to do. There were also some pretty ….not scary…but bad interactions between students. Specifically, one student caused a lot of stress for my teacher partner and me. I thought the whole time and still do….we had no idea if there were any kids in this classroom that had special needs or disorders. I don't know if that is something that is diagnosed there or if there is a resource department but something was definitely amiss with one student who would just tell me he was going to kill me sometimes…"I kill you" was his phrase that he could say in English. He had to do everything absolutely perfect or he would not do anything….so most of the time he got stuck writing his name and that was as far as he could get. He would print with a ruler…so that was really interesting to watch. Yeah, the interactions were ranging from really good to really bad. As a group, the interactions were tough and pretty stressful, but one on one or a few students on one, the social interactions were incredible….they really liked us and showed it which was really cool and they were excited to do whatever we were doing.

Classroom discipline and management was identified as one of Meredith's biggest frustrations and challenges during her time at Elmwood and on occasion her Elmwood teacher partner would intervene in an effort to help. In one specific case this led to a very uncomfortable situation that Meredith explained below:

One Elmwood teacher . . . for some reason one day helped us with some of our discipline issues in class. Every class, at least our two P1 classrooms, had little bathroom in the class, which was great. . . but she took these two boys in question and went into the bathroom with them and was in there for a long time… at least 10 min and we didn't hear anything. We had no idea what happened in there…which made us feel kind of uncomfortable that she did that… When they did come out the boys, their faces were all powdered as their faces are sometimes in [South-east Asia] and they just came out and sat down in class and that was it. We had no idea what happened or what she did…obviously, from our perspective that was not okay to do that in the first place. That violates anything that we would've been taught…and obviously I couldn't ask what it was or what happened or anything like that… So I just felt uncomfortable and wondered about for a long time. Even now I think about it and have no idea what that was about.

Meredith admitted her relationship was strained with her Elmwood teaching partners and she said that "right off the bad it didn't feel comfortable and we didn't feel welcome and so I kind of made the assumption about her that she doesn't really like foreigners." She continued:

I don't think she liked us very much. I don't know if she didn't like us in her classroom, didn't like foreign people in general, or if it was just us, but she made it very difficult to feel welcome in her classroom. She spoke no English and we could not communicate or work together. The interactions with her were somewhat uneasy and I guess there was some tension because we were supposed to be working together.

In general, Meredith

also noticed right-away a separation between the white people and the [Elmwood] staff…It was good in a sense that it fostered community among foreign staff but it . . . created tension because of the separation with the rest of the [Elmwood] teachers.

Later on she elaborated that she "had no idea where the [Elmwood] teachers went or anything like that, except for their classroom . . . and maybe that's where they stayed all day."

Her relationship with the other ISTP cohort members was moderately better. She admitted feeling that their "out of school agenda for most of them wasn't the same as mine" and that "on weekends everybody would take off and travel somewhere and for the most part party."

She openly stated that partying "was something [she] didn't care about." In general, she said that the "professional interactions were probably better than social interactions because people 'let more sides of them show in social interactions,' but overall they were pretty good." She recalled that there were many more girls in the ISTP program than guys and stated that "I got along with all of them ok….that's just the kind of person that I am."

The preceding quotes summarized many of Meredith's challenges and general frustrations during her overall experience in the ISTP. She felt that Elmwood should have taken "some ownership for those of us [in the ISTP] . . . because I kind of felt like we were just dropped in and set loose." She continued reflecting on how the role of the ISTP supervisor could have possibly helped her situation. When asked to elaborate on the role of the ISTP supervisor she stated:

> This is something that I have thought about lots since being in the program or even during the program. I was not sure at all what the role of the program leader was. Basically, before the trip it seems like he was a part of picking people and meeting with us and doing a bit of prep in terms of what we should expect and after, leading and giving our report. Basically, that is the role that I saw. . . We were spread out between two different schools and he usually came to our school everyday…he had a desk in the staffroom but I don't know what he did. He came once to kind of watch us, or evaluate a lesson of ours, but whether he made a formal report or anything I'm not sure. I am not sure what his role was so I don't know if he was successful in fulfilling that role. It didn't seem to be that demanding but then again…I also don't know everything behind the scenes.

The following quote also helped expand on her general feeling during the ISTP:

> It was a world or classroom that I didn't understand a lot of because I wouldn't say I felt that I learned, or was taught, about the culture or that value system in the school before I went. I had no idea how much religion was a part of school for them, or if religion and culture were very blurred there and whether or not I would have crossed that line at any point. I tried very hard not to do anything that might offend anyone but you know as a North American I would look at this picture and think..."oh there is a Buddhist statue at this school…does this mean that the school is religious?" Now I quickly learned that these things are

everywhere but I often wondered about that. What value system is in the classroom? I had no idea.

When questioned about whether Meredith could have inquired to learn more she shared "it is definitively something I thought more about after" and that "any questions [she] had would have been directed to one of the other North American staff that had been there a lot longer."

On weekends outside of her ISTP educational responsibilities Meredith spent considerable time exploring the country side. A highlight of her travel experiences was a trip to a National Park where she "went on a day-trek through the jungle . . . visited bat caves . . . and then drove around and saw different animals." She liked that it was "not the stereotypical . . . touristy thing to do . . . it was not a beach, it was not a bar, [and] it was not some weird show."

She disassociated herself with what she called the "beach bar" or backpacker scene, which other ISTP participants enjoyed on the weekends, and generally found the local people in that scene to be "disingenuous." She commented, "I was always unsure whether that was because you are at their business and buying something or if they really did like you, or if I just perceived it from [the local] people in general. Rather, she spent her time in search of things to see and do. She reflected on a photo (figure 5) to help illuminate one specific experience:

> This picture reminded me of how fun it is to learn and experience the 'rules' of a country. We were constantly experiencing things that would never happen at home…we would never be allowed to do that, like, get in a bus and have animals stick their heads in the bus and eat out of our hands. With no possible consideration for safety or anything like that…It was a blast! It was a super memorable experience

Figure 4. Meredith's influential cultural experience. Reprinted with permission.

In another case she recalled missing a bus in the countryside where she ended up dependent on

"some really nice [local] people . . . for a ride back into town." Not all of her interactions with

the local people were comfortable. She stated that

> the biggest uncomfortable cultural thing I experienced was just the blunt nature
> of [the local] people to comment on whatever they wanted to comment
> on…most of the time being how you looked or if they thought you weighed too
> much or whatever it would be. I remember a shoe saleswoman in a store in the
> mall….my friend was buying a pair of shoes and the saleswoman patted her
> stomach and told her that she was too big, all of course with a big smile. That
> was very uncomfortable because that is not a cultural norm here.

In the evenings during the work week Meredith enjoyed the market and street life outside

of her living arrangements. She commented that this "cultural experience was profound" for her.

She continued:

> I loved being a part of and living among a different culture. Any time I have
> done that I have loved it even though this was only a short amount of time
> living among everybody else. When I look at this picture and I think about
> walking down that street every morning… and how there were specific smells

that made me sick every morning… and that I would go buy breakfast at the 7-11 every morning. I really liked it and I would categorize that time as a pretty authentic experience even if it was a short time period of three months. It was fun to also visit the different businesses in that area and have the people kind of, in a very small way, get to know you a little bit. Like going for a haircut beside the apartment building we lived in or the little bakery on that street. We quickly figured out which fruit store to buy things from because one place they weren't as nice to us and therefore made it more expensive. My favourite person on the street though was the lady that made crepes…she was a sweetheart!

Reflections

Where Meredith was asked if her experiences in South-east Asia and with the ISTP changed her personally she replied:

I wouldn't say change so much as confirmed certain things or maybe made me question things. I don't think change would be the right word for me. It definitely confirmed my love of experiencing different cultures. Maybe it made me a bit more sceptical or wary of how I would be perceived when I'm traveling… Let's say as a tourist. Even if I'm somewhere for a bit longer… how another culture interprets my culture without knowing me. I would never want to foster any negative stereotype. So it's made me a bit more wary or aware of that.

Professionally, the experience removed any future desire to teach early years and she said, "I will never ever, ever teach early years . . . probably because of this experience." She acknowledged she was a young and inexperienced teacher and a variety of factors could have contributed to her experience. She summarized:

It also could've just been me… or just me and the dynamic between the person I that worked with, or me and the [Elmwood] teachers… It could've been so many things. I don't want to just say that it was because it was Grade one that it was terrible. It could've been me…maybe I was terrible at it. We didn't know too much yet about what we were doing if I think about it now.

She openly admitted the experience contributed to her questioning her desire and ability to teach and wished that there was someone there to say, "*You actually did do a really good job!*" Or someone to say, "*Yeah, that was actually pretty bad.*" She desired to be treated more like a

student during the experience with ISTP supervisor leading "semi regular meetings . . . to discuss what worked and what didn't work."

When prodded to focus on potential professional development regarding teaching culturally diverse students Meredith commented:

> Teaching a student body totally different from me was a cool reminder that it doesn't matter what culture you teach, you can have a lot of fun and form relationships with them. They were happy, they loved attention, and were responsive to us being there…and I like being able to realize that. In every other situation I've been in places or I've traveled it's been the same…the kids always care a lot less than you do about being different.

Continuing the conversation Meredith took a tangent and spoke about her understanding of white-privilege, culturally different views of success in education, and generational trends that affect students' experiences in the today's classrooms. She concluded with the following thoughts regarding research that shows student from minorities cultures achieve at lower levels than their mainstream peers:

> Our teaching is probably full of cultural norms that might not be a part of the world that they are aware of. A sense of belonging would be a big thing. The fact that, especially if someone has recently moved here, coming into the classroom compared to a kid that's grown up here… every other part of the world is already normal to them and then they can come here to school and learn stuff… whereas the person that is new to Canada everything is new and that could be a big factor. People probably tend to thrive when they feel comfortable and secure, not when they feel alone, misunderstood and out of place.

Reflecting on potential changes to the ISTP that may have helped her Meredith proposed a mandatory cross-cultural course prior to participating, "more situational specific training," advice and information about what they could and could not do regarding discipline in the classroom as "the kids . . . in [her] class were a lot worse behaved than [she] expected them to be in an upscale kind of school", and better facilitation of interactions and teamwork with the

Elmwood teachers. She noted that some of her "classmates had [Elmwood] teachers that were very involved in their experience . . . helped them and communicated with them [which] seemed to make a world of difference in how their experience was in the classroom."

In summary Meredith felt "critical about the program because of [her] experience" but also spoke highly about the potential of the experiences. She commented on how "it could be improved a lot with some bigger framework, especially prior to going and during as well" and seemed to compare the experience to mission trip she had just completed in Guatemala. She summarized this comparison:

> When I think of the experience I had in Guatemala and the organization that ran that program, they constantly were connecting everything we did, whether it was sightseeing, or working with kids, or construction or whatever it was, they were connecting it all together and made every part of it a learning experience. I kind of look at that and go 'wow'… that was really well run.

Document Analysis

Application Form

In Franklin's interview he mentioned that the application form and interview process aimed to select the candidates "most likely to be successful in a cross-cultural experience." The written component of the ISTP application forms included the following three questions;

> (1) Reasons for wanting to visit and teaching internationally
>
> (2) What you hope to gain from travelling and teaching internationally
>
> (3) Which EAL or cross-cultural-course(s) have you taken or plan to take to prepare you for teaching internationally? Additionally, you can list any applicable experience you may have (e.g., volunteer work, related non-education courses, or programs completed)

Franklin confirmed that the interview after the written application took a *conversational tone* but focused on similar types of questions such as: "What they expected to be the greatest benefits.

What they expected to be the greatest challenge? [and] How they expected their three-month

experience to affect their teaching in the second year of the program?"

Course Outline

Upon analysis of the ISTP course outline, it was found that the latter two of the

objectives outlined above were the focus of the two options for the pre-departure writing

assignment. The assignment expectations were as follows:

> Identify 5 specific strategies (approaches) for teaching EAL. Provide
> illustrations and examples for each strategy. To conclude, describe what you
> think will be the most significant challenges of teaching in an EAL setting.
> You may consider your placement in a [South-east Asian] school.
>
> Or
>
> Prepare an overview of the [local] Educational System. Consider the following
> areas of exploration: Governance, Public/Private School Policy, Access (costs),
> Family, and International Schools (EAL).

The final summative assignment options again allow for: (1) a comparative educational paper or,

(2) a paper more conducive to personal reflections on the experience. The assignment

expectations were as follows:

> Prepare a detailed description of your teaching experience at [Elmwood]
> School. Include evidence of preparation (lesson planning, unit planning),
> interaction with students, cultural considerations, collaboration with other
> professionals, and constructive reflection of your own strengths and
> weaknesses within the [South-east Asian] setting. References should include
> specific [Elmwood] documents.
>
> Or
>
> Compare the [local] Educational System to the Canadian Educational system.
> Make specific references to your own experiences. When structuring your
> paper, consider the areas of exploration outlined in Paper 1, Part B. You may
> also include your own observations.

<u>Final Reports</u>

Every year following the completion of the ISTP, the supervisor submitted course ending reports. Franklin stated that these were "informal reports that just talk about some of the good things that happened and some of the considerations for next year." He also stated that the reports provided a "starting point" for conversations with Elmwood administrators in discussions about the continued development of the ISTP program.

Five reports were analyzed between the years of 2004 and 2011. Three of the five reports were written by Theodore and were broken down into seven basic categories: (1) Introduction, (2) Pre-trip Planning and Organization, (3) Travel, (4) Transportation, (5) Accommodation, (6) Professional, and (7) Faculty Advisor. The first report was written by a previous ISTP supervisor and the fifth report was written by Theodore and the second ISTP supervisor that accompanied that experience. The first and fifth reports did not have the same headings but included all of the same information. Therefore, the seven themes listed above were used to analyze the data.

During the *Introduction* in three of the four reports, the ISTP supervisor stated, "it was an extraordinary experience of a lifetime that [the ISTP participants] will never forget. They also believed they had advanced their cross-cultural learning and understanding."

The *Pre-trip Planning and Organization* theme of all the reports contained basic information about the processes of recruitment, application, interviews, but the majority of the discussion revolved around the pre-planning meetings. One of the earlier reports included a recommendation to "increase [the] number of pre-planning meetings geared towards giving more information." This was followed by a comment that "many students maintained that there could be more meetings because there is no such thing as too little information and not enough

information was given." Several years later a report stated, "we attempted to have 'more meetings'. . .This turned out to be difficult due to the new organization of the practicum year."

The *Travel* and *Transportation* sections of the reports discussed issues about flight booking and costs to and from South-east Asia as well as the daily transportation between the apartments and the Elmwood campuses. The recommendations centered on ensuring the ISTP participants were safe, comfortable, and properly compensated for unexpected financial costs.

The *Accommodation* section of the earliest report focused largely on issues surrounding the ISTP participants living in pairs in the homes of Elmwood parents and students. The ISTP supervisor said, "it was a win-win situation for both parties; the teacher candidates got to experience [the local] culture and learn some of the language and the families learned about Canada's customs as well as having the opportunity to further their English language skills." There were however, some concerns and suggestions including issues of: location and proximity to the school, facilities such as private bedrooms, rooming partnerships and dynamics, and dietary concerns. The second report occurred after the ISTP had moved away from the home-stay program. This report recommended a change in location as the apartments were "substandard [with] cockroaches, bedbugs, and ants, and not very clean." Subsequent reports spoke positively about numerous different apartment complexes where the ISTP participants stayed which provided a satisfactory standard of living. One year the ISTP supervisor noted that "all the students stayed in the same apartment block as myself which made, sharing, and reflection, and problem solving meetings possible. . . a definite advantage."

There was substantial variety in the *Professional* observations noted by the different ISTP supervisors. The previous ISTP supervisor provided an extensive summary of the orientation

process–classroom set up, group dynamics, classroom practice and teaching styles, resources and photocopying procedures–and commented on the relationships between the ISTP participants and their Elmwood teacher partners. The following quote showed the depth of insight:

> Teaching styles and expectations in [South-east Asia] are different from [Canada]. The teacher candidates found that they could not use many of the ways of teaching that they learned in the course of their studies but once again, they were able to adapt to the [South-east Asian] ways of doing things without compromising their principles, finding ways to practice some of their newly learned teaching strategies.

The insights displayed in Theodore's comments grew along with his experience in the program. He admitted to a steep learning curve between year one and year two of his experience. Each of the final four reports stated that "the two areas of professional growth that were most exemplified by the students were the chance to manage and control their own class . . . and the growth of confidence in their teaching skills." He also made specific reference to the increase in "risk taking that took place" in the classrooms.

The self-made comments regarding their roles as *Faculty Advisors* centered on the successes, challenges, tasks, and frustrations encountered during the ISTP program. Theodore shared that the lack of a formal job description was a consistent frustration. He viewed himself as an "evaluator and supervisor" but noted he was often expected to be an: evaluator, supervisor, liaison officer, mentor, course instructor, travel agent, [provider of] direct help in the classroom, provider of [professional development]. Upon completion of the year he made a recommendation to the Faculty for the creation of a "detailed job description for the Faculty Advisor to be developed specifically for the [Elmwood] setting and this job description be communicated to the [ISTP] cohort clearly before departure." Most of the rest of the data were of an administrative or financial nature and do not relate to this research.

Conclusion

The preceding section focused on the presentation of the data and results around the specific interview protocol. Specifically, the interviews summarized: the components and guiding principles of the ISTP program, the roles, experiences, challenges, and recommendations of the ISTP supervisor, and the overall experiences, perceptions and reflections of the past ISTP participants. The document analysis focused on the ISTP application questions, the course objectives and assignment options in the ISTP course outline, and the recommendations found in past ISTP course reports. In the following chapter the research findings are analyzed with the findings organized around the five research questions guiding this study.

Chapter Five – Data Analysis & Discussion

Introduction

The previous chapter presented the data collected from the interview protocol and document analysis. This chapter analyzes this data and provides a discussion of the research findings as they directly relate to each specific research question. While the study focused on the potential influence of international-student-teaching practicums in the preparation of preservice teachers, the data illuminated the complex interplay of how the dispositional factors of the ISTP participants and the experiential factors provided by the ISTP program potentially influenced the personal and professional development of the ISTP participants. An administrator close to the ISTP program, the traveling ISTP supervisor, and two past ISTP participants participated in this study. The data collected and discussed in this chapter were gathered through email interviews, face-to-face interviews, reflexive photography, as well as the analysis of documents related to the recruitment of participants for the ISTP, the ISTP course outline, and several ISTP course ending reports created by past ISTP supervisors. The following research questions were addressed:

1. What are the major components and guiding principles of the Elmwood international student-teaching practicum?

2. What are the experiences and perceptions of past participants during their involvement in the Elmwood international student-teaching practicum?

3. How do the dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during their Elmwood international student-teaching practicum?

4. How, if at all, does the experience of participating in the Elmwood international student-teaching practicum influence the personal and professional identity development of preservice teachers?

5. How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student-teaching practicums in Canada or more broadly?

In this study, Garmon's (2004) research on Changing Preservice Teachers' Attitudes/Beliefs about Diversity was used as a guide for my theoretical framework from which to gather, analyze, and interpret the data. In addition to Garmon, a "dialogue dependent" understanding of personal and professional identity development (Bakhtin, 1981; Bruner, 1990; Danielwicz, 2001) was used to analyze the potential identity change in the participants. Finally, I looked for potential role that "disorientating dilemmas" (Mezirow, 1990) and critical reflection (Mezirow, 2000, Schön, 1988, and Zeichner, 1994) play in adult learning with regards to teacher identity development.

Data Analysis

Multiple readings of the data and results with a *connoisseurship* (Eisner, 1998) approach provided a holistic understanding of the research context (Willis, 2007, p. 300). Consistent with Van Manen's (1990) approaches for uncovering themes in qualitative data, the analysis continued using a "wholistic or sententious approach" where passages that directly related to the specific research questions were selected and highlighted. Each research question acted like a preassigned code (Bogdon & Biklen, 2007) and corresponded to a different color of font. After exploring the data and reading the results several times while simultaneously color-coding the

data, a corresponding table was created for each of the five research questions. Each table had a

number of columns corresponding to the number of relevant participants. The colour-coded data

was then dragged and dropped into the appropriate column of the relevant table. A partial

example of a table, research question, and coded data is shown below in Table 2.

Table 2

Data Analysis Table

How do the characteristics, dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during the ISTP program?		
THEODORE	**MEREDITH**	**BROOKLYN**
Flexibility *These often didn't come until the week before we left and sometimes their assignment was changed after they arrived. This led to a sometimes tedious mantra from me...you have to be flexible..."maxflex!"* **Relational Ability** *"One TC disagreed the way kindergarten was taught at Elmwood. She felt it was too structured and the children should have more play time a la western kindergarten. She was particularly disturbed by the [Elmwood] teacher (s) forcing the children's' fingers around the pencil and forcing the children to draw the letters of the alphabet. She felt they weren't "ready" . . . .* - both within the TC cohort AND with the Elmwood teacher	**Locus of Control (external)** *I also felt some tension with the [Elmwood] teachers that I worked with, specifically one, I worked in two different classrooms. I don't think she liked us very much. I don't know if she didn't like us in her classroom, didn't like foreign people in general, or if it was just us, but she made it very difficult to feel welcome in her classroom* *I don't think she liked us very much. I don't know if she didn't like us in her classroom, didn't like foreign people in general, or if it was just us, but she made it very difficult to feel welcome in her classroom. She spoke no English . . . .* * seemed resigned to the fact relational situations couldn't be resolved? **Insightful – potential for Critical awareness** - white privilege, generational trends, cultural definitions of success (misinterpreted the question but her tangent showed a keen ability to think critically, etc) - support her answers with references to other travels – Guatemala etc *"Our teaching is probably full of cultural norms that might not be a part of the world that they are aware of. A sense of belonging would be a big thing. The fact that, especially if someone has recently moved here, coming into the classroom compared to*	**Locus of Control (internal)** *- while I was talking to his parents and I mentioned some of the things that I had noticed about their student...not leading into any direction. The next day they had actually come back with a doctor's note saying that he was diagnosed with ADHD. So I was like. . . that makes perfect sense! So it worked out much better once it was clarified.* *- seemed to find a positive slant to most situations, awkwardness, uneasiness could always explained away* * took control of situations to make them better **Professional confidence & Motivation** - sought out opportunity to teach on her own (no CT) "because she knew that I was competent" - desired to get a job "I wanted to gain more experience" (reason for taking part in the program *"Having been born in [South-east Asia], I understood that the academic system there was very different from what I had grown up with in North America. I had one year . . . .* **Reflective/Empathetic** - identify how her previous experiences as an immigrant affect her now

Once the data had been coded and organized based on the research questions, themes naturally

emerged from the anecdotes, quotes, or insights shared by the participants. Meaning was drawn

through direct interpretation (Stake, 1995) of the data and the subsequent interpretations are

summarized and discussed below. Essentially it was "the process of pulling the data apart and putting them back together in more meaningful ways" (Creswell, 2007, p. 163).

Participant Profiles

The details of the life history and background of the ISTP administrator and ISTP supervisor did not directly related to any specific research questions. However, after analyzing the data, it was clear that these formative experiences influenced many aspects of their respective involvement in the ISTP program. The section below provides a brief introduction to Franklin and Theodore based on the analysis of their interview data.

Franklin – ISTP Administrator

Franklin is a white male who has an administrative role in the Faculty of Education at a large Western-Canadian University. As his participation in this research study focused largely on shedding light on the practicum in general, details of his personal background and experiences were irrelevant. However, it is important to note that his answers to the interview questions displayed a delicate balance between a personal critical orientation and the pragmatic reality that naturally accompanies an administrative position in a faculty at a large university. He spoke openly about his desired direction for the faculty as it continues the international student-teaching practicum as well as grows to include and develop other travel-courses and service-learning opportunities which he said "help us from being too insular, to inward looking, and more outward looking." At the same time he offered his ponderings as rhetorical questions such as "Is this really a legitimate experience? Does this really help support new teachers begin their careers? Or is this more like ecotourism or social justice tourism?"

Although he was not directly involved in the creation of the international student-teaching practicum, he has for several years been involved in the process of the recruitment, orientation, and support of both the participants and traveling supervisors of the program. He is well connected with the administrators at the partner school abroad as well as with people in the Ministry of Education in Canada. He displayed a genuine concern for all parties involved and showed both empathy and understanding when describing the experiences, concerns, and frustrations that have arisen from his involvement in the ISTP program development at the faculty.

Theodore - ISTP Supervisor

Theodore is a married white male who was born in Canada with his family history linked to immigration from Eastern Europe in the early 1900's. He grew up in a western Canadian city in an area with many other immigrants. Although he says openly that he considers himself "100% Canadian and there is very little about [him] that one could call [Eastern European]," he in no way expresses embarrassment about his cultural heritage. In fact, he openly expresses regret his parents, for fear of discrimination based on having an accent, banned the use of their native language in the home. Theodore, however, displays empathy for his parents, realizing the challenges and discrimination that faced immigrants in the early 1900's and the tough decisions they had to make in the best interest of their family.

Theodore has completed three post-secondary degrees: a Bachelor of Science, Bachelor of Education, and a Master's of Education. He taught in the public school system for 33 years, primarily in a western Canadian city. Toward the end of this, he co-founded an Asian-studies program in a public school aimed to provide student educational and travel cultural experiences.

Shortly after Theodore moved on to a job as a university Faculty Adviser where he worked, observed, and evaluated preservice teachers during their student teaching practicum. After several years, he transitioned to a similar role as Faculty Adviser for a program within the same university that sent preservice teachers to a South-east Asian country as part of an international student teaching practicum. It is this practicum which is the focus on this research study. In 2011 he accepted an offer at a different university to act as a sessional instructor involved with a similar international student teaching practicum program.

Theodore has travelled extensively around the world attributing an educative, both formal and informal, purpose to all of his sojourns. He recalls a quote from a movie that "travel is the best university" and has seemed to adopt that as his credo for life, both personally and professionally. Professionally, he has spent time in London, England, South-east Asia, Korea, and China. While reflecting on his tourist adventures, he talks glowingly about the educational value of seeing the opera, Madam Butterfly, in Irkutsk, Siberia in the late 1970's as well as a trip to "Cuba in 1975 in order to see their socialist education in action."

Theodore cites one overarching reason for his seeking involvement in the international student teaching practicum. Through his personal travels and involvement in past international educational experiences, he believes "strongly in teacher candidates getting a cultural experience outside of their own context" and states that he has "firsthand knowledge related to how teaching/working in a different culture deepens and improves teaching performance." Therefore, he viewed the opportunity as a chance to "further [his] professional goal(s) of preparing teachers for the diversity of the classroom and enhancing [his] and their knowledge" of other cultures.

Theodore had a romantic view of education as "the greatest tool mankind has to progress and to learn to live in peace and harmony." He openly stated that the opportunity to help "prepare TC's for a teaching career is a very high calling ... for [him] it is part of a fulfillment of [his] entire educational life." He concluded, "education is my gospel."

Discussion

What are the major components and guiding principles of the Elmwood international student-teaching practicum?

Franklin - ISTP Administrator

As mentioned previously, Franklin was not a part of the original creation of the ISTP but has many years of experience as the lead university administrator of the program. He clearly and confidently identified the originating guiding principles of the ISTP program. The first principle was to "foster greater cross-cultural understandings." His description of "cross-cultural understanding" centered on the "understandings that arise from face-to-face contact with people from other cultures" with the general theme of recognizing the value of different ways of doing things related to "educational systems and the cultural norms of teaching and learning." This loose definition aligns with many components of culturally responsive pedagogy as outlined by Gay (2010) and Villegas and Lucas (2002). Absent in the discussion was a direct reference to the political nature of cross-cultural education that charges the work of some critical cross-cultural educators (Aveling 2006; Solomon & Allen, 2001; Portelli & Vibert, 2001; Solomon et al., 2005). These scholars advocate for the cross-cultural education to have a transformative intent aimed to challenge institutions in society that perpetuate inequalities. Some comments made later in the interview hinted at future initiatives that may potentially address these themes.

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The second originating guiding principle was to provide an opportunity for preservice teachers to "be able to teach in a setting where English is an additional language." A third valuable principle, which he has over time advocated for, is "to be able to teach [teacher candidates] the different educational system where different things are prioritized and teaching looks, at times, slightly different." Finally, Franklin spoke to a fourth objective that he has deliberately integrated into the program, that being to raise awareness of the provincially-affiliated international schools.

The ISTP has attempted several different ways to help increase the cross-cultural content and critical flavour of the experience, as Franklin himself pondered a commonly stated question: "How diverse an experience is it when you are working with privileged children from a privileged background?"

Franklin described many of the initiatives designed to combat this and provide opportunities "for [the] candidates to experience [the local] society outside of the very insular and privileged [Elmwood] experience."

Franklin explained that

> in the original plans there were home-stays involved, so all of our candidates
> would stay with [local] families whose children would have gone to [the
> school]. [This] was a theoretically good way for students to learn a bit more
> about [the local] culture as they were living with a [local] family.

It was found that the home-stays certainly contributed to learning more *about* the ethnic *other* (Santoro, 2009) through exposure to the daily life in another culture (Stachowski & Mahan, 1998). However, the affluent demographic of the families most likely did little to integrate a *critical* element to the cross-cultural experience as the key element of a critical orientation is aimed at fostering the emancipation of those disadvantaged by society.

Eventually, the home-stay program became problematic as some families came to expect the ISTP candidates to "act as English tutors in the evening" while some did not. These differences in expectations, in combination with the differing levels of affluence of the families created very different experiences for the ISTP participants, which, at times, contributed to dissention within the cohort. This led to the ISTP participants of subsequent years being placed in apartments in the local communities near their campus placement. This removed the ISTP participants from the privileged Elmwood environment and placed them in positions to become a "cultural outsider", a condition that can lead to "transformational intercultural growth" (Marx & Moss, 2011, p. 43). In fact, Engle and Engle (2003) encourage faculties to seek out locations for practicums where preservice teachers feel like outsiders.

Recent conversations at the university have introduced another new idea aimed to expose ISTP participants to experiences beyond the "insular and privileged [Elmwood] experience." Franklin explained the potential "possibility of [the] students having an opportunity to experience and teach in a Bamboo or Temple school… on a short-term basis." Schecter, Solomon, and Kittmer (2003) feel that *service learning* opportunities help "teacher candidates acquire knowledge of and sensitivity to themes and issues with which the students in their placement classrooms are grappling with in their daily lives" (p. 91). Although this particular experience would happen after the completion of the Elmwood practicum and would not relate directly to their Elmwood students, it provides a potentially valuable critical component to the program, which could foster important growth that ISTP participants could take home to their Canadian classrooms.

Unfortunately, due to circumstances beyond the control of both the host school and the university, this program is at risk of being temporarily placed on hold. However, it appeared that

concerted efforts are being made to increase the cross-cultural content and potential critical nature of the overall experience and to extend the experience beyond the privileged walls of Elmwood schools.

Preparing teachers to teach English as an Additional Language has always been an objective of the ISTP. However, up until recently, formal preparation for achieving this objective has been left to the participants selecting an elective course in the EAL area. Although many students did take an EAL course prior to their participation in the ISTP, Franklin has encouraged an increase in focus on this objective. In the future he sees a strong possibility that there will "be a required EAL course before they go" which will hopefully be tailored specifically to the location of the ISTP.

Franklin also commented on how the change in direction to having two internally hired traveling Faculty Advisors well versed in specialized fields will increase the "likelihood that there will be sort of a critical stance built into the pre-departure sessions." This development would be supported by Marx & Moss (2011) and Villegas and Lucas (2002b). One Faculty Advisor, in the area of EAL should ensure the program is "well positioned to prepare [the] candidates for teaching in an EAL setting." The other area of expertise brought on by the second Faculty Advisor is in the area of educational administration and philosophy. Franklin feels that an intentional exposure to cross-cultural education from a "school systems perspective" is really beneficial as, even though the candidates may not fully grasp the complexities of the system prior to leaving, an introduction from this perspective can "give them certain lenses for experiencing the things that they are going to see when they are there." This mirrors Collins' (2004) comment that preservice teachers "can only think through the lenses provided by the language and ideas to which they have been introduced" (p. 232).

For only one of the objectives did Franklin claim responsibility for intentionally integrating it into the program and this was to "raise the awareness of [provincially] affiliated schools in general." He felt very strongly about the potential of the ISTP to provide an exposure to a genre of teaching opportunities that are often not considered by recent graduates, that being a job in an international setting.

The responsibility for the achievement of these objectives falls on the shoulders of both Franklin and the traveling ISTP supervisor. Franklin oversees the ISTP from an administrative perspective and is largely responsible for hiring the traveling ISTP supervisor(s). Working together, they present an initial information session, organize a presentation from delegates visiting from the international placement school, oversee the application procedure, ensure the completion of conversational interviews with the applicants, and finally select the candidates who will take part in the ISTP.

Theodore - ISTP Supervisor

Although the original creators and the acting administrators in the Faculty of Education are in charge of creating the objectives, the task of interpreting and ensuring they come to fruition falls largely on the shoulders of Theodore, the ISTP supervisor. As mentioned above, traditionally he has been involved in the overall information and recruitment process, including the final selection of ISTP participants. He also organized and implemented a series of preparatory sessions leading up to the ISTP. He stated that the "primary focus of the preparation was two-fold: team building and pertinent information related to [South-east Asia] and their situation."

Naturally, this placed him in a position to comment on both his perceived and intended goals and guiding principles of the program. Theodore openly stated that he "believes strongly in teacher candidates getting a cultural experience outside of their own cultural context." This belief is supported by a large body of scholarship (Solomon & Allen, 2001; Schecter, et al., 2003; Sleeter, 2001; Marx & Moss, 2011; Spalding, Wang, Lin & Butcher, 2009; Santamaria, Santamaria, & Fletcher, 2009). He viewed his involvement in the ISTP as an "opportunity to further [his] professional goal of preparing teachers for diversity of the classroom."

Theodore fully admitted that, at the beginning of his involvement, the largest part of the job was of a custodial nature with lots of "plain old problem solving" regarding issues such as electrical bills, health and wellness, or homesickness. However, toward the end of his tenure he clearly saw himself in a mentorship role and believed that "helping/teaching to prepare teacher candidates for a teaching career is a very high calling. . . [and for him] is [the] fulfillment of [his] entire life." This shift in focus was clearly demonstrated in his statement:

> After I had more experience and understood [the local] culture and education
> better, I self shifted my approach to a more pedagogical and philosophical one.
> I began to interrelate to the [teacher candidates] on the basis of intercultural
> relations and tried to raise the bar with respect to the types of understanding I
> was expecting. This involved talking about inequality and poverty and some of
> the political stuff that was (is) going on in [South-east Asia].

His reference to mentorship through dialogue is supported by Walkington (2010) and Danielwicz (2001).

Theodore identified the opportunity for intercultural experiences and cross-cultural learning as the primary objective and went as far as saying he believes "it was primarily an intercultural experience" and the course outline states that "the cross cultural component is its essence." This aligns with the views addressed above by Franklin. Also showing through, and

again aligning with Franklin's views, was an acknowledgment of the opportunity for learning about EAL teaching and the value of a comparative study of differing cultural, educational, and administrative systems by encouraging the teacher candidates "to evaluate/constructively criticize the [local] system." At one point he commented on the possible confusion caused by multiple objectives. He states that, "one of the problems the course had has been in its own definition. It is called *Teaching in [South-east Asia] and Cultural Experience*. . . [but] many at the Faculty saw it as an EAL course."

This confusion resurfaced during the analysis of the course assignment options. It was found that the two options for the pre-departure writing assignment focused on identifying "strategies for teaching EAL" or researching an "overview of the [local] Educational system." The final summative assignment options again allowed for an option to write a comparative educational paper or a paper more conducive to personal reflections on the experience. An interesting observation was that for neither the pre- or post-assignment options was there an option entirely focused on the theoretical, historical, or critical underpinnings of cross-cultural issues in education. In the section entitled *Focus of the Study,* it stated that "knowledge and experience of approaches to English as an Additional Language (EAL) are a component of the course *while the cross cultural component is its essence*."

Although the application procedure asks *if* the applicant has or intends to take a cross-cultural education course, at this time there is no mandatory parallel course work that ensures this is the case. Perhaps this is a reflection of Franklin's stated assumption that, "if you have an experience as a minority in another culture or if you have experience teaching diverse students elsewhere, you are going to be more prepared to deal with issues related to diversity." Without downplaying the *potential* of these experiences, the large body of critically oriented research and

commentary outlined in the literature review speaks to the danger of this assumption. St. Denis (2006) states that "merely putting preservice teachers in contact with children in culturally and socially diverse settings . . . is not enough to ensure that learning about diversity will take place."

What are the experiences and perceptions of past participants during their involvement in the Elmwood international student-teaching practicum?

Brooklyn (ISTP Participant)

Brooklyn's experiences and perceptions were clearly divided into two main themes: (1) those that related to her participation in formal "educational" experiences in the ISTP and (2) those related to informal "educational" experiences relating to life in general in the local context outside of the school setting.

Brooklyn had positive recollections from the initial information sessions, pre-trip preparation process, formal orientation sessions on the educational and local culture, and Elmwood team building weekend. She recalled first impressions of the importance of the "outward appearance of their school and staff" and noted that language "was such a huge obstacle" but generally commented on the comfort she felt upon arrival. She gave much credit to the support and encouragement she received from both the Elmwood and her ISTP cohort members.

Dewey (1993) stated that "as long as our activity glides smoothly from one thing to another . . . there is no call for reflection" (p. 14). Brooklyn's first challenges and "call for reflection" began when her classroom experience started as she immediately recognized a difference between Canadian and the local students. She pointed out that she arranged her desks in a U-shape to accommodate the much more "school ready" Elmwood students. She perceived

that this was due to the fact that the local students had three full years of Kindergarten and therefore "already knew what was expected of them," mainly the ability to do quiet seatwork and an overall general respect for classroom procedures.

Brooklyn remembered how cultural differences at the school contributed to some uncomfortable experiences including differing views of the parent-teacher interview process and the expectations that her grade one students would complete formal examinations. Mezirow (1990) identified these types of *disorientating dilemmas* as crucial in the adult learning process. Brooklyn showed a consistent ability to not only adjust and adapt to these situations, but to learn from them in light of her own experiences as an immigrant. Bennett (2004) views this process as becoming "interculturally competent" and similarly, Santamaria, Santamaria, and Fletcher (2009) comment on how international student-teaching experiences can help foster higher levels of "cultural competency."

Likewise, these challenging experiences also occurred outside of the educational component of the ISTP. Brooklyn was exposed to the local culture by taking part in a local martial arts class for exercise, traveling on weekends to various beach, jungle and mountain locations, partaking in the local "market culture," and seeking opportunities to chat with locals that could speak English. One formative experience that displayed her potentially increasing cultural competence (Santamaria, et al., 2009) was a conversation she had with a local taxi driver who taught her "a lot about Buddhism" and other religious customs. Brooklyn sought to make an immediate parallel with her own religious upbringing.

Although she generally felt comfortable, she recalled several *disorientating dilemmas* (Mezirow, 1990) outside of the Elmwood school experiences that resulted in an "uneasy"

feeling. She explained one such case: "I often felt uneasy when I was going around [the city] and people would speak to me in [the local language]. While I understand that I do look [local], I often got stared at or yelled at for not being able to communicate back to others when they were trying to speak to me." These types of experiences, although uncomfortable, are potentially valuable in helping people identify their ethnic *self* (Santoro, 2009), which can serve as an important step in the process of a critical orientation to diversity education. Absent from Brooklyn's discussion was a reference to any formal support, sessions, or meetings aimed to help her or her fellow ISTP cohort members discuss and unpack these types of experiences.

Brooklyn's overall discussion of these types of experiences and perceptions seem strikingly positive. Even when she perceived and described experiences as "awkward", she generally gave the impression they did not result in disappointment or frustration and quickly explained how she resolved the situation.

Meredith (ISTP Participant)

Meredith's experiences and perceptions also focused on the two themes: (1) those that related to her participation in formal "educational" experiences in the ISTP and (2) those related to informal "educational" experiences relating to life in general in the local context outside of the Elmwood school setting.

Meredith remembered being "intrigued enough" after the initial information session for the ISTP to apply for the program and felt her prior travel experiences put her in an "easy" situation to excel on the interview. In general she stated the pre-trip preparation was "minimal but adequate."

When asked to summarize what happened after the pre-trip preparation she said "overall the teaching experience there was not very positive . . . however, there were definitely lots of moments that I loved it." The area of biggest concern or frustration seemed to be her: (1) relationship with both her Elmwood teacher and her ISTP teaching partner, (2) classroom discipline issues with her grade one students, and (3) issues with Elmwood school, the English Program structure, and overall atmosphere of the school.

Meredith's first impressions of Elmwood were "very much about appearance and professionalism" and although "the school building was pretty new, super clean, and everything was just always really perfect looking. . . [her] teaching experience was chaos."

Meredith felt an immediate uneasiness upon beginning to work with her Elmwood colleagues and said that "right off the bat I didn't feel comfortable" and "it was like I was invading space rather than being in a comfortable space to teach." She noted an obvious language barrier as perhaps the reason why the relationship was never resolved but also commented on the overall separation of the foreign and Elmwood staff into different staff rooms as possibly contributing to tension. In the end, she admitted to not doing a lot to try to fix the relationship as she knew that she was only going to be there for three months. Bender-Szymanski (2000) would point to these "cultural conflicts" as missed opportunities for Meredith to "acquire an increasing competence in coping constructively with inter-cultural difference and promote [her] own [cross-cultural] development" (p. 231). Further statements by Meredith such as "I think because we were white and she was [local]" and "I don't know if she didn't like us in her classroom, didn't like foreign people in general, or if it was just us" clearly showed that indeed the *cultural conflicts* were not productive.

Meredith seemed to struggle to make sense of or adjust to differences encountered at Elmwood including interactions with her Elmwood teaching partners, ISTP cohort members and classroom discipline issues, a prime example being the major classroom discipline incident discussed in the previous chapter. When asked to reflect on her professional learning experiences in Elmwood as part of the ISTP she stated

> I think one other thing that influenced me professionally, is that there are many things that I appreciate about our system…I realized when I was there how we always complain that there are problems with our education system… but there are many things that I appreciate about it now that I wouldn't have before because I had never been a part of any other school system.

From a critical perspective this quote highlights that reflecting on disorientating experiences does not necessarily guarantee positive perspective change. Mezirow (1990) identified critical reflection *and* critical discourse as necessary elements of the transformative learning process. It seems that Meredith, at times, had the ability to critically reflect on the situation but lacked the guidance through the necessary critical discourse to make sense of the situations (Danielwicz, 2001). Johnson (2002) reiterates how immersion experiences are valuable only when opportunities to reflect on those experiences are also present. This lack of support was seemingly confirmed as Meredith claimed she was "not sure at all what the role of the program leader was" and in general felt that upon arrival she was "let loose" and not really supported by Elmwood school.

Similar to Brooklyn, Meredith experienced situations of tension and uneasiness in her daily life outside the ISTP program. One example came from her interpretation of the "blunt nature of [local] people to comment on whatever they wanted to comment on…most of the time being how you looked or if they thought you weighed too much." In many other circumstances

Meredith spoke to the commonality of the recognition that she was "constantly experiencing things that would never happen at home."

Although the background and appearance of Meredith and Brooklyn differed greatly it is obvious they shared a commonality in that they both felt like a "cultural outsider" (Stachowski & Mahan, 1998; Marx & Moss, 2011). When asked to explain how she responded to being a cultural outsider Meredith conceded that "there wasn't really anything [she could] do about it because [she could not] really speak back to them because of the language barrier." Essentially, the codes of power (Delpit, 1988) they had become accustomed to in Canada were not longer accessible to them and she struggled to operate within the culture of the South-east Asian immersion experience. This led to the experience of cultural dissonance (Taylor, 1994) where she began to perceive herself as the ethnic *other* (Santoro, 2009).

Whereas Meredith struggled to resolve her relational and educational dilemmas at Elmwood the *disequilibrium or conflicts* (Anderson & Saavedra, 1995) she experienced while traveling led to a shift in her understanding of her own cultural identity and how tourists were perceived by the locals. She explained, "it made me a bit more sceptical or wary of how I would be perceived when I'm traveling. . . [and] how another culture interprets my culture without knowing me. I would never want to foster any negative stereotype." Meredith's insight spoke to the emerging realization of her own racialized position in society (Aveling, 2006; Rich & Cargile, 2003; Portelli & Vibert, 2001). Santoro (2009) identified the ability to recognize the *ethnic self* as one of the largest hurdles in preservice diversity education. Meredith`s insight demonstrates the potential transformative value of the immersion experiences in conjunction with, *or entirely apart from,* the formal ISTP program (Engle & Engle, 2003).

How do the dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during their Elmwood international student -teaching practicum?

Brooklyn (ISTP Participant)

During the interview process with Brooklyn many of her personal characteristics, dispositions, attitudes, and beliefs came to light. She displayed the general sense of professional confidence, adventure, and motivation expected from someone who eagerly signed up for a three-month overseas teaching assignment. Citing that a main reason for going on the ISTP was her desire for the opportunity to act "as a homeroom teacher without [the presence of] a collaborating teacher" spoke to her motivation for professional development and overall confidence as did her comment that her local ISTP colleagues at the school immediately "knew that she was competent" in the classroom. However, this confidence never came in place of a willingness to seek, accept help, or collaborate. She openly shared many examples of situations where she felt she needed advice due to her "lack of tangible experience teaching [the] curriculum for early years' students."

Brooklyn also displayed a disposition toward both reflective thinking about the past and an inquisitive attitude about her current and future experiences. She often contemplated and interpreted the interactions and characteristics of her students in light of her own past experiences as an immigrant. She drew appropriate comparisons between the South-east Asian country of her heritage and the local context and between her experiences as an immigrant learning the language and those of her local students. This commitment to a *comparative* view of different education systems was a conscious decision and at one point she stated, "this trip was a

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way for me to understand that aspect of my history, and to experience what life may have been like if my family hadn't immigrated."

Brooklyn's interview was given in an overwhelming positive tone. She seemed to dwell on the "highlights" of the trip and quickly and easily explained how she resolved and moved on from any situations that were challenging, uncomfortable, or made her feel "uneasy." Overall, Brooklyn displayed a high level of internal locus of control which is defined by Komanik and Rocco (2009) as "the perception that reinforcement is contingent on one's own behavior or one's own relatively permanent characteristics or traits" (p. 466). In general, Brooklyn seemed very aware of her ability to influence her situation at Campus One which was clearly displayed in the overwhelmingly positive tone to her interviews. She spoke openly and honestly about her struggles but always calmly explained how she went about improving the situation. For example, Brooklyn recalled an experience in her first week in the classroom with a student who she identified as possibly having a learning challenge or disability. Not having been informed of anything by the school she took it upon herself to contact the parents on her own to inquire. She summarized the incident as follows:

> I was talking to his parents and I mentioned some of the things that I had noticed about their student...not leading into any direction. The next day they had actually come back with a doctor's note saying that he was diagnosed with ADHD. So I was like . . . that makes perfect sense! So it worked out much better once it was clarified.

Continuing to reflect on the challenge of the situation with regards to the teaching that would follow Brooklyn recalled, "I didn't have an EA with me and I didn't have resource staff. So it was a lot of scrambling around and collaborating with other teachers that really helped…for example, someone had given me a stress ball or other small things to help out." While Brooklyn identified

numerous challenges during her ISTP experience she clearly held herself responsible for making the best of the situations.

She laughed at how easy it was for her to adjust to a local catch phrase that loosely translated to "smiling it off and walking away" and claimed that it came natural to her. She seemed to highly value the genuine connection and collaboration she had with her ISTP cohort and empathized with those of her peers who may have been struggling. In one instance, she showed empathy for the other ISTP participants who had trouble adjusting to their placement at one of the different campuses of the school. This came after a realization that the local school orientation was perhaps addressed more specifically to the campus at which she was placed.

Throughout the interview process it was evident that Brooklyn's predispositions and prior life experiences influenced her time as part of the ISTP program. This finding is supported by Brown (2004) and Garmon (2004).

Meredith (ISTP Participant)

Despite the challenges and frustrations Meredith faced, many of which are outlined above, she proceeded through the ISTP program with commitment and determination. At one point in the interview she said, "maybe I have said more negative [things] than positive . . . but one of the reasons I wanted to do [the ISTP was] I wanted to try something and make it all the way through and complete it. . . I don't give up easily . . . if I start something I finish it and I like challenges." Although there was an overall theme of frustration to Meredith's interview and some of the terminology (eg. terrible, disliked, etc) was harsh, I would not consider Meredith to have a negative disposition.

Meredith, in contrast to Brooklyn, displayed elements of what Komanik and Rocco (2009) define as an *external locus of control* where the "perception that reinforcement is due to luck, chance, fate, or factors beyond one's control" (p. 466). This is not to be confused with inherent negativity, as Meredith easily recognized the positive aspect of numerous experiences. Rather, this orientation spoke to the inclination to attribute success and failure to external factors (Komanik & Rocco, 2009).

Similar to Brooklyn`s experience Meredith recounted the challenges she faced in dealing with students who possibly had learning challenges or disabilities.

> There were also some pretty ….not scary…but bad interactions between students. Specifically, one student caused a lot of stress for my teacher partner and me. I thought the whole time and still do….we had no idea if there were any kids in this classroom that had special needs or disorders. I don't know if that is something that is diagnosed there or if there is a resource department but something was definitely amiss with one student who would just tell me he was going to kill me sometimes…"I kill you" was his phrase that he could say in English. He had to do everything absolutely perfect or he would not do anything….so most of the time he got stuck writing his name and that was as far as he could get. He would print with a ruler…so that was really interesting to watch.

Upon hearing this anecdote I immediately noted the following sentence, "I don't know if that is something that is diagnosed there or if there is a resource department", which seemingly implied there was little initiative to investigate the matter further and that after the entire three months she still *did not know*. This was repeated later in the interview when she said, "I have no idea what they did [relating to learning disabilities] in [Elmwood] but it's probably very different. I never saw any evidence of that and that's just what I'm going on." Although this situation, and classroom management issues in general, were extremely frustrating for Meredith, the overall impression given was that she felt there was little she could do to remedy the situation.

When asked to discuss her experiences and perceptions of the ISTP, Meredith's interview consistently referenced the frustrations she had in working cooperatively with her Elmwood teacher. Quotes such as, "I think because we were white" and "I don't believe we did anything to make her not like us specifically" took on a tone implying that the failures of the relationship were beyond her control. As only one side of the story is told it is impossible to know the exact dynamic of that relationship.

Similarly, her discussions revolving around her ISTP teaching partner, her grade one teaching placement, her working relationship with her ISTP teaching partner, and her relationships with other ISTP cohort members in general also displayed a general disposition towards an external locus of control. When referring to the impact her ISTP teaching partner had on her experiences in the classroom, she said, "as the three months went on it was more and more uncomfortable working together. We got to know each other well but didn't work together very well as she was quite passive and didn't want to lead." Finally, when asked how she resolved any of these situations she admits, "I'm not sure I really tried to do anything to improve them knowing that I was there for a short time." Meredith's open, honest, and candid disposition permeated the entire interview and although it resulted in some blunt statements, there was never a worry she was reciting a clichéd answer.

Not surprisingly, current research shows evidence of a strong correlation between an educator's internal or external locus of control and positive or negative levels of job satisfaction (Leung, Siu, & Spector, 2000). The overall tone of Brooklyn's and Meredith's interviews aligned with this research as Brooklyn's recollections took on an overwhelming positive tone while Meredith's showed a general tone of frustration.

Aside from her challenges in the classroom Meredith discussed some deep insights into the ISTP program, and its relationship with Elmwood, for someone who was only a part of the practicum for three months. From a business stand point she questioned whether "this program [was merely] an easy way [for Elmwood] to solve a problem of needing teachers." She also questioned the nature of the educational structure of the English Program putting herself in the shoes of the student stating, "If I was a kid that spoke [a different language] and I just learned all of my science and math for the day and then I would have to do the exact same thing in English again…why would I care?" She then contemplated if "that could have been a huge part of why teaching [and classroom management] was difficult."

This ability to see things from the other's perspective also dominated her discussion of classroom teaching as it applies to diversity. When discussing her understanding of *culturally responsive teaching* as it applies to her current immigrant students in Canada, she referenced "cultural norms that might not be a part of the world that they are aware of" and commented on a "sense of belonging" as influential factors. Her insights aligned with many themes found in current cross-cultural educational theory (Gay, 2010; Santoro, 2009). During the interview Meredith's ability to think from a critical perspective was further exposed when, after misinterpreting an interview question, she took a tangent that touched on concepts of white privilege (Schick & St. Denis, 2003, Solomon et al., 2005), generational trends, and how different cultural views of success may influence different educational systems. For example, she noted that white privilege was "rooted in history . . . and something that doesn't and will not change easily."

At the conclusion of the interview Meredith seemed apologetic that she may have sounded negative but clarified that although she learned a lot of things, she was frustrated at

what might have been. She concluded, saying, "I love the idea of being part of doing your thesis on this topic…and I don't necessarily know what you want to have happen from this study, but I like the idea of being a part of what could be some change in that program because I definitely think that it could be a whole lot better."

Theodore (ISTP Supervisor)

Although Theodore's interview did not focus on the how the specific characteristics, dispositions, attitudes, and beliefs of Brooklyn or Meredith impacted their overall ISTP experience, his six years in the role of the ISTP supervisor put him in a good position to make some comments on other ISTP participants in general. His reflections yielded stories, examples, and anecdotes which surprisingly, could be discussed under the umbrella of two major categories: (1) attitude of openness and flexibility and (2) the ability to form relationships and work with others. He clearly agreed with a dynamic nature of dispositions (Schussler, Stooksberry, & Bercaw, 2010) evident by his comments that the ISTP experience usually led to an improvement in openness to new ideas and a willingness to "take risks" and an overall growth in "understanding of themselves."

As the teaching roster at Elmwood was ever-changing due to teacher turnover, it was difficult for them to fully commit teaching placements in advance to all ISTP participants. He shared that the "these [teaching placements] often didn't come until the week before we left and sometimes their assignment was changed after they arrived." Naturally, this was met with some frustration and anxiety from the ISTP participants' perspective, as it severely limited, or in some cases negated, any pre-trip lesson planning and preparation. He continued on saying that "this led to a sometimes tedious mantra from me . . . you have to be flexible...maxflex!" The stress he

placed on the general disposition of openness and flexibility clearly demonstrated his belief in the influence that an individual's dispositions (Garmon, 2004, Johnson, 2002) had on their overall experience. This disposition eased tensions due to travel complications, health and wellness issues, and cultural dilemmas resulting from what Theodore referred to as "the great law of the unknown."

Another strong theme of the Theodore's insights was the "growth in confidence in one's own abilities." His discussion of the ISTP participant's growing belief in their abilities to succeed in the classroom mirrored the phrase "self-efficacy" as outlined by Bandura (1977). Although self-efficacy and locus of control are similarly related, his discussion did not touch on the latter concept. Conversely, he spoke of situations where ISTP participants "adapted to different situations more easily and . . . accepted situations they could not control without complaining/whining/or becoming resentful." This is in stark contrast to a focus on developing a higher or internal locus of control that manifests itself in a belief that one *can* enact influence on his or her situation (Komanik and Rocco, 2009).

The influence of the relationship with both their fellow ISTP cohort members as well as their classroom Elmwood teachers was the major theme discussed by Brooklyn and Meredith above and was reinforced by Theodore. He commented on the "variety of relationships [they had] with their Elmwood teachers that they were partnered with. Some were friendly and helpful, others cool and distant, and some outrightly interfered in a negative way with the teaching of the class." Although he "never satisfactorily solved the teacher candidate-Elmwood teacher relationship issues", he credits those teachers with the social-relational skills as best prepared to succeed in the ISTP. This was also the case with regards to the relationships between their fellow

cohort members of the ISTP. He openly identifies his "best" year as one in which all ISTP teacher candidates lived together and "were in fact a real team."

How, if at all, does the experience of participating in the Elmwood international student-teaching practicum influence the personal and professional identity development of preservice teachers?

Franklin (ISTP Administrator) and Theodore (ISTP Supervisor)

Both Theodore and Franklin stated their belief that the ISTP experience resulted in positive personal and professional identity development for most teacher candidates. Specifically, they both identified "professional confidence" as the area most impacted by the experience and referred to other areas subsequently affected by that increase in confidence. The following lengthy quote by Theodore effectively explains his cumulative observations:

> The most significant and noticeable impact on TC's was the increase in the confidence in their own abilities in the classroom. Because I was a Faculty Advisor during the regular school year in [Canadian] schools I had a few students who went on the [ISTP] experience and then I was their Faculty Advisor again during the following year. I witnessed firsthand their amazing transformation. They were far advanced with respect to the other TC's and they were in fact ready to enter the profession after completing their [ISTP] experience. It was indeed the most stunning and ubiquitous achievement and a pleasure to be part of.

> During the [ISTP] experience I watched my students grow in a very positive way with respect to their teaching skills. This took place in many ways. They were less averse to taking risks and they became more resourceful and self-reliant. They adapted to different situations more easily and they accepted situations they could not control without complaining/whining and/or becoming resentful...positive maturation. Many improved their resource skills...coming up with interesting lesson plans and resourcing/researching new material.

Franklin echoed this, stating that the "candidates clearly benefit from a three-month experience abroad. They come back much more confident and they come back much more worldly having

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seen much more of the world. They go into the second year of their program carrying themselves much differently." As listed above, the overall increase in confidence has shown the potential to lead to the improvement of teaching skills ranging from flexibility, resourcefulness and self-reliance, and lesson planning.

Theodore also credits the set-up at Elmwood of a communal staff preparation room as beneficial as it provides opportunities and develops the skills of professional collaboration and cooperation. He feels that "the daily interchange at close quarters fostered sharing that led to the discarding of poor teaching ideas/lessons and the use of good ideas/lessons. In turn, the [teacher candidates'] repertoire of good teaching methodology increased." It is important to note that this example made no specific reference to *culturally responsible* "good teaching methodology."

Theodore summarized that

> The most successful aspect of the trip (my perspective) was witnessing the positive development of the TC's as they proceeded through the program. This was (is) a professional thrill that is hard to put into words. It is somewhat like the growth of a plant with its ultimate blossoming. Their knowledge grew, their classroom savvy grew, and their understanding of themselves grew. In fact, all aspects of their teaching improved.

It is clear through Theodore's comments and supporting anecdotes that he perceived an increase in classroom skills which led to an increase in teacher confidence, or possibly vice versa, of ISTP participants. However, there was a noticeable absence of stories related to tangible activities that were implemented, either pre-, during-, or post-experience, that directly targeted the development of preservice teachers' personal and professional identities.

Interestingly, at no point in any of the interviews or document analysis was there any mention of an autobiographical exercise, activity, or assignments which have proven instrumental in fostering opportunities for teachers to wrestle with issues relating to their

personal and professional identity development (Beauchamp & Thomas, 2009; Connelly & Clandinin, 1990; Florio-Ruane, 1994). Literature strongly supports the notion that the ISTP participants' attitudes, dispositions, and beliefs regarding diversity would greatly influence their receptivity to diverse educational experiences and overall classroom practice (Solomon, et. al, 2005; Solomon & Allen, 2001; Schecter, Solomon, & Kittmer, 2003; Garmon, 1996, 1998, 2004; Gay 2002, 2009; Ladson-Billings, 1995; Schussler, Stooksberry & Bercaw, 2010, Danielwicz, 2001). Not surprisingly, identity development through these types of activities is a widely accepted component of many cross-cultural programs (Causey, 2000; McLaren & Giroux, 1986; Howard, 1999; Solomon et al., 2005; Cochrane-Smith 2000; Ladson-Billings, 1999). Also noticeably absent was any reference to situations or terminology that would suggest that adult learning theory played a large role in how the supervision was implemented or the accompanying course work was structured.

Brooklyn (ISTP Participant)

In alignment with Brooklyn's overall positive attitude, she spoke very highly of the impact of her experiences in the ISTP. When asked for specific reflections on and examples of how the experiences influenced her both personally and professionally, she made similar reference to the theme of English as an Additional Language. Personally, she said the experience helped her "empathize a little bit more with EAL learners. . . [as she] realized what EAL learners have in their tool box . . . just those basic phrases." Professionally, it helped her in "adapting" and communicating her expectations in a "more clear and precise way" and using EAL strategies in all classes, not just English Language Arts. In both cases she referenced and reflected on her personal experiences as an immigrant as valuable for her professional and pedagogical growth.

These developing abilities seemed in line with the phrase "cultural broker" coined by Gay (2010) and were revealed as a characteristic from her previous interviews.

It is obvious that the experiences at the ISTP had an impact on the way in which Brooklyn now approaches EAL learning in the classroom. Many of the lessons learned have now manifested themselves in the day-to-day lesson and unit planning of her current teaching placement and she spoke in a "warm demanding" tone regarding her culturally diverse students in her Canadian classroom (Gay 2010, p. 75). However, it is not clear whether Brooklyn made a personal connection between her exemplary in-class practices and overall "ethic of care" (Gay 2010) and the *critical* underpinnings of cross-cultural education that focus on the validation of students' cultural identities (Villegas &Lucas, 2002, Rolón-Dow, 2005).

After being prodded to expand on the possible connection between her cross-cultural course studies, experiences in South-east Asia, and recent experiences teaching immigrant students in Canada she spoke mainly about cultural learning styles as well as "religion and food and how it is different for each student" and how controversy can stem from "teachers who do not understand that kind of diversity." Her view of cross-cultural education seemed to lack a critical underpinning that would transform her cultural teaching "best practices" (Castagno & Brayboy, 2008) into a culturally relevant pedagogy motivated by the critical transformation of schools (Portelli & Solomon, 2001; Ryan & Rottman, 2007; Gay, 2010; Santoro, 2009).

Meredith (ISTP Participant)

Consistent with the ability to think with a critical attitude Meredith revealed in her recollections of the ISTP, she also showed some evidence that the experience potentially influenced her personal and professional identity development.

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Personally, as Meredith's morals and interests did not align with the *backpacker/bar scene* she often observed on weekends, she became more critically aware of how she might be perceived as a minority traveling in South-east Asia. She explained how she became "more skeptical or wary of how [she] would be perceived when [she was] traveling as a tourist." This ability to recognize her ethnic self (Santoro, 2009) was a realization that could potentially result in positive professional development. Santamaria, Santamaria and Fletcher (2009) also note that these intercultural developments are not "automatically or intrinsically acquired" but are a "developmental process that evolves over an extended period of time" (p. 35). She also spoke of the value of having a chance to teach "a student body totally different" than her and claimed the overall experience made her more sensitive to classroom routines and practices that may not be normal for culturally diverse students.

Inherent in these personal and professional growth opportunities were many challenges that at times were extremely uncomfortable. Meredith spoke to how her experiences with her grade one students left her with some "self-doubt" about her teaching ability, especially with early years students. To this day, she says she says she "will never ever teach early years . . . probably because of [that] experience."

The strong preceding statement, however, did not sour her view of her overall growth nor did it stop her from encouraging others to participate in future ISTP programs. She felt the challenges encountered led to her becoming a "more independent" person and a more competent teacher which served her well moving into the final year of her Bachelor of Education program and then into her career.

How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student-teaching practicums in Canada or more broadly?

*Theodore (*ISTP *Supervisor)*

Theodore made numerous recommendations to potentially inform the ISTP. Many of the recommendations focused on topics outside the scope of this research, such as financial and administrative concerns regarding transportation and visa costs. His other suggestions showed insight relevant to the smooth operation of the ISTP program. For example, he commented on the importance of communication between all parties: the faculty, Elmwood, and the ISTP participants. He also made recommendations regarding ISTP teacher placements, accommodations, and ISTP evaluation procedure. He strongly recommended that "all students stay in the same apartment" and that if possible they all be placed at the same campus as he felt it improved the cohesiveness of the ISTP cohort.

Although Theodore, in his interview and course outline, and Franklin, in his interview, clearly listed fostering cross-cultural understanding as a primary objective, there is an absence of any mandatory course work dealing with that specific objective. Rather, it seems that Theodore took a relatively passive approach, mimicking Franklin's assumptions "underpinning the program that, if you have an experience as a minority in another culture or if you have an experience teaching diverse students elsewhere you are going to be more prepared to deal with issues related to diversity if and when you return [home] to teach." This insight hints at a possible weakness or omission in the pre-trip preparation or during trip experience where the *assumption* could be replaced with overt activities, readings, or assignments to connect their

actual cross-cultural experiences with a deeper theoretical understand. This inclusion of a critically oriented focus is supported by a wealth of literature (Faulconer, 2003; Marx & Moss, 2011; Santamaria et al., 2009; Johnson, 2002; Recchia, Beck, Esposito & Tarrant, 2009; Pence & MacGillivray, 2008; Villegas & Lucas, 2002b; Stachowski & Mahan. 1998; Zeichner, 1994; Walkington, 2010).

Of particular interest, and perhaps in recognition of the insight discussed above was a specific recommendation to incorporate a two week service-learning component where ISTP participants would "do some work with economically disadvantaged students either in [the city] or in the rural area. It has been observed that, "through engagement in service learning, teacher candidates acquire knowledge of and sensitivity to themes and issues with which the students in their placement classrooms are grappling with in their daily lives" (Schecter, et al., 2003, p. 91). Due to the privileged environment of Elmwood schools there would most likely be little similarity between issues the "disadvantaged students" and Elmwood students would be "grappling with in their daily lives." However, a service-learning program like that may provide a valuable experience that with the proper parallel programming could provide a necessary *critical* component to the ISTP. Of course, to implement an effective service-learning component, it would be the ISTP supervisor's role to help provide an "integrated formative experience, with interrelated and overlapping academic, site placement, and inquiry learning components" (Schecter, et al., 2003, p. 81).

Brooklyn (ISTP Participant)

Brooklyn seemed generally quite pleased with her experience and had very little negative or critical to say about the ISTP program. She spoke glowingly about the collaboration and

cooperation in her staffroom but noticed the atmosphere and expectations were different between campuses. This insight aligns with Theodore's desire to have the ISTP program housed at a single campus as this would help maximize the opportunities for the ISTP participants to collaborate.

As noted above, there was the absence of an obvious connection between Brooklyn's seemingly exemplary classroom practices regarding diversity, and her theoretical understanding of cross-cultural issues (Castagno & Brayboy, 2008). This suggests more could be done to provide a theoretical foundation upon which the ISTP participants could make sense of their experiences and perceptions. Collins (2004) asserts that preservice teachers "can only think through the lenses provided by the language and ideas to which they have been introduced" (p. 232). Brooklyn's reflections showed the need to better equip ISTP participants with the appropriate lenses through which to view their experiences.

Meredith (ISTP Participant)

It was obvious from Meredith's interview that she felt more structure and support was needed in the ISTP. She felt the orientation lacked "situational specific training" and the necessary team building exercises to foster a cohesive cohort. While on site with the ISTP, as classroom management was one of her biggest struggles, she would have greatly benefited from support in that area. Recalling her struggles she said, "It would have been good to know about discipline . . . what I can do there? . . . what can I not do? [or] How do [the Elmwood teachers] do things there?" Left to interpret and handle the situations on their own she remembers erring on the side of caution as they were scared to break cultural rules or morays.

Similarly, she desired consistent feedback and support about the daily classroom learning activities she was attempting to implement. At one point she said she would have loved someone to say "You actually did a really good job!" or conversely "Yeah, that was pretty bad." To address these types of issues she proposed the idea of having regular meetings with the ISTP supervisor and other cohort members pointing out that they "were still students too during this experience." Finally, having noted that the tension between her and her Elmwood teacher was detrimental to a healthy learning environment she wished the ISTP and Elmwood school would work together better to "facilitate better interaction and teamwork" between the foreign and Elmwood staff.

Despite a lack of prior experience with formal cross-cultural education courses Meredith displayed a consistent ability to consider problems and concerns from a different perspective. Had the ISTP clearly integrated a *critical* cross-cultural component to the overall experience, it is quite possible that Meredith may have benefited greatly from an exposure to the theoretical literature that was related to the everyday experiences she was having in both the classroom, and as a minority living in a different culture.

Recently, Meredith traveled with a group of high school students on a service learning trip to Guatemala. She spoke glowingly about the organization that planned and ran the experience praising that they were constantly "connecting everything we did, whether it was sightseeing, or working with kids, or construction or whatever it was, they were connecting it all together and made every part of it a learning experience." She felt that it is these types of comments that the university should strive for with regards to the structure and implementation of the ISTP.

Summary

This chapter analyzed this data that was collected from the email interviews, face-to-face interviews, reflexive photography, and documents analysis and provided a discussion of the research findings as they directly related to each specific research question. The data analysis and discussion revealed the influence that both dispositional and experiential factors have in the experiences and perceptions of the ISTP participants. Furthermore, it revealed how these factors influenced the personal and professional identity development of the ISTP participants. The following chapter summarizes the research study and extends the critical scholarship. Conclusions are drawn from a critical orientation that is supported by the literature that framed this research study. Also, the chapter suggests ideas for future research, makes recommendation for the ISTP, and briefly discusses the implications of the findings.

Chapter Six – Conclusions

Introduction

This study of the experiences, perceptions, and reflections of the ISTP participants began with the intent to explore the potential role international student-teaching practicums can play in the development and preparation of preservice teachers. Additional focus was placed on the role of the ISTP participants' attitudes, beliefs, and dispositions in their potential identity personal and professional growth.

The majority of the data for this study was gathered from email and face-to-face interviews with reflexive photography and document analysis also contributing data. The participants included an ISTP administrator (Franklin), an ISTP traveling supervisor (Theodore), and two ISTP past participants (Brooklyn and Meredith). As this case study included only two ISTP past participants who attended the ISTP program in different years and taught at different Elmwood campuses, it therefore has limited generalizability. However, the results of this research are suggestive of issues that affect the broader goals and challenges facing international student-teaching programs and teacher preparation programs regarding diversity education in Canada, and more broadly.

Research Conclusions

An initial finding of this study was that there are four guiding principles of the ISTP: (1) to foster cross-cultural understandings, (2) to provide an opportunity to teach in English as an Additional Language setting, (3) to increase exposure to a different educational system, and (4) to increase the exposure of the provincially affiliated schools in international settings. The first guiding principle was not overtly addressed through any mandatory course work; rather there

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was an assumption, potentially naively, that it would be inherently achieved through participation in the program. The data collected from both the interviews with all participants and the document analysis suggested that the majority of the formal focus was on the achievement of the second and third principles through the integration of optional coursework that was required prior to and/or upon completion of the ISTP program. The fourth principle was automatically achieved through participation in the program as Elmwood was a provincially affiliated school.

A second finding of this study shared some modest consistencies with the guiding theoretical framework of Garmon (2004) and spoke to the influence that both dispositional and experiential factors had on the experiences and perceptions of the ISTP participants. Specifically, the dispositional factors relating to the ISTP participants' *flexibility, ability to form relationship*s, and their *locus of control,* were themes that naturally emerged from the data. Garmon (2004) identified the three dispositions of *self-awareness/self-reflectiveness, openness,* and an orientation toward *social justice* as largely influential in the receptivity of preservice teachers towards diversity education. The concept of *flexibility* and *ability to form relationships* as identified in this study share many commonalities with Garmon's description of *openness.* However, it was my original intent to investigate the participants' orientations towards *social justice* and, although the interview protocol addressed touched on this area, it was a theme that was generally absent from the discussions of the ISTP participants as they recounted and reflected on their experiences and perceptions. The absence of this theme acted as valuable data suggesting a lack of an intentional focus on critical and political themes associated with the overall cross-cultural experience. Additionally, an experiential factor that proved worthy of

discussion and consideration was the role *disorientating experiences* played in the ISTP learning experiences.

One of the more glaring findings of this study was the influence that one's *locus of control* had on their ISTP experiences. Loosely defined, locus of control is an important aspect of an individual's personality which influences the belief in their ability to influence the outcome of situations. Rotter, Chance, and Phares (1972) discuss how this concept helps "account for human behaviour in relatively complex social situations and provides a tentative set of principles to account for complex human behaviour" (p. 1). Brooklyn's internal orientation of her locus of control (Komarik & Rocco, 2009) enabled her to avoid casting blame and take responsibility for her overall situation. Conversely, Meredith's external locus of control was revealed through her struggles to adjust in the classroom and her tendency to attribute success to external rather than intrinsic factors. Intuitively, it is easy to see how an ISTP participant's belief in her ability to influence a situation (locus of control) would greatly influence her experiences, perceptions, and general satisfaction during the ISTP program. This intuition was not only validated by the research findings but is supported by the literature (Leung, Siu, & Spector, 2000).

The challenges that came along with working and living in a foreign country made *flexibility* a valuable disposition. Theodore's mantra for the necessity of "maxflex" spoke to his perceived importance of this quality and countless examples from the data support this claim. Another disposition that was found influential was one's *favourability towards forming relationships*. As relationships include effort and openness from both parties, I have no data to propose a conclusion as to what level Brooklyn and Meredith possess this disposition. To do so, I would have had to gather and analyze data from the Elmwood teachers as well and that is far beyond the scope of this research. However, it was glaringly obvious throughout the analysis and

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discussion of the data that the relationship Brooklyn and Meredith had with their Elmwood teachers was extremely influential in their overall comfort and effectiveness in the classroom at Elmwood School. It naturally stands to reason that this disposition is highly influential in the experience of other ISTP participants. In addition, Solomon (2000) spoke to cross-race partnerships as potentially effective experiences in a teacher's professional identity development with regards to cross-cultural education. Consequently, an unfavourable disposition towards forming relationships would have a considerable experiential and education affect.

Another finding was that the large majority of the experiences proved valuable for identity development. Meredith and Brooklyn shared a common theme in that these significant experiences could be characterized as *disorientating*. Some of these disorientating experiences occurred in the classrooms and resulted in adjustments leading to changes in classroom practice or organization. However, the findings strongly suggested that it was outside of the Elmwood School experience where "cultural conflicts" (Bender-Szymanski, 2000) contributed positively to personal identity development. Specifically, their stories, anecdotes and reflections strongly suggested that the disorientating experience of being a "cultural outsider" (Taylor, 1994) led to a deeper identification of their respective cultural identities. An awareness of one's cultural identity is an integral part of cross-cultural education (Santoro, 2009). This suggests that the cultural experiences apart from Elmwood School were a significant component of the ISTP program.

Also interesting was the finding that not all disorientating experiences result in positive learning nor did all initial steps in learning inevitably result in personal or professional identity development (Mezirow, 1990; Danielwicz, 2001). Meredith made insights about her racialized position in society and showed an ability to discuss educational issues from a variety of

perspectives based on reflections from her past intercultural experiences. Still, she struggled to synthesize the two into her daily professional practice. Meredith also spoke openly and honestly about her perceived lack of support throughout her ISTP experiences and the absence of guided reflection. It is no coincidence that these two findings aligned as both personal reflection and communal dialogue, or social reflection, have proven effective regarding professional identity development in an international practicum setting (Zeichner, 1994; Danielwicz, 2001, Beauchamp & Thomas, 2009; Pence & MacGillivray, 2008).

The final finding in this study is in response to the statement made in Chapter One, that the intent of this research was to support the development of preservice teaching programs that adequately prepare preservice teachers to implement a *culturally responsive pedagogy* (Gay, 2010, Ladson-Billings, 1995, Santoro, 2009). Santoro (2009) identified the importance of fostering knowledge of self, students, and pedagogy in this process. The gathered data displayed that the ISTP program indeed included components and experiences that showed potential to contribute to the personal and professional identity development in the areas of self, student, and pedagogy. However, it was the absence of the emergence of critical themes during the collection, analysis, and interpretation of the data that spoke clearly about potentially missed opportunities in this endeavour.

As discussed above, the experiences Meredith and Brooklyn shared about how the immersion experiences contributed to *disorientating experiences* that led to a growing awareness of the *culture* they carry with them on a daily basis. This aligns with Santoro`s (2009) *knowledge of self* which has been widely identified as an extremely difficult process to foster in classroom diversity courses (Santoro, 2009). Therefore, this was proved an extremely important potential result of the ISTP program. Still, it appeared ISTP participants are left to navigate these

experiences void of any formal support framework to help them connect these learning opportunities to their professional practice. More specifically, absent from the data was reference to the process of praxis (Freire, 1970), or the critical relationship between reflection and action which is integral in transformative education.

Theodore and Franklin were adamant in their claim that the majority of ISTP participants finish the program more *confident* in both how they carry themselves as teachers and in their *classroom practices* and *methodology*. Both Meredith and Brooklyn openly shared examples of how they were challenged to interact *with* students and communities of another culture which Dei and Karumanchery (2001) identify as crucial in diversity education and gaining a deeper knowledge of students (Santoro, 2009). Brooklyn also clearly showed that the ISTP experiences resulted in a natural inclination to see things through the eyes of her EAL learners and resulted in an increase in empathy she felt for her EAL students. This increase in empathy influenced both her approach to lesson planning and implementation as well as her perceived role in the classroom as teacher. Specific examples were shared about changes in her classroom practice that aligned with "best practices" as understood in current educational literature (Castagno & Brayboy, 2008). However, a true *culturally responsive pedagogy* moves beyond best practices to include a transformative element aimed to foster emancipation for those disadvantaged by the mainstream culture. It is in this area that the private school atmosphere and privileged nature of Elmwood schools compromises the critical potential of the ISTP as most Elmwood students would fall within the advantaged demographic.

Clearly the disorientating experiences encountered during the ISTP program, both inside and outside the classroom, provide the types of experiences adult learning theory deems necessary for personal and professional identity growth (Mezirow, 1990). However, to what

extent these educational and cultural immersion experiences translated into identity growth depend largely on the support, dialogue, and critical reflective process (Johnson, 2002). Naturally, this placed the ISTP supervisor in an essential position to influence the success of the ISTP program (Stachowski, 1995; Villegas & Lucas, 2002b, Marx & Moss, 2011, Pence & MacGillivray, 2008). It is therefore imperative that the ISTP administrator and supervisor have a solid understanding of adult learning theory and aim to plan, prepare, and implement a program in alignment with those concepts.

To conclude, it is important to remember that the international student-teaching practicum, although potentially valuable, is a small part of the larger educational framework. Coursework, field placements, volunteer opportunities and countless other life experiences play a part in teacher development and potential transformational change. It is also important to remember that although educators seek, desire, and attempt to foster personal and professional identity development the process is sometimes slow and unpredictable. It may happen next week, next month or next year, or perhaps never at all. The following quote effectively summarizes the endeavours of educators and places the ISTP in the broader perspective of teacher education:

> Nevertheless, it would naive and silly for us as educators to think that we can always foster transformation. It is best to view our role as one in which we enter, for a time, a journey that is and has been ongoing within the individual and collective lives of those with who we work. When we seek transformative learning as the aim of what we do, we attend to processes of change already at work within persons and communities. If we are invited into these lives and enter into these processes, we may have some influence on what and how one learns, but it is important to remember that being invited does not insure transformative learning. Furthermore, persons sometimes will experience learning as transformative in spite of our actions" (Dirkx, 1998, p. 11).

Recommendations

The research in this thesis explored the potential of an international student-teaching practicum to influence the personal and professional identities of preservice teachers. The findings of the study showed it was a valuable tool in preparing teachers for inservice teaching. However, it also revealed findings suggesting that there is even greater potential regarding the preparation of teachers for the increasing classroom diversity found across Canada, and more broadly. It is with this mind that the following recommendations are made.

First, there needs to be a clear definition as to what is meant by the "cross-cultural component" being the "essence" of the program. The vast array of literature dealing with cultural diversity and education has resulted in countless differing definitions for terms like multicultural, cross-cultural, and diversity education to name a few. Without a clear and widely understood definition, the achievement of the objective to "develop cross-cultural understandings" is hampered.

Second, it was stated that "one of the assumptions underpinning the [ISTP] program is that, if you have an experience as a minority in another culture or if you have an experience teaching diverse students elsewhere you are going to be more prepared to deal with issues related to diversity if and when you return to teach." It is my strong recommendation that this assumption be replaced by an intentional focus on creating the framework necessary to better ensure this objective is achieved. One of these recommended changes includes adding an educational aspect on top of the preparatory component of the pre-trip phase where ISTP participants would be exposed to a range of cross-cultural literature that matches the definition of the program. A second recommendation would be including weekly debriefing sessions while on-site to ensure the ISTP participants have a forum to constructively unpack their experiences

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and perceptions. These recommendations require an ISTP supervisor with a philosophy that matches the definition of cross-cultural as defined by the Faculty as there must be a consistent philosophy of education through the program. As well, it is advocated that both of these key individuals have a good understanding of adult-learning theory and the processes that meaningfully lead to adult learning. A naive understanding of adult learning and the processes that contribute to transformative learning and more critically embedded orientations to education seem imperative in the light of the experiences of the participants.

Finally, the proposed initiative to integrate a service-learning component is strongly supported. This would provide an additional experience for ISTP and yield a wealth of disorientating opportunities to contribute to potential personal and professional identity growth.

Future Research

The findings of this research exposed the influence that the participants' attitudes, beliefs, and dispositions had on their experiences, perceptions, and potential personal and professional identity growth during the ISTP program. However, more research is needed to investigate specifically how teachers' dispositions *towards diversity* have on their experiences in international student-teaching practicums

Of great value would be a longitudinal study with ISTP participants that would investigate the long-term influence of their participation in the ISTP program. Specifically, it would be valuable to investigate:

- Do the ISTP experiences lead to changes in classroom attitudes and practices during their first year of teaching? Are these changes still evident in their third, fifth, or tenth years of teaching?

- If so, how has their understanding or classroom practices changed or evolved over their career? Can these changes be attributed to their experiences in the ISTP program?

There are endless opportunities for valuable research studies to be conducted as the number and variety of international student-teaching practicums offered to Canadian preservice teachers is increasing. Specifically, it would be valuable to investigate:

- How do the characteristics of different ISTP programs influence the experiences, perceptions, and potential personal and professional identity development of the participants?
  - Possible characteristics for investigation
    - length of the experience
    - specific location
    - differences in parallel programming (pre-, during-, post-trip)
    - socioeconomic demographic of the practicum site or school
    - nature of cultural interactions outside of the school
    - local language differences (eg. ISTP program in an English speaking country)
- What are the similarities and differences of the experiences and perceptions of participants in cross-cultural programs, service-learning programs, or international student-teaching practicums? Can these programs be combined to be more effective?

Research studies like the ones suggested above would shed tremendous light on the continued growth and development of international student-teaching practicums and other

programs aimed to improve the preparation of preservice teachers for the increasing cultural diversity of Canadian classrooms.

Summary and Implications

This study began with the interest to explore the potential influence of a student-teaching practicum in the preparation of preservice teachers. Particular interest was given to how the beliefs, attitudes, and dispositions of the ISTP participants influence their overall experiences, perceptions and personal and professional identity growth. The data revealed some glaring findings during this study which included: (1) the influence of an individual's locus of control on his or her ISTP experience, (2) the role that disorientating experiences can play in the personal and professional identity development of the ISTP participants, and (3) the importance of critical reflection and dialogue during the ISTP experiences. Interestingly the absence of data also revealed some important findings. Specifically, as critical themes did not emerge during the discussion of the ISTP pre-trip preparation, during-trip experiences, and post-trip expectations a lack of an intentionally critical focus of the ISTP program was revealed. As this study was an initial exploration of the ISTP program this finding has strong implications for further research intended at a more wide-scale evaluation of the ISTP program.

This study also has important implications for international student-teaching practicums, service-learning experiences, cross-cultural courses, and teacher education in general as it illustrated the influence that an individual's dispositions had on their experiences and perceptions. It also demonstrated the types of disorientating experiences necessary to challenge these attitudes, beliefs, and dispositions and spoke to the importance of leadership and supervision in guiding preservice teachers through these experiences. Finally, it provided a

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stepping stone for further research in the field investigating the preparation of preservice teachers

in Canada, and more broadly.

Chapter Seven – Epilogue

As outlined in Chapter One, it was my past experiences in Elmwood School that aroused my interest in this research study. Although my familiarity with the South-east Asian context and the intricacies of the Elmwood School Division greatly helped in my overall understanding of the research context, it was difficult at times to not let my personal past experiences influence my analysis and interpretation of the data. I strongly considered recalling my own personal experience and perceptions and including myself in the study as a co-participant, but the difficulties I encountered trying to parallel my four years of experiences with the three months of the ISTP participants eventually dissuaded me. In the end, I opted instead to write this additional chapter which acts as an epilogue. In this epilogue I freely comment as an individual, not a researcher. I recount my own personal experiences and perceptions, provide my own personal recommendations and suggestions, and draw my own personal conclusions in relation to the five research questions that guided this study. Throughout this process I make no attempt to mask or eliminate a researcher bias and the critical orientation which guides my desire to see all elements of teacher preparation programs aimed to challenge preservice teachers to recognize and appropriately respond to the diversity in the education system.

The format in which I have chosen to write this epilogue was inspired by an experience I had while interviewing Franklin. During the interview with Franklin our conversations took on an informal tone as we discussed the interview questions relating to the ISTP. At one point during the interview Franklin, having posed several rhetorical questions, turned to me and inadvertently positioned me as the interviewee. Realizing that my experiences, perceptions, and reflections as an inservice teacher at Elmwood School placed me in a position to comment on the potential long term impact of the ISTP program, he asked numerous questions. The first two

interactions shared below are excerpts from the official transcript of our interview. Beyond the

first two questions are a series of *hypothetical questions and answers* that provide the forum for

my personal thoughts.

> *Franklin –One of the assumptions underpinning the program is that, if you have an experience as a minority in another culture or if you have an experience teaching diverse students elsewhere you are going to be more prepared to deal with issues related to diversity if and when you return to teach. And I think that's maybe one of the questions you've been asking the candidates, "Having been through the program now...how does that influence your professional practice?" I'm not sure what you found but initially when they come back they talk about the value. As far as two, three, four, five years down the road...I mean you would be a good example – Do you still believe that those experiences [were beneficial]?...I would be curious to know whether or not people still believe that it was a worthwhile experience and that it really contributed to their professional growth?*

> Ryan - In my personal experience I know that it has. I found that it has in ways that are different than maybe I thought it did when I returned. You come back with eagerness and excitement and then settle into a public or private school system and you kind of get pulled along with the normal flow and culture of the school and settle into the routines. Sometimes, at least in my case, it took reading something later on and to start studying again to bring back some of those old memories. For myself, I wasn't part of the student teaching practicum. I did a lot of traveling before I went and I considered myself an open-minded and critical thinker but in retrospect I wasn't really interpreting my experiences through a critical paradigm while I was there. It took me getting involved in studying again here and studying with Sheldon, Nathalie, and Clean to make me look back and re-evaluate some of my experiences. I found that a lot of the results or conclusions I arrived at were very positive and in line with the research…even having not studied some of the formal literature. So that's what kind of got me interested in this project. One thing that has piqued my curiosity now. …as I started to look back at some of my prior experiences I thought "wait a minute"… there is a student teaching practicum . . . and I wonder what is built into that practicum? Are they getting exposed to the same stuff I was three years later while they are there to help foster that process intentionally? As opposed to being there on my own ... I didn't have a supervisor or an advisor, or preparatory course, or something to get me thinking about those things.

> *Franklin– Yeah…you went straight into a teaching position immediately after you graduated. So you think that your experience would be a little bit tougher or little bit more abrupt.*

Ryan– Yeah...a little tougher and a little more…from the developmental process it'd have to be a little more self-initiated. Because I was there and I had all the access to the experiences to enact that change but I was on my own to kind of piece together how I was to make sense of them. I'm curious now whether there is an intentional process in place to help student teachers unpack those experiences and begin thinking about them through a critical lens or a cross-cultural lens.

Franklin- Let's back this up a bit and we'll come back to the structure of the ISTP program in general at the end. I want to know, having been at Elmwood school for four years . . . What do you think the guiding principles of the ISTP program should be? What type of experiences does Elmwood provide that can be beneficial to our preservice teachers?

Ryan – I see the ISTP as having potential in the professional development of preservice teachers. I'm not entirely convinced it is the best location for a program aimed specifically at diversity education. At this point I'd say the school dynamic at Elmwood is best positioned to provide an opportunity to learn about a different school system and way of doing things and also challenge teachers to develop classroom skill and practices to better reach students where English is an additional language.

There is a huge difference in the overall school structure of Elmwood and that challenges teachers to adjust in ways they never would have imagined... and then there are the kids! The students were great but a real challenge to teach. The level of English (at the English Program schools) is much lower than most teachers expect and that contributes to issues in classroom management. It also makes teaching subjects like Math and Science very difficult ... For example: one time I had to teach grade nines the concept of photosynthesis....I remember thinking....How is that possible? Half the class can barely ask to go to the bathroom in English! You end up finding a way... using visuals, models, and lots of hands-on learning and it made me a much better teacher both to EAL learners and of science in general. Those types of learning experiences also solved many of the classroom management issues . . . It really made me realize. ... they weren't *bad kids,* just bored. I'd probably act up as well if I had to sit through an hour lecture in language I didn't understand. . . .

Franklin – So you don't think cross-cultural understandings or cross-cultural education is a realistic or appropriate goal for the ISTP program?

Ryan - That's a tough one to answer . . . but I guess I'd have to say that would depend on your definition of cross-cultural understanding or cross-cultural education.

Franklin – Loosely speaking I'm talking about types of understandings that arise from face-to-face contact with people from other cultures, where we come

to terms with the fact that things are done differently in different settings and that our way isn't necessarily the only way nor is it necessarily the best way. One example of this is the organization of educational systems and the cultural norms of teaching and learning.

Ryan – Yes, if that's the goal then absolutely the ISTP is in a situation to address those types of understandings. Living and working with people of a different language and culture in a different educational system on *their* home turf provides a great opportunity for that. Of course, it's important the students are supported and guided during the experience . . . I've seen people go the other way... where stereotypes are developed or reinforced. I witnessed some people finishing their time at Elmwood convinced that the way they run things was *wrong* and the way *we* run things back in Canada is much better.

Franklin – Did my definition of cross-cultural understandings differ from yours? I'm curious . . . what type or issues of cross-cultural education do you think the ISTP would struggle to achieve?

Ryan – The terms cross-cultural, multicultural, or diversity education are such loaded terms that it is makes dialogue about them so difficult. Some people hear the term multicultural or cross-cultural education and think nothing more than food fairs, costume parties to celebrate diversity, or learning facts about different religions. Others take an overtly critical view of the politics and power structures in society and focus on principles of *equity* in education.

I see cross-cultural *understandings* as you described above as somewhere in the middle and I think it can, and is, a valuable part of the ISTP program. However, I feel those types of understandings are merely an important stepping stone towards the more necessary *critical* orientation needed in today's educational settings. Without a teaching force that understands the political nature of schooling and strives for a socially just and equitable learning environment for all students we continue to disadvantage those students who differ from the mainstream culture. As these *critical attitudes* are so hard to foster in the classrooms of faculties, I think all cross-cultural and immersion experiences must be intentionally geared towards fostering learning experiences with these attitudes and beliefs in mind. . . regardless of how difficult that might be.

Unfortunately, I feel the fact that Elmwood is a private school serving an upper socioeconomic class as problematic for achieving this critical focus. Sure there is still diversity in the classroom and teachers can and do learn a tonne about how to better teach students of a different culture...but as far as providing an opportunity for teachers to focus on a culturally responsive pedagogy that is *transformative or emancipatory,* it is just not the ideal situation.

Franklin – So you'd be in support of a service-learning component being added to the program? It is something we have and are currently considering.

Ryan – Absolutely, I think that type of exposure could bring a more complete and balanced understanding of the different types of diversity in that local context. I'd hope that the initial experiences at Elmwood would help the ISTP participants gain a developing understanding of some local language and cultural norms that could benefit them in a service-learning opportunity. . . instead of just being dropped in with their only preparation having come in a classroom overseas. In a way, the ISTP Elmwood experience could act like a cultural orientation for the service-learning experience. Of course, to be an effective *critical* experience there would need to be considerable parallel programming where students are exposed to the ideas and formal literature of cross-cultural education from a *critical perspective.*

Franklin – And what types of parallel programming would you suggest?

Ryan - Like I said in the beginning . . . for me it was an exposure to Freire, Giroux, McLaren and other critically minded educational scholars that got me started down the *critical* path and eventually to the place I am today where I see all acts of education as political acts. So an introduction to those types of books, articles, and scholars would be a great start. A valuable activity in my development was a reflective paper I was challenged to write in a cross-cultural education course at the Faculty. Seeing how the concept of *white privilege* applied to my life was a powerful experience. I think all types of autobiographical exercises where people are guided and challenged to see where they fit in the overall power and political landscape are potentially transformative. In my case the guidance and support of my professors was invaluable as I unpacked my life and educational experiences and the assumptions that influenced my worldview. I think this *critically* minded guidance is therefore essential in the ISTP program. Just reading the literature and having the immersion experiences is not enough . . . there needs to be someone there to poke, prod, and guide them through the process.

As far as tangible ideas for the parallel programming? . . . Blogs, reflective journals, debates, group discussion are all ideas that with the proper support and guidance could easily be integrated and become valuable to the ISTP program.

Franklin- What other parts of the ISTP could possibly contribute to an increased critical focus of the program?

Ryan – While the ISTP participants are living overseas, well over half their time is spent outside of Elmwood and outside of the formal ISTP experience. I think the everyday challenges and experiences that go along with living in a massive South-east Asian city create tremendous potential learning

opportunities. I can't help but laugh when I remember the stares I received as a 6'3" white guy trying to navigate my way through a crowded market all the while hitting my head on every overhead umbrella. These types of experiences were often initially unsettling but led to a realization that we, as *white Canadians,* too have a culture . . . which is something that is often ignored back home. This would provide a perfect opportunity to introduce or revist the concept of *white privilege.* Some teachers also noticed the disparity between the standard of living and travel opportunities afforded to foreigners or tourists as compared to those of the majority of local people. Also, the salary disparity between the foreign teachers and local Elwood teachers led to some teachers wrestling with issues of *equality* and *equity.*

Franklin – I noticed that you use the words 'unsettling' and 'wrestling' to describe feelings during the learning experiences you mentioned. Why do you think that was the case?

Ryan- It certainly seemed the old mantra of "what doesn't kill you makes you stronger" could be applied to many of the situations... I guess 'kill' is too strong a word but what I'm getting at is that to change and learn you sometimes need be shaken up to the point where you are challenged to re-evaluate the way you see and interpret things.

Another example would be the language barrier which also made from some crazy experiences . . . trying to order chicken wings and ending up with chicken feet was a favourite experience of mine! As most of us teachers arrived with no way to communicate other than body language, we constantly felt vulnerable... not physically but certainly out of our comfort zone. For most of us this resulted in us being more understanding and supportive of the EAL learners in our classroom as we knew firsthand how tough an experience that can be.

Franklin – You say most? Not all?

Ryan- Everybody reacted different . . . there was no guarantee that the same experience would be received the same by different people. The personality and dispositions of each teacher had a huge impact on their overall experience. Some came to the school and thrived . . . they showed an ease of flexibility to adjust and adapt to the differences in school expectations and procedures. Some despite trying (or at least thinking they were trying) to adjust and adapt never quite settled in and always seemed less than comfortable. And then there we some that for whatever reason could not let go of the way they thought things *should* be done.

Franklin – And what generally happened to these teachers?

Ryan - Some teachers struggled but stuck it out and finished their contract and a few actually quit and went home. I would say that most teachers finished their experiences with some mild frustrations . . . which is why I was so curious about the ISTP program, the experiences and perceptions of the participants, and the potential it has in the preparation of preservice teachers.

Franklin – Interesting, I appreciate your candidness and look forward to seeing what insights you can glean from this research study.

Ryan - You are very welcome and thanks again for your participation in this study.

I hope the dialogue in this epilogue further illuminated the complexities of the ISTP program. If a few things were drawn from the dialogue above, I hope it was this. First, I believe that all teacher preparation and education should have a *critical* slant where preservice teachers are challenged to consider the influence that race and diversity have on the educational experiences of those that fall outside of the mainstream culture. Second, I think the ISTP has some potential as a valuable program to help increase; (1) cross-cultural *understandings*, (2) competency in teaching EAL learners, and (3) exposure to a different educational way of doing things for many of its past participants. However, as it is set up now, I think it falls short in addressing the necessary *critical* issues in education to truly prepare ISTP participants to act as transformative agents in the classrooms they will occupy upon returning to Canada. Having said that, I feel with appropriate parallel programming and an ISTP supervisor with an intentionally critical focus there is more potential for the achievement of critical objectives. This would place ISTP participants in a better position to identify, unpack, and connect the cultural experiences they encounter both inside and outside the Elmwood school experience with themes from critical discussion and coursework. Finally, I feel that the importance of an equitable educational system is imperative and any teacher preparation program that shows potential in fostering the right kinds of dispositions, attitudes and beliefs must be fully explored. It is for this reason that I

strongly advocate for an extensive evaluation of the ISTP program and other similar programs. It is my dream that, through these types of research projects, programs like the ISTP can become the transformative experiences desperately needed to prepare the next generation of culturally responsive teachers.

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Appendix A

ISTP Initial Questionnaire

Please complete the Part 1 and Part 2 activities. It is expected that you take no more than 30 minutes to complete both activities. Remember, you may refrain from answering any questions without prejudice or consequence.

PART 1

- Use the "Identity Petal Model" as a guide to describe yourself as a "diverse person." Write your point form notes in the space provided by each picture.
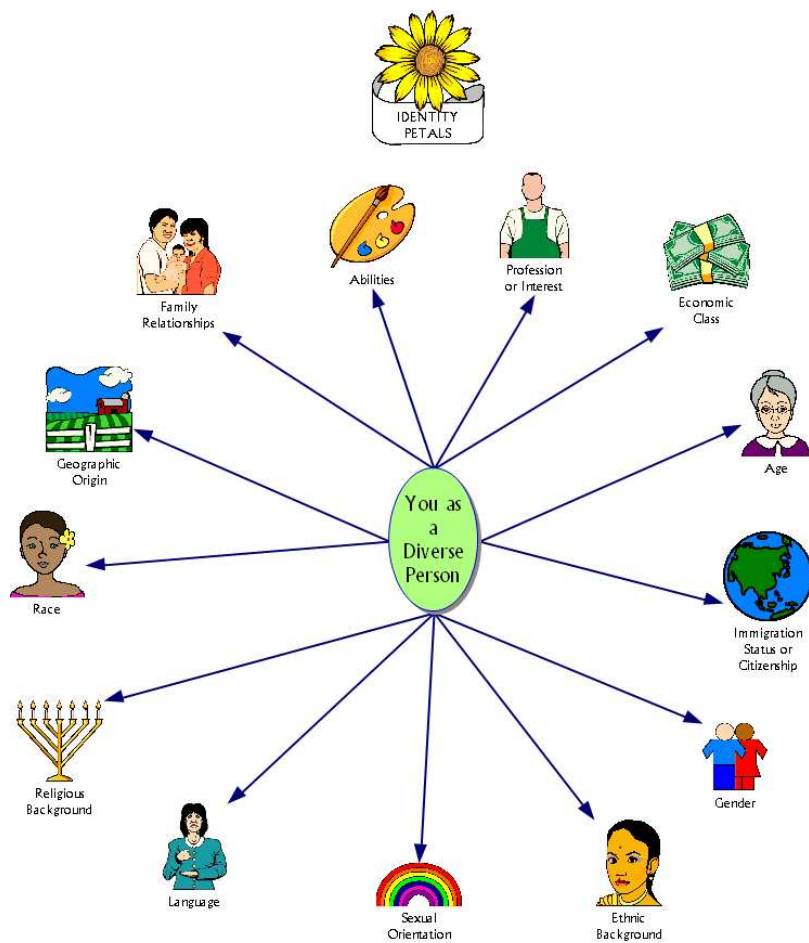
PART 2

Many teachers work in classrooms that include students from a variety of ethnically diverse backgrounds. Below is a list of things that teachers might try to do in such classrooms. **<u>Sort</u>** the following responses below based on your perceived priority of importance. (adapted from Garmon, 1996)

1. To make sure that all students have the opportunity to understand the subject matter in ways that increases their capacity to figure things out for themselves.

2. To honour and celebrate diversity by having students from different backgrounds share their food, customs, language, and values with their class mates.

3. To teach the common core values that all Canadians, regardless of their background, share and on which political and social institutions are built.

4. To teach students about the discrimination and injustice that various ethnic groups have encountered.

5. To make sure that, above all else, all the students feel good about themselves even if they aren't learning what is in the curriculum.

6. To teach students that Canadian society offers opportunities to everyone and that everyone who wants to improve his or her economic situation can do so if they work hard enough.

Primary Importance	Secondary Importance	Tertiary Importance

Briefly explain why (if any) you placed in a position of primary importance.

Appendix B

Interview Questions

Past participants of the ISTP

Interview #1– *Background & Life History*

Participants may refrain from answering any questions or choose to not participate in the reflective photograph/artefact analysis activities without prejudice or consequence.

1. Using the "Identity Petal Model" as a guide describe yourself as a "diverse person" (See above)
    a. Opportunity to expand an anything from initial questionnaire.
2. Describe what the term "social justice" means to you?
3. Have you heard of the term "White Privilege" before?
    a. If so, where?
    b. Describe what it means to you?
4. Have you ever been overseas before?
    a. If so, tell me a little bit about that experience. Was it a comfortable experience or did you experience any challenges? Explain.
    b. If not, what other, if any, intercultural experiences have you had? Explain
5. Why did you first decide to become a teacher?
6. Why did you decide to participate in the Elmwood ISTP program?
7. What did you want to get out of this trip? Were your expectations met or not met? Please explain.

Consider the following in preparation for the next interview

8a. If you collected photographs during your time in South-east Asia please select at least six photographs which will be used to foster a dialogue and discussion.

      a. Minimum two photographs – Cultural experiences

      b. Minimum two photographs – Professional/Educational Learning experiences

      c. Minimum two photographs – Other meaningful experiences

      <u>IMPORTANT NOTE: NO people are to be depicted in the photographs as to avoid issues of privacy and consent. If pictures are supplied that contain images of people they will not be included in any discussion.</u>

<div align="center">OR</div>

8b.If you did not collect photographs during your time in South-east Asia please select up to three artefacts/souvenirs which will be used to foster a dialogue and discussion.

      a. One artefact/souvenir – Cultural experiences

      b. One artefact/souvenir – Professional/Educational Learning experiences

      c. One artefact/souvenir – Other meaningful experiences

Interview #2 – *Experiences and Perceptions of and during the ISTP*

Participants may refrain from answering any questions without prejudice or consequence.

1. Please tell me about your experiences with and perceptions of
   a. the initial information session about the program,
   b. the application/interview/recruitment process,
   c. the pre-trip preparation.
2. Please tell me about your experiences with and perceptions of
   a. any coursework or program expectations completed while in South-east Asia,
   b. the Elmwood school,
   c. your experiences teaching there.
3. Describe one (or more) cultural and/or educational situation(s) during the ISTP where you felt tension/uneasy/uncomfortable. Describe your initial response as well as how you handled or resolved the dilemma?
4. Describe one (or more) cultural situation(s) outside of the formal ISTP where you felt tension/uneasy/uncomfortable. Describe your initial response as well as how you handled or resolved the dilemma?
5. How would you characterize the nature of the interactions (both professional and social) between you and your students?
6. Were the nature of your interactions differ from the interactions you've had with students in Canada? If so, how?
7. How would you characterize the nature of the interactions (both professional and social) between you and the other participants of the ISTP? Provide anecdotal examples if possible.
8. How would you characterize the nature of the interactions (both professional and social) between you and your local Elmwood colleagues? Between the foreign and Elmwood staff in general? Provide anecdotal examples if possible.
9. Was there a language or "cultural barrier" between you and your Elmwood colleagues? Students? Others in the community? Provide anecdotal examples if possible.
   a. If so, did this result in any tension or uncomfortable situations? Were these tensions resolved? If so, how?
   b. If not, explain how you dealt with differences in culture.
10. What (from your perspective) was the role of the program leader/facilitator? Were they successful in fulfilling that role?
11. Please describe and explain your personally selected photographs
    a. Why did you select this picture/artefact as an important representation of a (cultural/professional or educational/meaning) experience?

<u>Interview #3 - *Reflections on the meaning of the experiences*</u>

Participants may refrain from answering any questions without prejudice or consequence.

1. Do you feel your experience in the ISTP has changed you personally in any important way?
    a. If so, how? What evidence is there of this change?
2. Do you feel your experience in the ISTP has changed you professionally?
    a. If so, how?
    b. What evidence is there of this change?
3. What other elements or experiences do you think should be included in the program? What could have been done differently? Was your experience consistent with what you expected before you went? Please explain.
4. What advice would you give other students who are thinking about going on this trip?
5. Do you think that your participation in the ISTP influenced you as a person? A teacher? A teacher of culturally diverse students? Provide anecdotal examples if possible.
6. Current research reveals that ethnically diverse students typically achieve well below those students of the mainstream culture (white students). What do you think are the reasons for this? Thoroughly explain. Provide anecdotal examples if possible.
7. Has the process of being involved in this research study affected either your perceptions of the ISTP or the way you think about any of the issues discussed? If so, how? Why do you think so?

Appendix C

Interview Questions

ISTP Supervisor

Participants may refrain from answering any questions without prejudice or consequence.

1. Tell me about yourself.
   a. How would you describe your ethnicity?
   b. Tell me about your experiences as a traveller and as a person living in another culture.
   c. What attracted you to these experiences?
2. Please tell me about your history with the Elmwood practicum program. Why were you interested in taking a group of students to South-east Asia?
3. What did you want to get out of this trip professionally and personally?
4. How did you perceive your role as the leader? Did it turn out to be different from what you imagined?
5. Prior to leaving, were you involved in the recruitment, orientation, or preparation process? If so, what was the focus of this process?
6. How do you think students benefited from this trip? Was this what you expected?
   a. Can you describe any challenges you encountered as a leader? Personally? How did you respond to those challenges?
7. What were the successful aspects of the trip from your perspective?
8. Tell me about a time on the trip when you felt a/the teacher candidate(s) reacted negatively/struggled/were confused. How did you manage/provide support/resolve the situation?
9. Tell me about something you have learned about yourself as a result of having led the trip.
10. What other elements or experiences do you think should be included in the program? What could have been done differently?
11. What advice would you give to another supervisor preparing to lead a similar trip/program?

Interview Questions

Administrator close to the ISTP

Participants may refrain from answering any questions without prejudice or consequence.

1. Describe the circumstances that led to the creation of the Elmwood ISTP program?

2. What were the original guiding principles of the program?

3. Have any changes been made to the programs? If yes, why? Please explain

4. Describe the selection process for the ISTP participants? Supervisor?

5. What are the intended goals of the program?

6. What, if any, do you feel are the biggest challenges in ensuring the ISTP achieves the intended goals?

7. Are there any intended future changes to the program? If so, what? Why?

Dear Potential Participant:

      My name is Ryan Wiebe and I am currently a graduate student in the Department of Curriculum, Teaching, and Learning in the Faculty of Education at the University of Manitoba. For my M. Ed Thesis, I am conducting a research study entitled: **The potential influence of international student-teaching practicums in the preparation of preservice teachers.**

You are being contacted because you were a participant in the Elmwood international student-teaching practicum (ISTP) program.

Summary of Research:

      Recent trends in immigration in Manitoba and across Canada mean increasing classroom diversity in all levels of the education system. In response to these trends Faculties of Education have tried a variety of ways to better prepare preservice teachers for this increasing classroom diversity. One opportunity provided for preservice teachers at many Canadian universities is the opportunity to participate in an international teaching practicum at Elmwood Schools in South-east Asia. Elmwood School is a Provincially affiliated Kindergarten to Grade 9 school that implements a Provincially approved curriculum to a student population of local students. The proposed research seeks to describe the program and experiences that ISTP participants have during the Elmwood international student-teaching practicum. A qualitative approach will be used to collect data through interviews with two to four past ISTP participants who took part in the international student-teaching practicum in Elmwood Schools, the supervisor for the ISTP program, as well as an administrator close to the ISTP program. The findings may be presented, shared, and/or published in a variety of media to potentially inform the future development of the international student teaching practicums. The goal of this research is to support the development of a preservice teaching program that adequately prepares teachers for the cultural and linguistic diversity evident amongst K-12 student populations in Manitoba and elsewhere.

The research is guided by the following questions:

- What are the major components and guiding principles of the Elmwood international student-teaching practicum?
- What are the experiences and perceptions of past participants during their involvement in the Elmwood international student-teaching practicum?
- How do the dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during their Elmwood international student -teaching practicum?

- How, if at all, does the experience of participating in the Elmwood international student-teaching practicum influence the personal and professional identity development of preservice teachers?
- How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student-teaching practicums in Canada or more broadly?

In efforts to answer the research questions above, data will be collected from interviews; including analyzing participant selected digital photographs and/or artefacts, and the analysis of the Elmwood website, recruitment posters, and application procedures, in the winter and spring of 2012. I hope this study will lead to better understanding of the potential influence that international student teaching practicums may play in a the professional development of preservice teachers.

<u>Summary of Requested Voluntary Participation:</u>

I am requesting your voluntary participation in this study which would include two electronic and one 60-minute face-to-face interviews over the span of 3-6 weeks in the winter and spring of 2012. As part of the third interview, participants will be encourage to select six of their own digital photographs or three artefacts/souvenirs from their experience in South-east Asia which will initiate discussion during the interview process. Digital photographs or pictures are to contain no images of other people as to avoid issues of privacy and consent. All digital photographs, pictures, and/or artefacts/souvenirs will remain in possession of the participant unless specific consent has been given to the principal researcher to use them in the final study. All interview questions have been enclosed so that you may reflect on them as you contemplate participation in this study. All interviews will be scheduled at a place which will ensure the privacy and convenience for all participants. Interviews will be digitally recorded and transcribed and all data will be coded under the following three themes: (1) background and life history, (2) experiences and perceptions while participating in the ISTP, and (3) reflections on those experiences. You will receive a copy of each transcribed interview once is completed to verify as accurate.

In closing, allow me to reiterate that you are under no obligation to agree to participate in this research. Your participation in this research is voluntary and your confidentiality and anonymity are assured as pseudonyms will be used when working with the data as well as in the final product. Pseudonyms will also be used for the University thus further ensuring your anonymity. All participants will receive a copy of the results. This research will lead to the creation of my M. Ed. Thesis. All raw data from the study will be destroyed within five years of the completion of the study.

If you are interested in participating in this study please contact me at:

Ryan Wiebe (principal researcher)
rwiebe7@hotmail.com
Phone number: xxx-xxxx

Sincerely,

Ryan Wiebe

Consent Letter ISTP Participants

UNIVERSITY
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Research Project Title: **The Potential Influence of International Student-Teaching Practicums in the Preparation of Preservice Teachers**
Researcher: **Ryan Wiebe**

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take time to read this carefully and to understand any accompanying information.

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I, _____, agree to take part in research study on **The Potential Influence of International Student-Teaching Practicums in the Preparation of Preservice Teachers.**

I understand that my participation in the winter and spring of 2012 will involve
- 1 - 60 minute e-interview about my background and life history
- 1 - 60 minute e-interview about my experiences and perceptions while participating in the ISTP.
- 1- 60 minute face-to-face interview about my reflections on my experiences and perceptions while participating in the ISTP. This interview may also include discussion of my personally selected pictures and/or artefacts/souvenirs from my experiences in South-east Asia. These pictures and/or artefacts will remain in my possession unless I give specific consent for them to be kept or used by the principal researcher in the final thesis or reports on the thesis.
- 1 - 30 minute session to review the transcript of the interview and make any additions, deletions, or changes I deem appropriate

As direct quotes from the interviews may be used in the final report I understand that to help protect my anonymity a pseudonym will be used. I will also be asked to read and revise the interview transcript. This process will allow me the opportunity to edit out any information that I feel is too sensitive or that I feel would serve to identify me. I understand that my name will not be identified in the raw data, any report, or presentation that may arise from this study. I understand that only the principle investigator will have access to the information collected during the study as it will be stored in a password protected computer in the locked home of the principal researcher. All data from the study will be destroyed within five years of the completion of the study.

I understand that interview transcripts, as well as a summary of the findings of the study will be sent to me, via email or in hard copy as I prefer.

Your signature of this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researcher or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, orally or in writing, and/or refrain from answer any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should free to ask for clarification or new information throughout your participation.

Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

___ I prefer to receive my interview transcript via e-mail: address _____

___ I prefer to receive my interview transcript in hard copy: address _____

If you have questions or concerns about this study please feel free to contact any of the following individuals:

Ryan Wiebe (principal researcher)
rwiebe7@hotmail.com
Phone number: xxx-xxxx

Dr. Brian Lewthwaite (graduate program advisor)
lewthwai@cc.umanitoba.ca

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management / Assurance office may also require access to your research records for safety and quality assurance purposes

This research has been approved by the Education and Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-gamed persons or the Human Ethics Coordinator (HEC) at 474-7122. A copy of this consent form has been given to you to keep for your records and reference.

Please tear off and return this to the principal researcher

___ Yes I would like to receive a summary of the findings of this research study.

___ No, I would not like to receive a summary of the findings of this research study.

Information Letter ISTP Supervisor

UNIVERSITY OF MANITOBA | Faculty of Education

Dear Potential Participant:

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- How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student-teaching practicums in Canada or more broadly?

In efforts to answer the research questions above, data will be collected from a single electronic interview. This email interview in the winter/spring of 2012. Initially you will be emailed 11 questions and will be encouraged to spend between 90-120 minutes completing the questions over a 2-3 week period. After completion, you will email your responses to the principal researcher. If clarification is sought on any question(s) the researcher will email a request for clarification. You would then be encouraged to spend no more than 30 minutes over the next 1-2 weeks to provide clarification. In total there will be only two email correspondences between you and the researcher. All email interview questions will be provided in advance so that you may reflect on them as you contemplate participation in this study.

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Sincerely,
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- How, if at all, does the experience of participating in the Elmwood international student-teaching practicum influence the personal and professional identity development of preservice teachers?
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I, _____, agree to take part in research study on **The Potential Influence of International Student-Teaching Practicums in the Preparation of Preservice Teachers.**

I understand that my participation in the winter and spring of 2012 will involve
- 1 - 90-120 minute email interview about my background and life history, experiences and perceptions while participating in the ISTP, and my reflections on those experiences and perceptions while participating in the ISTP.
- 1 - 30 minute email response in order to clarify or extend my responses from the initial correspondence.

As direct quotes from the interview may be used in the final report I understand that to help protect my anonymity a pseudonym will be used. I will also be asked to read and revise the interview transcript (email). This process will allow me the opportunity to edit out any information that I feel is too sensitive or that I feel would serve to identify me. I understand that my name will not be identified in the raw data, any report, or presentation that may arise from this study. I understand that only the principle investigator will have access to the information collected during the study as it will be stored in a password protected computer in the locked home of the principal researcher. All data from the study will be destroyed within five years of the completion of the study.

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Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

___ I prefer to receive my interview transcript via e-mail: address _____

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rwiebe7@hotmail.com
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Please tear off and return this to the principal researcher

___ Yes I would like to receive a summary of the findings of this research study.

___ No, I would not like to receive a summary of the findings of this research study.

Information & Consent Letter ISTP Administrator

UNIVERSITY
of MANITOBA | Faculty of Education

Research Project Title: The Potential Influence of International Student-Teaching Practicums in the Preparation of Preservice Teachers

Researcher: Ryan Wiebe

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- How do the dispositions, attitudes, and beliefs of the participants of the practicum affect their attitudes and beliefs about diversity, as well as their experiences and perceptions during their Elmwood international student -teaching practicum?
- How, if at all, does the experience of participating in the Elmwood international student-teaching practicum influence the personal and professional identity development of preservice teachers?
- How can insights gained from the participants of the practicum, both past ISTP participants and the ISTP practicum supervisor, potentially inform international student-teaching practicums in Canada or more broadly?

In efforts to answer the research questions above, data will be collected three participant groups: yourself as a program administrator (or someone else in this role); past participating teacher candidates and, finally, from travelling program supervisors. This information will be collected from electronic and face to face interviews in the winter and spring of 2012. I hope this study will lead to better understanding of the potential influence that international student teaching practicums may play in a the professional development of preservice teachers.

Summary of Requested Voluntary Participation:

I am requesting your voluntary participation in this study which would include:

1. Contacting on my behalf, from an alphabetical list, 13-15 previous practicum participants.
2. Contacting on my behalf, previous travelling program supervisors.

In both cases above if you and ENREB so approve, I would seek to contact these two groups of participants myself.

3. Your own participation in an interview. Initially you will be emailed seven questions and will be encouraged to spend between 90-120 minutes completing the questions over a 2-3 week period. After completion you will email your responses to the principal researcher. If clarification is sought on any question(s) the researcher will email a request for clarification. You would then be encouraged to spend no more than 30 minutes over the next 1-2 weeks to provide clarification.. All email interview questions will be provided in advance so that you may reflect on them as you contemplate participation in this study.

In closing, allow me to reiterate that you are under no obligation to agree to participate in this research. Your participation in this research is voluntary and your confidentiality and anonymity are assured as pseudonyms will be used when working with the data as well as in the final product. Throughout this study you will be referred to as "an administrator close to the program." Pseudonyms will also be used for the University thus further ensuring your anonymity as there are in excess of at least eight other Canadian universities offering international student-teaching practicums. All participants will receive a copy of the results. This research will lead to the creation of my M. Ed. Thesis and may inform future presentation or publications. All raw data from the study will be destroyed within five years of the completion of the study.

I, _____, agree to take part in research study on **The Potential Influence of International Student-Teaching Practicums in the Preparation of Preservice Teachers.**

I understand that my participation in the winter and spring of 2012 will involve
- 1 - 90-120 minute email interview about the major components and guiding principles of the Elmwood ISTP program?
- 1 - 30 minute email response in order to clarify or extend my responses from the initial correspondence.

As direct quotes from the interviews may be used in the final report I understand that to help protect my anonymity a pseudonym will be used. I will also be asked to read and revise the interview transcript (email). This process will allow me the opportunity to edit out any information that I feel is too sensitive or that I feel would serve to identify me. I understand that my name will not be identified in the raw data, any report, or presentation that may arise from this study. I understand that only the principle investigator will have access to the information collected during the study as it will be stored in a password protected computer in the locked home of the principal researcher. All data from the study will be destroyed within five years of the completion of the study.

I understand that interview transcripts, as well as a summary of the findings of the study will be sent to me, via email or in hard copy as I prefer.

Your signature of this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researcher or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, orally or in writing, and/or refrain from answer any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should free to ask for clarification or new information throughout your participation.

Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

___ I prefer to receive my interview transcript via e-mail: address _____

___ I prefer to receive my interview transcript in hard copy: address _____

If you have questions or concerns about this study please feel free to contact any of the following individuals:

Ryan Wiebe (principal researcher)
rwiebe7@hotmail.com
Phone number: xxx-xxxx

Dr. Brian Lewthwaite (graduate program advisor)
lewthwai@cc.umanitoba.ca

The University of Manitoba Research Ethics Board(s) and a representative(s) of the University of Manitoba Research Quality Management / Assurance office may also require access to your research records for safety and quality assurance purposes

This research has been approved by the Education and Nursing Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-gamed persons or the Human Ethics Coordinator (HEC) at 474-7122. A copy of this consent form has been given to you to keep for your records and reference.

Please tear off and return this to the principal researcher

___ Yes I would like to receive a summary of the findings of this research study.

___ No, I would not like to receive a summary of the findings of this research study.