INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600

University of Alberta

Transformation Possibilities: The International Teacher Education Module at Simon Fraser University

by

Joni Alice Miller 

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment

of the

requirements for the degree of *Master of Education*

in

Theoretical, Cultural and International Studies in Education

Department of *Educational Policy Studies*

Edmonton, Alberta

Fall 2005

Abstract

This study examines the transformation possibilities of an innovative Canadian pre-service program (ITEM) in which four educational strands are integrated - multicultural, intercultural, international and global education - and students' first practicum is in Trinidad or Mexico. Three research questions examine growth in pre-service teachers' attitudes towards the four strands, connections made between overseas and local teaching experiences, and curriculum that encourages transformation and praxis. The qualitative research methodology was used and eight pre-service teachers were interviewed. Data were sorted into findings using inductive analysis. All eight expressed increased empathy for Canadian students due to experiences being a visible minority, questioning stereotypes, linguistic culture shock and community involvement. Despite tension between philosophical ideals and classroom pressures, attention to comparative education was a strength. More focus on global education is recommended. ITEM's curriculum encourages transformation - a process involving dilemmas, discourse, reflection and time –although praxis is more difficult to identify.

Acknowledgements

My parents, Steve and Dodie, for flying me home and taking care of me when I was sick, for my laptop computer so necessary to completing this thesis, and for their unconditional love and support.

My sister Laurie: for counseling me through the emotional aspects of doing graduate work.

My dear friend Cam: for sharing his own graduate work experiences and endless coffees.

Saanich School District #63: for supporting my professional development aspirations and granting me a detached educational leave.

My supervisor Dr. Ali A. Abdi: for his overwhelming support and belief in my ability to succeed.

Dr. Ian Andrews: for granting me permission to use the International Teacher Education Module as the subject of my research study.

The eight ITEM volunteer participants: for taking the time to meet with me and share your personal experiences and reflections. You are truly an inspirational group of young professionals.

The people, rum and tropical fish of Caye Caulker: for both completely distracting me from academics as well as rejuvenating my spirit.

TABLE OF CONTENTS

1. Introduction

2. Literature Review

3. Methodology

4. Findings

Chapter 1

Introduction

Statement of the problem

Diversity in the North American classroom, as well as the implications of an increasingly interconnected world, create an obvious need for teachers who are educated about multicultural and global education issues and who are also capable of engaging students in a pedagogy sensitive to cultural and linguistic differences. One dilemma is that while the numbers of students from diverse cultural and linguistic backgrounds continue to grow, individuals entering the teaching profession consist primarily of monolingual middle-class White women who often have deeply rooted Eurocentric attitudes and values and little international or intercultural experience (Bradfield-Krieder, 1999; Ghosh, 2002; Mahon & Cushner, 2002; McAllister, 2002; Santo Regos and Nieto, 2000; Sleeter, 1993, 2001). As Gretchen McAllister indicates (in an American context), "these data underscore the importance of designing teacher education programs that develop and nurture dispositions, like empathetic connections with culturally diverse populations, so that academic achievement may become a reality for *all* students" (2002, p.442).

However, many Faculties of Education either ignore multicultural, intercultural, international and global education issues entirely, or address them through singleton courses, additional units attached to existing courses, or lip-service assignments. Professors of these courses are often disheartened to find

that their attempts to address this issue and foster multicultural and global awareness are met with superficial understanding or even resistance and entrenched racism (Carson & Johnson, 2001; Ghosh, 2002; Rezai-Rashti, 1995; Sleeter, 1993; Smith, 1991; Solomon, 1995; Ukpokodu, 2003). More success is reported with cultural immersion experiences – overseas or in an urban area - incorporated into programs (Bradfield-Kreider, 1999; Mahon and Cushner, 2001; McAllister, 2002; Sleeter, 2001). Some researchers propose recruiting more ethnically diverse teachers (Sleeter, 2001; Santos Rego and Nieto, 2000) while others advocate structural change in both Education faculties, schools and society (Moodley, 1995; Rezai-Rashti, 1995; Sleeter, 1993; Solomon, 1995). Several researchers suggest that the most appropriate curricular model is infusion (Ghosh, 2002), or infusion and integration (Pike and Selby, 2001).

In American studies, the student populations that pre-service teachers learn about is African American or Latino students, often in urban settings. In the Canadian context, while the strategies and program initiatives of teacher education programs are similar, the composition of the target student population is different.

Analysis of the 2001 Canadian Census data shows that "of all immigrants who arrived during the 1990s, 73 percent were *visible minorities*, or 'persons, other than Aboriginal peoples, who are non-Caucasian in race or non-White in colour,' up from 68 percent in the 1980s and 52 percent in the 1970s. By 2016 visible minorities will account for one-fifth of Canada's citizens" (McIsaac, 2003, p. 59).

Specific to the Lower Mainland of British Columbia (where Simon Fraser University, the research site for this study, is located), visible minorities comprise 59 percent of the population of Richmond (p. 60). The Greater Vancouver Regional District Policy and Planning Department used the 2001 Census data from Statistics Canada to identify the source countries of recent immigrants to the Vancouver Metropolitan Area: Asia was the most common origin of recent immigrant arrivals between 1996 and 2001, led by the Peoples Republic of China (20 percent), Taiwan (13 percent), India (9 percent), Hong Kong (9 percent) and the Philippines (8 percent) (GVRD Policy and Planning Department, 2003, p. 1). The GVRD report, citing Statistics Canada, says that Greater Vancouver is recognized as a multicultural urban centre, ranking third among world-wide international metropolitan areas having significant proportions of foreign-born residents, ahead of such notables as Sydney, Los Angeles and New York City (p. 2). Of particular relevance to teacher education programs is the statistical information that "the ages of immigrants arriving to Greater Vancouver are typically younger than the average age profile of local residents. In 2001, 35 percent of the region's immigrant population indicated they were below 20 years of age at the time of their immigration to Canada. According to the 2001 Census, Greater Vancouver was home to 37 established immigrant communities – each having a population in excess of 2000 people" (p. 2). These latter statistics have a direct bearing on the cultural and linguistic diversity and composition of students that teachers will encounter in Greater Vancouver schools. The need for teacher education programs that are sensitive to these demographics and strive to prepare

pre-service teachers for the realities of teaching in the Canadian public school system is thus extremely relevant and self-evident.

I chose to examine the education of pre-service teachers in the International Teacher Education Module (ITEM) within the Faculty of Education's Professional Development Program (PDP) at Simon Fraser University (SFU) in British Columbia (B.C.) Canada.

Section 1 is a description of the International Education Teacher Module. I discuss the program background, program philosophy, application process, and format of pre-trip preparation, practica, and the curriculum for Education 370.

In Section 2 I detail the process of conducting the research. I explain how I gained permission to study ITEM from the program director Dr. Ian Andrews and solicited volunteers to participate in the research study. I substantiate my choice to conduct qualitative research, structure the interviews with question and topic prompts, and tape record the encounters.

1. Description of the International Teacher Education Module (ITEM)

Program background

The Professional Development Program in the Faculty of Education at SFU is a three-semester program of practicum experiences and professional coursework to prepare students for completing a teaching certificate in the province of British Columbia. The PDP consists of several teacher education modules all adhering to the same program goals, academic components and student evaluation criteria, but

each with its own particular subject orientation and each enrolling a small group of students. In 1996, in its attempt to encourage the development of pre-service education students' global perspectives, the International Teacher Education Module (ITEM) was established as part of the Professional Development Program. The following background information is gathered from the welcome booklet for the 2003-2004 group of ITEM students (Andrews, Bishop, Joyce, & Tobe, 2003, p. 6-7):

> In 1999, the British Columbia College of Teachers approved a pilot project for SFU to include a field experience in Mexico as part of ITEM, and in 2000, the College approved this project as an integral part of the PDP. Building on the success of the ITEM Mexico program, a field experience in Trinidad and Tobago was added as an ITEM option in PDP for the fall of 2001.
>
> The ITEM module focuses on the theme of internationalization of education... Reasons for establishing the ITEM program include the fact that most Canadian students (in BC in particular) have either immigrated to Canada or have ancestors coming from a variety of countries. Teachers must be able to respond to many challenges and opportunities this creates with respect to multicultural and multilingual aspects of the curriculum. In this light, PDP believes that having experience outside of Canada enhances prospective teachers' understanding of and effectiveness with the multicultural orientations of Canadian students.
>
> PDP offers the ITEM program as an opportunity for student teachers to examine their professional development on a number of levels. First, ITEM provides an opportunity for students to broaden and transcend their own life experiences and beliefs in order to develop and foster an openness, appreciation and understanding of the complexity and richness of cultural experiences, backgrounds and reference points other than their own. Second, ITEM allows students to construct new and meaningful ideas about how we can come to live responsibly and thoughtfully as teachers in a world in which domestic and international boundaries are in a state of rapid change. ITEM also raises questions about redefining cultural, ethnic and other identities both locally and globally. Thus the program aims to create experiences that will provide opportunities to work with these issues in a variety of environments; on campus as well as in the Vancouver area, and in an international setting. Finally, within the process of internationalizing curriculum theory, development and

implementation, they are moved to explore traditional and non-traditional notions of curriculum and pedagogy.

ITEM provides participants with direct, lived experiences with members of another culture in order to facilitate and enrich global perspectives, and to equip participants (as future teachers) to respond to students' diverse needs in a variety of instructional settings, both in the Canadian educational environment and in the international context. Since 1996, almost 192 students have participated in SFU's International Education Module, and of those, 183 now have teaching certificates. Since 1999, 96 of the ITEM students undertook part of their 401/402 program in Mexico (64) and in Trinidad (32). Ninety-three of those students have completed Education 405 successfully.

Program philosophy

This module will focus on the theme of 'internationalization' of education. Specifically, student teachers will examine the issues and challenge for teachers and students in British Columbia schools where diversity, Global Education, English-as-an-additional language and intercultural communication have become critical and integral components of classroom life and the curriculum. In addition to the 'internationalization' theme, the other three major themes of ITEM emphasizing the teacher as an authentic person and professional, and the building of community (Andrews, Bishop, Joyce, & Tobe, 2003, p. 2).

It is our belief that through ITEM, students gain an increased and heightened awareness of the various factors that influence the education of students in culturally diverse educational settings. Teachers must be able to respond to the many challenges this creates with respect to multicultural, multilingual and technological aspects of educational practices . . . Along with the obligation to nurture and foster individual students' intellectual and emotional growth in this changing world, teachers need to be prepared to help students become more aware of diversity and to be able to think critically and make informed and responsible decisions (p. 3).

Application process

Students apply first for admission into the PDP, then to enroll in ITEM. Most attend an informational session or learn about the program through published pamphlets. They must submit a written application with a letter of intent. It is

clear from the application process that ITEM recruits students who are pre-disposed to attitudes and experiences congruent with the program objectives of examining issues pertaining to international and intercultural education.

> Participants need to have met the requirements for entry into PDP as well as have demonstrated previous intercultural experiences and/or interest in the following: international education, developing a global perspective with Canadian students, multicultural education, experiential learning, exploring the role of culture in education, learning in a new cultural setting (Faculty of Education, 2003b).

Format. All PDP students take Education 401/402, Education 405 and Education 404.

1. Education 401/402: Integration of Theory and Practice

In the summer prior to the coursework, students have an orientation and summer assignments. They submit an autobiography, review resources on Mexico and Trinidad, review an issue in International Teacher Education, and students going to Mexico are encouraged to start Spanish language lessons. Students go to Camp Capilano for a group camping trip and are responsible for organizing peer presentations. They attend a hands-on technology seminar. Lesson and unit plans are developed. Reflective journals are to be kept throughout the program. Education 401 includes practice teaching assignments in which all SFU student teachers begin working with single students and increase their skills to include small-groups and finally whole class teaching. ITEM students spend a week at the beginning of Education 401 at their future Education 405 practicum site where they observe classes and if applicable, teach a full day. They are asked,

if possible, to audio-tape some of their lessons for self-analysis of strengths and areas of needed improvement. ITEM students collect pen pal letters from their future Canadian students to bring with them on their international teaching practicum. The remaining nine weeks of the semester are spent on their international assignment.

2. Education 405

In January students begin their local practicum in B.C. schools, returning to the same classroom and school associate they previously worked with in September. On campus they review in-depth various classroom practices and curriculum.

3. Education 404

All PDP students undertake coursework during the Education 404 semester from May to August. The intention of the 404 semester is for students to build upon their professional experiences developed in Education 401/402 and Education 405. During the 2002-2003 academic year a course entitled International Education (Education 370) was introduced to the students in ITEM. Assignments include the following:

- Written description and analysis of one's current teaching practices generally and/or in a specific instructional context (both in Canada and internationally)
- Journal demonstrating thoughtful analysis of readings, course content and issues discussed
- Action research assignment that provides an opportunity to undertake in-depth research on a topic of interest and value in both domestic and international context
- Action plan for one' s professional development, with rationale

- A major paper that incorporates an examination, to be shared with the class, of several models or strategies for addressing culture across the curriculum, incorporating selected readings, including a presentation of their implications for student learning and accountability
- Personal/professional credo (student statement of beliefs/philosophy of education)
- Professional portfolio

Research Questions

The focus of this paper is to examine how one innovative Canadian teacher education program recognizes the realities of culturally diverse classrooms and seeks to positively influence pre-service teachers' understandings of issues through an overseas practicum and integration method of curriculum delivery. Emphasis is placed on multicultural, intercultural, international and global education. The program is called the International Teacher Education Module (ITEM) and is offered at Simon Fraser University (SFU), British Columbia. One of the key objectives of the module is to "create a group of future B.C. and international teachers who have experienced and reflected upon language and culture issues relevant to both B.C. and international settings" (Faculty of Education, 2003a).

The following questions guided the research process:

1. Is there growth in ITEM pre-service students' attitudes with regard to multicultural, intercultural, international and global education?

2. What connections do ITEM students make between their experiences of working in a foreign education system and their local teaching practicum in culturally diverse educational settings?

3. What aspects of ITEM's philosophy and curriculum encourage the possibility of student transformation? Is there evidence of transformation occurring, and is so, what form does praxis take?

Organization of the thesis

The next chapter is the Literature Review. I survey the literature on multicultural education, intercultural education, international education and global education as well as a significant theory of adult perspective transformation. I begin by examining the definitions used by the director of International Education Programs at SFU, Dr. Ian Andrews. These definitions are significant as they provide a context for understanding the theoretical and philosophical foundations of the ITEM curriculum. I then examine significant academic contributions in each of the four educational fields to provide a broader contextual framework, albeit always with the intent of focusing the discussion on the Canadian context.

Chapter 3 is entitled Methodology and is divided into sections. I detail the process of conducting the research in Section 1. I explain how I gained permission to study ITEM from the program director Dr. Ian Andrews and solicited volunteers to participate in the research study. I substantiate my choice to conduct qualitative research. In Section 2 a brief biography of each participant is given; their identities have been protected with pseudonyms. In Section 3 I describe the process of thematic data analysis. Finally, in Section 4, limitations of the study are indicated.

The findings, Chapter 4, are organized into 3 sections according to significant themes that emerged from the qualitative data. Participants' voices are represented through direct quotations taken from the transcribed interviews. First I examine the overseas practicum in Mexico and Trinidad and present findings of disorienting dilemmas participants experienced which led to values and assumptions being critically questioned. These findings are: empathy for being a racial minority and awareness of structural societal inequalities, questioning of previously held stereotypes, linguistic culture shock, community interactions, and comparative action research projects. In the second section I present evidence about the local practicum in Lower Mainland British Columbia. Participants discuss activities that connected the overseas and local practicum, tensions between theory and practice they experienced, and reactions of school associates and non-ITEM pre-service teachers. Lastly, I present findings that are unique to individual experiences. Greg discusses his impressions as the only male in his Trinidad cohort. Azra's action research project blossoms into a newfound self-awareness of her own ethnic identity and roots. Nicole similarly reflects on her identity and roots as she returns to teach in Mexico, albeit in a very different environment than her childhood schooling in a private school in northern Mexico. And Cindy reflects on her third practicum elective in a First Nations school near Terrace, B.C. and the structural inequalities and teaching approaches she observed.

In Chapter 5, Discussion, I analyze the findings in order to present substantiated responses to my initial research questions. I also discuss unexpected findings.

In Chapter 6 I offer recommendations and indicate possible avenues for future research projects. References and appendices follow.

Chapter 2

Literature Review

My choice of literature areas to review was influenced by the following strands of education which Dr. Ian Andrews, ITEM program director, identified as being "separate but interconnecting concepts that are critical to the work undertaken in teacher education at ... Simon Fraser" (Andrews, 2004, p. 2). These conceptual strands are multicultural education (as defined by Fleras and Elliot), intercultural education (as defined by Franco and Shimabukuro), international education (as defined by Pickert) and global education (as defined by CIDA). I feel that it is important to first understand the interpretation and implementation of these concepts from Dr. Andrew's academic frame of reference because this forms the basic conceptual framework for the ITEM philosophy and curriculum. "A strong thematic approach implemented throughout every phase of a teacher education program and framed by a constructivist approach to acquisition of the knowledge base for teaching can result in changes in the ideologies of pre-service teachers" (Rovegno, cited in Solmon, 1995, p. 228).

There is a lot of research and theory for pre-service teachers to digest and then attempt to infuse into their teaching practicum. American researchers often lead the field, especially in multicultural education, but a review of the literature shows that while the overall themes are consistent with international research, the specific examples of diversity (African Americans and Latinos mostly) are not. Canadian researchers speaking of ethnic diversity look at different groups.

Conversely, in global education Canadian academics and researchers are defining the field. ITEM's curriculum is in place to encourage students to put the theory of these four educational strands into practice: pre-service teachers initiate a pen pal exchange project and undertake their own comparative action research project, seminar activities and discussion items deal with cross-cultural communication and culture shock and students are required to keep a teaching log in order to actively reflect upon their experiences in the program. A brief overview of adult learning theory of perspective transformation is given as background for discussion of the findings in Chapter 5.

Multicultural Education

My review of the literature within multicultural education will begin with Fleras and Elliot as cited by Dr. Andrews. As much of the literature by prominent academics is within the American context I will start with a general overview then survey significant studies conducted within the Canadian context.

Multicultural education in an American context

> Multicultural Education: "encompasses a variety of policies, programs, and practices that entail the management of diversity within the school setting. It includes processes associated with the formation of a healthy identity, cultural preservation, intercultural sensitivity, awareness of racism and cross-cultural communication" (Fleras and Elliot, cited in Andrews, 2004, p.2)

Much of the multicultural literature is based on American studies. Studies and literature reviews critique similar themes and issues: the disproportionate

number of White, monocultural/monolingual females entering the teaching profession (Bradfield-Krieder, 1999; Ghosh, 2002; Mahon & Cushner, 2002; McAllister, 2002; Santo Regos and Nieto, 2000; Sleeter, 1993, 2001), the lack of attention given to multicultural topics and issues in pre-service education programs, or inadequate stand-alone courses or service units when it is addressed, and White resistance to mandatory multicultural education offerings (Carson & Johnson, 2001; Ghosh, 2002; Rezai-Rashti, 1995; Sleeter, 1993; Smith, 1991; Solomon, 1995; Ukpokodu, 2003). Success is reported with cultural immersion experiences – overseas or in an urban area - incorporated into programs (Bradfield-Kreider, 1999; Mahon and Cushner, 2001; McAllister, 2002; Sleeter, 2001). Some researchers propose recruiting more ethnically diverse teachers (Sleeter, 2001; Santos Rego and Nieto, 2000); others advocate structural change of education faculties, schools and society (Moodley, 1995; Rezai-Rashti, 1995; Sleeter, 1993; Solomon, 1995). Several researchers suggest that the most appropriate curricular model is infusion (Ghosh, 2002), or infusion and integration (Pike and Selby, 2001).

Researching the literature of the early 1970s Sleeter and Grant (1987) found very few articles or books in the United States on multicultural education. In their 1987 literature review they state that no one had synthesized or analyzed this body of literature. They found five different approaches all encompassing elements of multicultural education (p. 421):

1) Teaching the culturally different –approach used to assimilate students of color into the cultural mainstream and existing social structure by offering transitional bridges within existing school programs

2) Human relations approach – to help students of different backgrounds get along better and appreciate each other
3) Single group studies – foster cultural pluralism by teaching courses about the experiences, contributions and concerns of distinct ethnic, gender and social class groups
4) Multicultural education – promotes cultural pluralism and social equality by reforming the school program for all students to make it reflect diversity. For example, staffing, unbiased curriculum, affirmation of languages of non-English speaking minorities
5) Education that is multicultural and social reconstructionist – prepares students to challenge social structural inequality to promote cultural diversity.

They conclude their review by saying that they "perceive one particularly disturbing gap in the literature...reviewed: There are virtually no research studies on multicultural education...in the classroom for K-12...there needs to be research on what happens when teachers work with multicultural education in their classrooms, what forms it takes and why, how students respond, and what barriers are encountered" (p. 421). They also recommended funding for a multicultural journal (p. 421).

In this light, the most significant contribution of James Banks and Cherry McGee Banks is their initiative as editors of two compilation handbooks of research and scholarship on multicultural education (1995, 2004). They introduce the second edition as "a watershed event in the field of multicultural education and in the education profession" (2004, p. xi). It is explained that "the field needed a *Handbook* to help educate future scholars and to provide scholars and practicing educators a one-volume overview and summary of the theory and research in the field...it contributed significantly to the institutionalization of multicultural education in the United States and abroad" (p. xi).

Grant, together with Elshree and Fondrie, later conducted another literature review surveying the decade 1990-2000 which was included in the 2004 Banks and Banks *Handbook*. They found 39 studies addressing multicultural education and pre service students (17 addressed attitudes; 16 curriculum and instruction; 5 programs; 1 achievement) (p. 191-193). "In comparison to the first edition of the *Handbook's* report of 47 studies involving pre service teachers, our current review found slightly fewer with the majority focusing on university courses for pre-service teachers and only a few on pre-service programs. As in the last review, current scholars pay little attention to student teaching experiences or the impact of cooperating teachers, although both components are critical to the new teachers' emerging pedagogy. Similarly, practicum and student teaching supervisor studies are nonexistent in the last decade" (p.193).

Sleeter also published another comprehensive literature review, in 2001, of eighty American research studies and found that most of the research focuses on addressing the attitudes and lack of knowledge of White pre-service students. Her article is entitled "Preparing Teachers for Culturally Diverse Schools: Research and the Overwhelming Presence of Whiteness". She argues that of even greater importance is how to populate the teaching profession with excellent multicultural and culturally responsive teachers (p. 94). Some programs recruit and select only those that bring experiences, knowledge and dispositions that will enable them to teach well in culturally diverse urban schools (p. 96). One strategy is community-based cross-cultural immersion experiences in which students live in communities that are culturally different from their own while they are learning to teach.

Researchers generally report a powerful impact and considerable learning and increased sensitivity (p. 96-97). Other studies Sleeter surveyed discussed the effects of adding coursework in multicultural education, teaching the urban child, teaching English language learners or some variation to their teacher preparation program. Faculty instructors describe their stand-alone multicultural education courses which emphasize action research, correspondence exchanges, teaching about White privilege and engaging students in debate. Much success is reported, but Sleeter cautions that the cases are small-scale and as the researcher is also the instructor, more objective means of evaluation are needed (pp.97-98). Another popular approach is for students to complete a research project in an urban community or school (p. 99). Sleeter concludes her literature review with the assessment that in addition to innovative teacher education programs to educate White teachers, more recruitment of "teachers of color" (p. 102) is also necessary. She appeals for further research that follows graduates into the classroom and into professional development sessions (p. 102-103).

In 1993 Sleeter presents a case study, "How White Teachers Construct Race" that is an examination of White guilt or resistance in reaction to linking issues of racism and education. She asserts that it is "terribly inadequate to address racism in education primarily by trying to educate White teachers" (p. 157). She argues consistently for the recognition of, and dismantling, of a structurally racist curriculum and society.

Sonia Nieto and Santos Rego make a similar argument in their co-written paper (2000) comparing multicultural/intercultural teacher education in two

contexts: the United States and Spain. They make it clear that a central assumption in their thinking is that "the educational process is *always* multicultural, regardless of the context in which it takes place" (p. 422). Nieto critiques the implementation of multicultural education in American pre-service education. She describes the promulgation of negative assumptions based on deficit theories and the attitude "that students from culturally dominated groups need to completely assimilate to the 'mainstream' culture" (p.414). She asserts that Education faculties disregard the fact that students of diverse backgrounds have experiences and viewpoints that could be helpful in their own learning; moreover, there has been slow progress in the recruitment and retention of faculty of Latino, African American, Indigenous, and Asian background (pp.416-417). Most glaringly, "discussions of persistent and disturbing problems of inequality...are still conveniently avoided in many teacher preparation programs. Also missing...are discussions of how schools serve as sites of privilege for students of high-status backgrounds, while the cultures and social practices of students whose cultures are thought to be less worthy are discredited" (p.417). Nieto and Santos Rego conclude with five recommendations. Multicultural teacher education needs:

- to build on the social and cultural diversity that students bring to school
- to be based on a re-conceptualization of the relationship among teachers, parents and other community members
- to take into consideration the sociopolitical context in which schooling takes place
- to be linked to curriculum transformation in teacher education courses
- to be tied to curriculum transformation in general education courses

They assert that "the major question facing schools and colleges of education in these societies is how best to prepare educators to effectively teach all students of all backgrounds" (2000, p.1). They propose questions that are equally applicable to the Canadian context:

- How can teacher preparation programs confront the biases about race, ethnicity, social class, and other differences that teacher candidates may have about the students they teach?
- What specific information do teachers need to learn to be effective with a diverse group of students?
- How do structural inequalities in society as well as educational policies and practices create and perpetrate unequal educational outcomes for students?
- What is the role of teacher preparation programs in confronting and changing social and political barriers to student learning?

Multicultural Studies in the Canadian Context

Darren Lund (1998) offers a Canadian perspective in his literature review of issues and debates in the field of multicultural and antiracist education. Some academics describe multiculturalism and antiracism education in oppositional bipolar terms while in fact, in the Canadian context and daily practice, the two strands are often used simultaneously and in contradictory ways in initiatives challenging discrimination (Lund, 1998, p. 270). Lund points out several significant factors that differentiate Canadian and American approaches to what he coins as "ethnocultural equity education" (p. 270): Multicultural ideals are entrenched into national governmental policy such as the Canadian Charter of Rights and Freedoms and the Canadian Multicultural Act. As well, historical

immigration patterns and policies, social and education institutions and public responses differentiate Canada's approach from that of other countries (p. 270).

Ghosh (2002), however, identifies discrepancies between idealistic national policy and daily pedagogy: "neither the social policy for a multicultural society nor the equity provisions in the Charter of Rights and Freedoms that are aimed at eliminating social inequities have been incorporated in teacher education programs. The departure in philosophy from assimilation to multiculturalism in education is a radical shift. Any educational modification requires changes in teacher preparation, and transformative change demands a redefinition in the perception of the teacher's role" (p. 88). Ghosh asserts that transformation in teacher education cannot be merely an add-on course in an existing program. Multiculturalism must be a state of mind and an attitude, "an ideology that permeates every discipline" (2002, p. 89).

Moodley's 1995 article traces the historical development and status of multicultural education in Canada. He critiques that rather than addressing the issue of power relations, multicultural education only focuses on a celebration of difference or the exoticness of 'the other' through add-on activities within an unjust curriculum. Moreover, teachers seem to prefer this superficial approach of special event days, games, multicultural fairs, because it is considered non-controversial, positive and safe. Moodley appeals for structural change.

Solomon of York University describes his findings after surveying more than 1000 elementary and secondary teachers from across Canada in a study of educators' perspectives on multicultural and antiracist education policy and

practice within schools (1995). He found that teachers expressed a need for content in three areas: race and ethno specific information about students, pedagogical strategies for classroom use, and competence development for working with diversity. Teachers surveyed expressed discomfort or a feeling of incompetence with the concept of addressing racism, structural inequity or challenging existing mainstream systems. They resisted mandatory inservice sessions on these topics and commonly responded with feelings of guilt or resentment. Solomon concludes that what is needed in order for multicultural or antiracist inservice sessions to be effective is "faculty who will encourage teachers' introspection and self-examination to uncover how their own socialization has influenced their beliefs and assumptions about diverse groups in society" (p. 257).

A 1996 study of the University of British Columbia's teacher education program shows that individual instructor initiative and commitment are the deciding factor of how much time and analysis multicultural or antiracist issues receive in the course (Stoal cited by Lund, 1998, p. 292). This is important viewed in conjunction with Sleeter and Grant's 1987 finding that multicultural education "focuses heavily on the individual classroom teacher as the agent of social change" (p. 487).

Carson and Johnston (2001) describe an action research initiative at the University of Alberta, and also discuss resistance to the antiracism subject matter. Their aim was to address cultural differences in the teacher education classroom and one doctoral course instructor agreed to introduce the topic into an existing

compulsory course. Results were mixed and the instructor's sessions met with instances of entrenched White resistance and denial. The instructor responded with an emotional personal story of racism and an explanation of her dedication to the topic and this provoked some changes in student attitude. Since that pilot study the course concept has been refined, and in the 2003 Fall offerings by the Department of Educational Policy Studies it is a stand-alone course entitled "Global Education: Issues and Approaches for Teachers". The course instructor, Mikael Wossen-Taffesse, emphasizes that "global education is more than a specialized academic discourse" and that the educator's attitude must be informed by Paolo Freire's "conscientized" theories. The instructor says that "this pedagogical process, which incorporates theory and practice, is an essential principal of anti-racist education" and that "a global pedagogical approach is both necessary and possible in today's world" (Wossen-Tafesse, 2003, p. 2). Evaluation is based upon reading assignment reports, two five-page midterm papers, and a final term paper; the course is conducted in group discussion format but there is no experiential practicum (p. 2-3).

Intercultural Education

> "Intercultural education fosters an understanding of the tightly integrated relationship between language, communication, and culture. Intercultural curricula focus on how individuals are shaped by norms, values, beliefs, and the language of their cultural [background]" (Franco and Shimabukuro, cited by Andrews, 2004, p. 2)

Intercultural education thus focuses on language, communication and culture. The above-cited passage concludes with one more sentence: "intercultural educators seek to make students more aware of the power of this conditioning, and how personal perceptions of reality are shaped by cultural and historical experiences" (Franco and Shimabukuro, 2002, p. 4). Robert Franco and James Shimabukuro are the editors of a four-volume set, The Beacon Series, published by the University of Hawaii and entitled "Beyond the classroom: International Education and the Community College". The emphasis is Asia Pacific and how to internationalize the curriculum, campus environment, institutional and business links with this region. In the prologue the editors chronologically trace the political development of intercultural education in the United States: "since its early developmental period in the 1940s, intercultural education has been oriented largely towards the training of specialists, serving national foreign policy and defense needs at a small number of major universities. The original intent of intercultural education in the U.S. was elitist – to produce language and area experts of the highest quality" (p.3). They explain that "many of the authors in this Beacon series merge formerly elitist but now generalist internationalism with always populist multiculturalism" (p.4). In addition to the opening definition of intercultural education, the editors say that "intercultural educators argue that all individuals have the shared experience of being uniquely shaped by culture and history, and that this understanding helps students to view the world from the perspective of others. A primary educational objective is intercultural communicative competence, that is, the ability to attach meaning to intentional

communication such as language, signs and gestures; to subconscious cues such as body language; and to customary behaviors in bicultural or multicultural situations" (p. 4).

In a survey of the highlights of the literature and resources, Susan Imel agrees that "the consensus of the literature on promoting cultural understanding is that the term 'culture' generally refers to a system of beliefs, customs and behaviors shared by a group of individuals. The terms 'cultural competence' and 'intercultural competence' are used in reference to the need to develop an appreciation and understanding of cultures other than one's own" (Imel, 1998, p.1).

Taylor indicates that intercultural competency as a concept has been explored and researched under many different labels: cross-cultural effectiveness, cross-cultural adjustment, cross-cultural competence, cross-cultural communication effectiveness, intercultural competence, intercultural communication competence (1994, p. 155). Related terminologies are culture shock, cross-cultural adaptation, sojourner adjustment, cross-cultural adjustment and intercultural transformation (p. 156). Intercultural education has also been hyphenated, albeit with several caveats, as intercultural-multicultural education (Santos Rego and Nieto, 2000).

Taylor goes beyond identifying stages of culture shock and examines the learning process as one becomes interculturally competent. His research is informed by Mezirow's theory of perspective transformation. In his 1994 article "Intercultural Competency: A Transformative Learning Process" Taylor

interviewed 12 ethnically diverse American adults who had lived and worked overseas a minimum of two years and spoke the host language as his/her primary form of communication. In his findings he proposes a model that reflects the long-term process of learning to become interculturally competent. He says the six components consist of a series of experiences, events and/or strategies that each participant passes through or employs in learning to live successfully in the host culture and evolve an intercultural identity. These components are: setting the stage, cultural disequilibrium, nonreflective orientation, reflective orientation, behavioral learning strategies, and evolving intercultural identity (p. 160).

One significant conclusion drawn is that "cultural disequilibrium acts as a catalyst in becoming interculturally competent and that an outcome of competency is a change to a more inclusive and integrated world view" (p. 172) or in other words, "perspective transformation" (p. 173). His findings are intended primarily to help reduce the failure rate of overseas personnel, and promote greater understanding and appreciation of cultural differences, rather than as a curricular model for pre-service teacher education. However, Taylor's findings are still very useful in a discussion of the transformational possibilities of an international working experience, such as the ITEM teaching practicum and of the learning process that occurs. Taylor's model as well as Mezirow's learning theory of transformation will be addressed in greater detail in Chapter 5 in which I discuss implications of the findings of this ITEM study.

Regardless of the naming of multicultural and intercultural systems of education, and their relevance in certain contexts one constant objective of these

programs should be, as discussed by Ghosh and Abdi (2004), the radical equalization of all cultures and interpretations of knowledge for the social development of all.

International Education

Simon Fraser University is a member of both the Canadian Bureau for International Education (CBIE), an umbrella non-governmental organization comprised of 200 colleges, universities, schools, school boards, educational organizations and businesses across Canada, and the British Columbia Centre for International Education (BCCIE). The BCCIE promotional site explains their rationale for promoting international education in British Columbia:

> British Columbia earns its livelihood from international trade and its leading industries - knowledge, tourism and business - are international in scope. In addition, B.C. is an increasingly diverse society with the province receiving 20% of the new immigrants to Canada. The well-being and future prosperity of BC will be greatly enhanced by its ability to build bridges of understanding and cooperation across cultures and nations. The realities of globalization and growing international interdependence are lending increased weight and urgency for educational changes in terms of what we teach and how we teach it. Higher education institutions are increasingly needing to commit themselves to developing the international dimension of their campuses, curriculum and communities (2005).

BCCIE identifies four "immediate returns and far-reaching benefits" of international education in British Columbia: 1) Developing internationally competent graduates to be "effective leaders in the global economy" 2) Creating economic employment opportunities for British Columbians, as international education generates significant revenues for Canada, British Columbia, and public post-secondary institutions 3) Strengthening global partnerships through

institutional, commercial and community linkages and 4) Broadening the educational experience through the presence of international students in the B.C. classroom. This interaction will lead to "natural friendships" and "foster goodwill between Canadians and future leaders of countries around the world" (BCCIE, 2005). This interpretation of international education leans towards national self-interest and education as a commodity in the global market. Goodwill and cross-culturally understanding are identified as benefits, but appear of secondary importance to economic and political gain.

Stromquist indicates equality and equity in developing countries as important goals in his definition of international education. He explains that "in 1969, two distinct groups of professionals joined to form the Comparative and International Education Society. In general, comparative education emphasizes the understanding of the dynamics of educational change and seeks to detect patterns of change across countries. International education concentrates primarily on developing countries and endeavors to gear education to the improvement and building of nation-states" (2005, p.89).

In fact, the precise term used by BCCIE is not international education but "effective internationalization" which is described as "a process that prepares community for successful participation in an international, interdependent world...The process should infuse all facets of the post-secondary system, fostering understanding and developing skills for effective living and working in a diverse world" (BCCIE Force Report 1993 cited in BCCIE, 2005). Several "mechanisms of internationalization" promoted by

BCCIE are identified: curriculum development infused with an international/ multicultural dimension; professional development through international exchanges and international project work in developing countries, for faculty, staff and administrators; institutional linkages; community linkages; recruitment of international students; and student exchange programs. Infusion of internationalization in all aspects of the post-secondary curriculum is necessary (McKellin, 1996 cited in BCCIE, 2005).

Simon Fraser University operates within this model of institutional internationalization. However, Dr. Ian Andrews, director of ITEM, cites Pickert's more altruistic definition of international education. Accordingly, the ITEM program

> includes the study of relations among nations, particular regions of the world, foreign languages and cultures, comparative and international approaches to particular disciplines, and the examination of issues affecting more than one country (Pickert, cited by Andrews, 2004, p. 3).

Sarah Pickert's original report examines the history, strengths and weaknesses of American educational mobility, internationalization and program administration. It is very interesting to note that her definition of "international higher education" moves beyond an emphasis on national economic or political gain and includes a reference to "environmental, global, or peace studies which examines issues affecting more than one nation" (Pickert, 1992, p.iii). Pickert agrees with multicultural academics, and the BCCIE, that integration and infusion of international education are the best curricular approach. She says that "these educational efforts can extend to every discipline and professional school,

weaving together academic institutions, private nonprofit entities, businesses, local and national governments, and public and private international organizations" (ibid).

Global Education

Global education is often difficult to define and differentiate from international, multicultural or intercultural education. Banks and Banks, leading academics in the multicultural field, explain that "even though multicultural education and global education both try to help students develop cross-cultural competencies and skills, each field makes unique contributions to educating students. Consequently, the two fields should not be confused...Multicultural education focuses on ethnic, racial, cultural, language, and gender groups within the boundaries of a nation state...Global and international education focuses on the interrelationships among nations and the study of foreign nation-states, respectively" (2004, p. xii). Global Education has been called several different things like peace studies, world studies, global studies, citizenship education. Canadian academics in the field of global education, Pike and Selby, explain that the term "global education" is of American origin, dating back to the 1960s. A similar movement in the United Kingdom, called "world studies", began in the early 1970s (2000, p. 30).

The definition developed by CIDA (Canadian International Development Agency) encompasses the various strands of global education. Dr. Ian Andrews of ITEM cites this definition, which explains that global education

> is a perspective which underlies and shapes the teaching and learning processes. Through it students develop knowledge

> about, and critical understanding of global issues as well as skills to enable them to address those issues. Through it, they acquire values that give priority to ecological sustainability, global interdependence, social justice for all the world's people, peace, human rights, and mutually beneficial processes of economic, social and cultural development (CIDA, cited by Andrews, 2004, p. 3)

One key message is that global education is a "perspective", an infused or integrated approach, rather than a separate and isolated subject area. The complete version of the quote concludes, "through it they are enabled to develop the will and ability to act as mature, responsible citizens with a commitment to create acceptable futures for themselves, their communities, and the world" (CIDA, 1994). Global education is rooted in the belief that as we learn about our local community, we learn about our global community, and as such we increase our understanding of our local environment (Pike and Selby, 1988). In addition to the concepts of global interdependence and responsible citizenry, the idea of acceptable futures is a cornerstone of the academic work of leading Canadian academics Pike and Selby.

Graham Pike and David Selby have collaborated on several resource books: *Global Teacher, Global Learner* (1988), *In the Global Classroom 1* (1999) and *In the Global Classroom 2* (2000). Significant concepts they contribute are the four dimensions of global education, and the consideration of "futures". Pike and Selby's model of global education conceptualizes global education as spatial, issues, temporal and inner dimensions which are connected. The spatial dimension focuses on the central concept of interdependence at an ecological, economic, social, political and personal level. Students must understand the

properties and functioning of a system. The issues dimension contains three principal ideas: curriculum must be relevant to student needs by addressing issues that are pertinent to their lives; issues should be viewed as interconnected; students should be helped to understand that their perspective on any issue is but one among many. The temporal dimension is the notion that phases of time are interactive: past, present and future are deeply embedded one within another. Pike and Selby point out that while the traditional school curriculum segments the time continuum into the past and present, the future is absent. The inner dimension is the core of the model. Pike and Selby suggest that global education comprises a journey outward leading students to discover the world in which they live, and a journey inward to height their understanding or themselves and their potential (2000, p.12-14).

The "alternative futures model" relates to the temporal dimension. Students are encouraged "to consider probable futures (that which is likely to happen should present trends continue), possible futures that which is likely to happen should present trends continue), and preferable futures (the futures that students personally would like to have come about). Through envisioning such alternatives, students can be prepared to make realistic and informed choices with regards to their personal lives and to the future of the planet...Student-directed action, around issues that are relevant to their lives and their community, provides an important grounding in the practice of responsible citizenship" (p. 14).

Adult Transformative Learning Theory

> When one practices pedagogy, one acts with the intent of creating experiences that will organize and disorganize a variety of understandings in our natural and social world in particular ways (Giroux and Simon cited in Macdonald, Colville-Hall & Smolen, 2003, p. 14).

Is it possible to structure a learning environment so as to encourage transformational experiences? Jack Mezirow's theory of adult transformative learning offers a useful framework for examining how a curriculum can encourage transformation and students might make meaning out of their experiences when sparked to examine and challenge their value systems and worldview. According to Mezirow (1991), a perspective transformation is:

> the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structures of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective; and, finally, making choices or otherwise acting upon these new understandings (p. 167).

The transformation can be epochal or incremental but in essence, four major processes must occur:

1) A disorienting dilemma

2) Critical reflection and re-evaluation of assumptions about oneself (beliefs and values) and the world. This can result in a change in world view or perspective transformation

3) Reflective discourse. Talk with others about one's new perspective to test its validity

4)Praxis. Action on the new perspective is necessary

Mezirow says that for transformation to occur there must be praxis but he clarifies that "action in transformation theory means making a decision, not necessarily an immediate behavior change" (Mezirow, 1994, p. 226).

Taylor's theory of intercultural competencies was discussed earlier in this literature review. In 2000 Taylor enumerates the findings of several studies as to ideal conditions for fostering transformative learning. These are: group ownership and individual agency, intense shared experiential activities, awareness of personal and social contextual influences, value laden course content, recognition of the interrelationship of critical reflection and affective learning, and the need for time (p. 10).

Cranton (1996) suggests several practical pedagogical strategies "for promoting and supporting transformative learning in others: critical questioning, journal writing, consciousness raising exercises and experiential activities. Educators can deliberately apply such strategies to turn critical reflection on their practice into transformative learning" (p. 114).

As has been discussed in this literature review many Faculties of Education in North America choose to either ignore issues relating to multicultural, intercultural, international and global education or to address them by creating a single course (either mandatory or elective) or attached as a unit into an existing course. Often the outcome depends on the professor's ability to facilitate the topic discussions and negotiate a range of student reactions. Pike and Selby (2001) give examples of two methods of reforming curriculum and teaching methods to incorporate global education: through infusion or by integration

(p.15). They explain that "there are several possibilities, of course, for combining and adapting the infusion and integration approaches to produce other models, such as the integration of two or three subjects around a chosen topic or theme, or the infusion of global education perspectives into multidisciplinary courses" (p.17).

The International Teacher Education Module developed by Dr. Ian Andrews at Simon Fraser University is an innovative example of an integrated curriculum combined with an experiential overseas practicum. The philosophical framework, curriculum and experiential components are informed by the four education strands: multicultural, intercultural, international and global. In the next chapter I will delineate the research methodology implemented in this study in order to address my research questions. These are: Is there growth in ITEM pre-service students' attitudes in regard to multicultural, intercultural, international and global education? What connections do ITEM students make between their experiences of working in a foreign education system and their local teaching practicum in culturally diverse educational settings? What aspects of ITEM's philosophy and curriculum encourage the possibility of student transformation? Is there evidence of transformation, and is so, what form does praxis take?

Chapter 3

Methodology

Conducting the Research

This thesis uses qualitative research methodology as its main method of research. The two areas of qualitative methodology employed are document analyses – which besides the general literature review include program policy statements and personal correspondence – as well as the interviewing of students in the 2003-2004 cohort.

Eight pre-service teachers from the 2003-2004 ITEM cohort volunteered to participate in the interviews for this study. A brief biography of each participant is given; their identities have been protected with pseudonyms. I describe the transcription of interviews and member checks and the process of inductive data analysis. An overview is provided of the written documents examined. Finally, limitations of the study are indicated.

Interviews

The qualitative research methodology was chosen for this study. As my research questions focused on the experiential learning, attitudinal growth and potential transformation of ITEM students I felt that their perceptions and interpretations of events were best elicited by gaining insight into their thoughts, feelings, values, and actions. The qualitative research process, with its emphasis on the accumulation of in-depth data and people's lived experience, was deemed

the appropriate research methodology. Patton (1990) points that out a significant strength of qualitative findings is "the open-ended responses permit one to understand the world as seen by the respondents" (p. 24). Miles and Huberman (1994) add that:

> Another strong feature of qualitative data is their richness and holism, with strong potential for revealing complexity; such data provide 'thick descriptions' that are vivid, nested in a real context, and have a ring of truth that has strong impact on the reader (p. 10).

Before students could be contacted to participate in the study I first approached Dr. Ian Andrews, director of International Education at SFU for permission. Seidman (1998) refers to this necessary step as gaining "access through formal gatekeepers" (p. 37). An initial meeting was arranged in December of 2003 and ITEM's 'formal gatekeeper' was very welcoming, asked helpful questions and offered several suggestions for structuring the research study. After our meeting I emailed Dr. Anderson a detailed research proposal. He then granted me permission to visit the 2003-2004 cohort when they reconvened for Education 370 "International and Intercultural Education"; this course met Tuesdays 8:30-12:30 in May and June. Coincidentally I learned that a childhood acquaintance was in this cohort and as a favour she circulated an initial signup interest sheet. However, it was very important to me that I personally visit the class to introduce myself and my research objectives because "a contact visit before the actual interview aids in soliciting participants and helps build a foundation for the interview relationship" (Seidman, 1998, p. 40). Eleven

students initially indicated an interest in the study; after my classroom visit nine students volunteered to participate and provided further contact information. Meeting dates and times were arranged via email with eight participants; one student dropped out of the study when she could not commit to an interview due to a busy family schedule.

Upon agreeing to participate in the study and meet for an interview the eight volunteers were provided with an interview guide in outline form (sent by email) so that they could anticipate the interview framework and provide initial feedback or seek clarification. Another copy was given to participants in person to refer to during the interview session (see Appendix 3). The interview guide format was chosen "to make best use of limited time in an interview situation" (Patton, 1990, p. 283), and "to make sure that basically the same information is obtained from a number of people by covering the same material" (p.283). I chose interview prompts rather than sequential question formatting because with this approach "the interviewer remains free to build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style – but with the focus on a particular subject that has been predetermined" (p. 283), Participants were instructed to use the guide as "a basic checklist during the interview to make sure all relevant topics were covered" but I assured them that "the issues in the outline need not be taken in any particular order" (p. 280). This interview method allows the researcher "to maintain maximum flexibility to be able to pursue information in whatever direction appears to be appropriate, depending on the information that emerges" (p. 281). I included more structured

questions at the bottom of the interview guide but found that all participants covered these topics within the natural flow of their responses to the prompts.

Data were collected through in-depth conversational-style interviews of 60-90 minutes in length. Interviews were tape recorded in order to "permit the interviewer to be more attentive to the interviewee" (p. 348) and have a verbatim record of the data gathered. Participants signed consent forms prior to recording (see Appendix 3). I choose a small and unobtrusive but high-quality tape recorder; it was important that the recording quality and volume control were clear because I met with the participants in various Vancouver coffee shops; one interview took place on the SFU campus.

Immediately after the interview I took time to check the tape had functioned. In my interview log I wrote down my observations and thoughts about the interview process and content, connections I could make with previous interviews, themes I might pursue in future interviews. This process not only clarified my immediate thoughts and feelings, but provided an important validity check. Patton strongly asserts that "the period after an interview or observation is crucial to the rigor and validity of qualitative inquiry. This is a time for guaranteeing the quality of the data" (p. 352).

Documents

In addition to interviews and observation of one Education 370 class session, numerous written documents were consulted:

- Welcome Booklet for 2003-2004 ITEM students. This document outlines the "three big ideas" of ITEM, gives background to the module, introduces the instructors, details the ITEM format, assignments and classes, and provides a calendar of important program dates

- Course outline for Education 370 – International and Intercultural Education prepared by course instructors Ian Anderson, Meguido Zola, Anne Scholefield

- Samples of student work such as professional credos, teaching portfolios, action research project reports

- One email correspondence sent by Paul Bishop, Faculty Associate while with the Trinidad cohort (October 30, 2003); several personal emails sent from Mexico by one participant (October-November, 2003).

- Informational pamphlets produced by the Faculty of Education about the Professional Development Program at SFU, ITEM's Mexico and Trinidad international experiences

- SFU Faculty of Education website contains links to ITEM introduction, rationale, participants, program and alumni. A link is also provided for program goals of the Professional Development Program

3. Participants

Initially I was uncertain how many of the 32 ITEM students I should interview in order to get valid results. My thesis supervisor recommended 6 but indicated that there is no prescribed number. Patton (1990) agrees that "there are no rules for sample size in qualitative inquiry" (p. 185). He explains that "the validity, meaningfulness, and insights generated from qualitative inquiry have more to do with the information-richness of the cases selected and the observational/analytical capabilities of the researcher than the sample size" (p. 185). I interviewed eight students in the 2003-04 cohort about their experiences as pre-service teachers enrolled in ITEM. Seven women and one man agreed to participate in the study; their identities have been protected with pseudonyms.

Four of the participants went to Port-of-Spain Trinidad for the international practicum; four to Oaxaca Mexico. In Trinidad the students lived in University

dorms and prepared their own meals; in Mexico students boarded with home stay families. The language of instruction in Trinidad is English; students in the Mexico cohort communicated with home-stay families in Spanish and taught English as a Second Language in the schools. Both groups continue their academic studies in-country with a SFU Faculty Associate who leads sessions on curriculum, pedagogical strategies, and cross-cultural situations. The following is a brief introduction to each of the participants.

Trinidad cohort

Azra: Emigrated from Pakistan at the age of 11 and was raised in a White-Anglo suburban Vancouver neighbourhood. Her action research project was a significant catalyst for Azra's exploration of self-identity as an East Indian in Western society: she examined how East Indian students in Trinidad negotiated their cultural identity in comparison with East Indian students in Vancouver. Prior to being accepted into ITEM Azra traveled to Korea to teach English; however, this experience was cut short by illness and she returned to Canada. Her ITEM practicum was at a Moslem school in Trinidad. Azra plans to work in England for a year after she is certified.

Cindy: Also worked at a Moslem school in Trinidad. At her Canadian school 7 different languages were spoken at home. Cindy elected to do a third practicum over Spring Break in a public school and First Nations reserve school near Terrace. Prior to being accepted into ITEM she volunteered at an elementary

school with special education programs. After her ITEM teaching year she signed up for French language immersion program at Laval University because "I don't speak French so that will be another challenge for me. I can see where my kids are coming from learning ESL".

Greg: Took 10 years to complete his undergraduate work at SFU in History, English and a minor in Education. He worked at the same time as going to school and only taking one or two courses. He took a semester off and went traveling in Europe and also spent a great deal of time volunteering at the grade 6/7 level. Greg says a key motivation for entering Education was "watching my parents struggle, I have a sister with special needs, to get my sister an education in a regular classroom, back in the 80s when that sort of thing was just starting to happen... My parents had to fight pretty hard, finding a few allies along the way in the Ministry and whatnot who helped point them in the right direction. That clued me in that schooling, and the system of Education, is an ongoing evolving structure right. And all the politics behind it...". In Trinidad he taught grade 4; in B.C. he taught a grade 2/3 split. Greg expressed disappointment at inconsistencies between his philosophy of Education and the discipline scenarios played out in the classroom. Greg also spoke a lot about his awareness and analysis of structural inequalities in the system, as well as the roots of racism.

Jen: Career goal is to teach in a Fine Arts Performing school. The decision to participate in ITEM was a difficult one as Jen had also applied to the Fine Arts PDP; she waited until the last moment to choose the ITEM placement. She grew

up on small, isolated Quadra Island, but also had experience backpacking through Europe, visiting relatives in Holland, and touring Costa Rica. Jen had already visited Oaxaca, so Trinidad was a logical choice and she taught in a Moslem school. Her degree is in dance and she taught a split grade 3/4 class. While in Trinidad Jen realized she had stereotypes about Black people, but that through positive personal contacts these misconceptions were dispelled. At age 28 she worried about not connecting with the younger pre-service teachers, but soon found she fit in. She also felt she related well to her Moslem students in Canada because she had learned a bit about their religious background.

Mexico cohort

Hannah: Hannah is a Science/Biology teacher. Her prior work experience includes being a tour leader and educator at Bamfield Marine Education Centre, a Fisheries Observer in Northern B.C. and several scientific research positions. She has travelled to East Africa and Israel with a family member. Hannah traveled to Oaxaca with ITEM and experienced linguistic culture shock; in her B.C. teaching practicum she reflected a great deal on the tension between her philosophical objectives and the realities of classroom management.

Leah: Prior to applying to ITEM Leah had lived in Germany and Italy with her family. In Canada she volunteered at an alternative school and also worked one-on-one supervision at a residence home with a school attached. Her Education

degree is secondary English and History with a minor in learning disabilities. Leah is passionate about alternative education and student-centred learning.

Marilyn: Marilyn knew she wanted to be a teacher since grade 9. She coached many sports teams, and completed her Bachelor's in Latin American History/Geography and Psychology. Her first travel experience was after her second year of University, when she and a boyfriend toured southern Europe, Morocco, Peru, Bolivia and Cuba. After her ITEM practicum in Oaxaca, Marilyn traveled independently in Guatemala and visited a friend working with women's co-operatives, a topic which is of keen interest to Marilyn as well. Marilyn integrated global education and critical thinking into her B.C. practicum with units on world debt, indigenous struggles and residential schools, and globalization. In her teaching career she would like to create a social justice club and take students traveling to developing nations.

Susan: Susan is a fair, blond, blue-eyed Canadian who was raised and schooled in Puerto Vallarta, Mexico. After highschool she came to Canada for a degree in Latin American studies and Communication; a trip to Cuba was part of that program. Susan married a Dutch man and lived in Europe for a year, then returned to Canada and enrolled in PDP and ITEM, feeling that the Oaxaca, Mexico cohort was an obvious choice for her. Her reflections upon cultural duality influenced her overall experience of personal growth and potential transformation.

4. Analysis of the data

Transcriptions of interviews

I agree with Seidman (1998) when he says that "to work most reliably with the words of participants, the researcher has to transform these spoken words into a written text to study" (p. 97). The transcription process was very time consuming (Patton, 1990; Seidman, 1998), but it was also exciting to revisit the data and begin to see themes and connections emerge between individual interviews. Transcribed interviews were emailed to participants for proofing and feedback. These member checks contributed to issues of validity.

Findings: Inductive analysis

In sorting the data I first used the format of the guided interview to create four broad categories: biographical information, the overseas practicum experience, the local practicum experience, experiences unique to individuals. Most of the biographical information was used to provide a paraphrased introduction to the participants. In the findings, inductive analysis was the logical choice of organizing the "patterns, themes, and categories of analysis [that emerged] from the data...rather than being imposed on them prior to data collection and analysis" (Patton, 1990, p. 390). Within these categories I created appropriate labels and sensitizing concepts (Patton, 1990; Seidman, 1998). For example, within the broad category "The overseas practicum: Oaxaca, Mexico and Port-of-Spain, Trinidad" I grouped direct quotations into the following themes:

- On being a visible racial minority and awareness of structural inequalities
- Questioning of stereotypes
- Linguistic culture shock
- Community involvement in Trinidad
- Community involvement in Mexico
- Comparative action research projects

Discussion and implications

In discussing the findings I returned to my initial research questions. My analysis was informed by moving between the literature review and the data. After discussing the research questions, I indicate areas of future research as well as recommendations for the ITEM program development.

5. Limitations of the study

Participant sampling

In my sampling of 8 Greg was the only male participant. Originally another male volunteered and it would have provided a nice balance as he was a member of the Mexico cohort. Unfortunately, due to scheduling conflicts we could not meet and he chose to withdraw from the study. Still, one male participant to seven females is also an indication of the gender skew in the class. Interestingly, no visible minorities are in the sampling, but Azra is an assimilated fair-skinned immigrant from Pakistan. Susan is a White Canadian but spent her childhood and schooling in Mexico. Just because an individual is not "visible" does not necessarily indicate White-European heritage.

Emphasis on interviewing and documents rather field observations

Key elements of qualitative research are interviews, observation and documentation. I conducted in-depth interviews, observed one session of ITEM Education 370, and looked at numerous documents including course outlines, class notes, teaching portfolios, professional credos, action research project reports. However, I did not observe the overseas practicum in Trinidad or Mexico, nor did I observe the local teaching practicum in B.C. I would obviously have liked to travel to these locations for direct field observation, but due to time and financial constraints this was not possible. While I did receive personal email correspondence from the Faculty Associate in Trinidad and one ITEM student in Mexico, I had to rely primarily on self reports to determine attitudinal changes. However, self assessment of attitudes and behaviour are valid in qualitative research, for as Seidman says, "at the root of in-depth interviewing is an interest in understanding the experience of other people and the meaning they make out of that experience" (p. 3). He asserts that "a basic assumption in in-depth interviewing research is that the meaning people make out of their experience affects the way they carry out that experience" (p. 4).

Not a longitudinal study

This thesis relies on self-reported effects immediately after the pre-service teaching year and overseas experience and thus it is difficult to assess transformation and praxis as this process necessitates time. Transformation is a gradual process and nonreversible, thus time is a determining factor. An ideal

study would be longitudinal and follow ITEM pre-service teachers as they mature in their careers to see if transformational learning and praxis did really occur and did not change over time. Originally I wanted to follow the pre-service teachers from their year as ITEM students through to their first teaching position and then assess the possibility of transformation by looking at their skills, rather than just their attitudes. The practicum is such a small practice window that skills can not be said to be fully developed at this time. I also wanted to compare ITEM students with a control group. However, within the scope of a Masters degree these variables were considered too great.

Chapter 4

Findings

Patton (1990) explains that "direct quotations are a basic source of raw data in qualitative inquiry, revealing respondents' depth of emotion, the ways they have organized their world, their thoughts about what is happening, their experiences, and their basic perceptions" (p. 24). Seidman (1998) adds that "the researcher's task is to present the experience of the people he or she interviews in compelling enough detail and in sufficient depth that those who read the study can connect to the experience, learn how it is constituted and deepen their understanding of the issues it reflects" (p. 44). The following excerpts from the interviews illustrate significant disorienting dilemmas participants experienced over the PDP year, their reflections and meaning-making. The findings are clustered into three sections: the overseas experience, local British Columbia experience, and experiences unique to individuals.

The overseas practicum: Oaxaca, Mexico and Port-of-Spain, Trinidad

1. Being a visible racial minority and awareness of structural inequalities

For Greg it was the "visceral experience of being an outsider" in Trinidad that gave him insight and empathy into the daily lived experiences of visible minority students in his classes:

> I was at an anti-racism conference in Toronto last year and a White woman had made this comment about how for her racism wasn't an issue, I don't see my friends as colored just as people.

> And a Black woman stood up and said, well you have the privilege of being able to not see race. For me every day I wake up and I'm a Black woman and I walk out the door and people see me as a Black woman and I can't not be aware . . . And I agreed with her but I'd never had that experience. I couldn't really empathize with her until I got to Trinidad, and, walking out every morning of my dorm room to the breakfast area and being the only White guy at the table and having friendly, in jest, comments being made, calling me Whitey . . . just that feeling of your skin being something you can't rub off, you know. You're walking through the town and every time you turn a corner people turn to look and you know it's because you're White and that was something that was really valuable for me, because it kind of gives you the idea of what the kids in your class who are of a visible group go through.

Greg described his impression of another incident in which he was made aware of how the White Canadians were perceived as "the other". The Canadian female students were invited to participate in a school fashion show:

> Whoever was in charge decided to have all the local girls go first, and then have the 5 White girls come out and do their thing. And everyone was really boisterous and cheering the whole time, and then our girls came out, and there was just this silence. And I was just watching everyone and thinking, oh god, this is so awkward...I don't know why. White students were a rare sight at the school, and then to have 6 or 7 girls walk out all at once maybe they didn't understand what was happening...The whole school was there, like 300 people. They didn't know who we were really. It again just made you aware of how different you were.

Jen was one of the White Canadian girls invited to perform an African dance in the school event. She said she felt "for the first time in my life like the minority. I felt kind of lame about it and didn't want to stand out and be looked at. I almost ditched and said no, I don't want to do this". In the end, she found the show "total fun" and locals gave her "high-fives and said way to go". It was also an opportunity to get to know Caribbean women, although she says she was closer friends with the men.

Cindy also commented on the experience of being a visible minority. She relates her experiences to Canadian society and students:

> It was weird for us to be going in to the university and there were no other White people in the whole school. There was one girl who was on exchange from Toronto, and there was this one American guy but he wasn't White he was like Filipino. Everyone was African and East Indian. Walking down the street you never saw a White person; I have never felt my skin so much. Yeah, so now I understand what it's like when people are coming from another country.

> Even though Canada is so multicultural it's not really, we do favour lighter skin. So [in Trinidad] I was coming from the view of looking differently and really standing out and being judged because people thought, oh you're rich. You're really misunderstood and really have to fight to make your self known as a non-threat and fit into the university life and society basically. Because you're not like those White people, yet you're not like the rest of society either because you are White so you're constantly being judged and, I don't know, it was a really valuable experience because it just taught me to be so much more aware and sensitive. Maybe there's a new kid and you think to yourself, oh they'll get along fine, maybe they're new here or whatever but they'll blend in eventually, but it's not that easy. It's really not that easy. And as a teacher I think you have to make an effort to make that person feel welcome and to create activities where you can blend all the kids together and get them all involved and also to build community and get the kids to know each other in the class and things to do with personal development. As a teacher you're involved in that anyways whether you plan for it or not, right, but I think there does have to be time set aside for that kind of community-building.

2. Questioning of stereotypes

Jen's initial reaction upon arriving in Port-of-Spain, Trinidad is a good example of a disorienting dilemma causing one to question ingrained assumptions. Jen is a Fine Arts elementary teacher and considers herself very

open minded; she was excited to travel to Trinidad and learn more about African-Caribbean dance forms. However, upon arrival she discovered that she felt afraid of Black people and had to confront and examine her feelings and preconceived attitudes:

> I grew up on a very small island, Quadra Island . . . a very White kind of community, not very multicultural. There was like the Natives and the couple of Chinese people and the one Black person who went to our high school . . .
>
> One thing about going down there [Trinidad] is that I had never, like, been around a lot of Black people before and when I got down there I realized I was a little bit scared of them and I think because, scared of the unknown and who knows, maybe because of all the movies and stuff that we see that portray Black people to be mean or ... on drugs. But now when I see Black people I'm like, oh I love you. And that was really cool.

When questioned as to why her attitude changed she responded:

> Getting to know them. Getting to know that they are really nice people, they're people just like us. And I think I just had a different construct of them in my mind, that I wasn't even aware of until I got down there. I was kind of scared of them, I don't know why, and now I'm not.

Unfortunately, Jen was later mugged in Trinidad. However instead of the experience feeding into negative stereotypes of ethnic minorities (the 2 male attackers were East Indian) she says what she learned from the experience was to not push safety boundaries by walking alone. She naturally felt apprehensive after the attack, but did not racially label all East Indian men as potential violent offenders.

3. Linguistic culture shock

For Hannah, despite her previous travel experience, arriving in Oaxaca Mexico not speaking the language was a stressful and disorienting experience.

> When I got to Oaxaca I'd been with my class for the month prior and we'd gotten very close. We flew and then took a six-hour bus ride to Oaxaca and when we arrived we were exhausted; I was stinky and tired and yucky. And I got off the bus and I had to leave these people that I had been really relying on and caring about, and walk into the arms of a new family who were clean and looked beautiful. And I felt awful and dirty and I didn't know how much English they spoke.

Hannah's first night was spent in tears until she realized her host mother would drive her to her school and she would not have to use Spanish to negotiate the bus system alone. She says some other students felt the same way; others did not. Her fears about communication barriers were alleviated when she met her conversational partner; students at a language centre were paired with ITEMites once weekly to practice English and Spanish conversational skills. Her host sister also expressed a desire to learn English in exchange for Spanish lessons.

Even though English is the official language of Trinidad, Greg also described linguistic misunderstandings and nuances he had to negotiate. He said it was "never being sure of what was going on, and not knowing how to understand certain things. Even little language cues like saying "good night" is just like saying "hey good morning how are you?" Whereas for me [Greg] "good night" means "I'm going see you later". And it just took me a while to figure it out why that person said they were leaving and then stayed and chatted!...And for the first few weeks I had trouble understanding the accents and was constantly

asking people to repeat. And I experienced that discomfort of not knowing how many times it was polite to ask someone to repeat. By the end of the trip I could understand everything just fine."

An exception to the classic scenario of linguistic culture shock and incomprehension was Susan in Oaxaca, Mexico, with her superior Spanish language skills. But even she ran into difficulties because she felt her school associate was intimidated by her bilingualism. Susan says her Mexican school associate told her ITEM co-teacher that she "felt a little bit on edge with me [Susan] because she knew I understood her language perfectly so I had kind of like an up on her. And she kind of felt, yeah, in the shadow and felt she had to make sure she was watching herself constantly in Spanish as well as in English and I had to constantly reassure her, no no no, you're doing a great job and I'm learning a lot from you. You're the expert, not me. And surely she was but she didn't feel very confident about it. She felt definitely intimidated by me, insecure. Quite intimidated. Because she had done this three years in a row and hadn't had somebody like me. So that was a bit of making sure that I didn't step on her toes". Susan concealed her cultural background and insisted on an English-only policy with her students until the end of the practicum, with mixed results.

4. Community involvement in Trinidad

The immediate community for SFU students teaching in Trinidad was the University campus. SFU Faculty Associate Paul Bishop calls this experience of dorm living "incredibly rich". He explains that "they associate with other students

from around the Caribbean. Making friends, they go shopping, clubbing, to the gym and otherwise just hang out (lime is the term used here). They are learning that each island of the region is unique, and that each person has a strong pride for that uniqueness" (personal correspondence, October 30, 2003).

Students also had opportunities to explore the communities around their schools and see where and how their students lived.

> Azra: I had this really cool experience. I would also see her [my student Marianne] and she would say Miss, come by me. I go to her house one day after school, and we start walking down the highway past where the taxi would normally pick me up, and we passed by this little shack with corrugated tin roofing, and suddenly Mariana and I turn right into it. A bunch of houses off the highway. And her mom was frantically sweeping out water from their living room because there was a leak in the roof. Again, I was in mental shock; I was expecting a house house. And I found out later hers was one of the nicer houses in that area. And it turned out the mom had worked so hard and had built the house herself, literally with her own hands; she proudly showed me her patio which is just this little square of cement. They just fell in love with me, and vice versa. The next week was the end of Ramadam and they invited me to spend the day with them...I said yeah I'll help you cook rotis with the dal. They made me roll 27 of these!! They were watching and laughing. At the very end of my program I went again to say goodbye and they had made hot curry for me, made with love
>
> What that taught me, is that for every teacher, you don't know what kids are going home to, they wear uniforms, but even with my own students, you just don't know. So you have to adjust your teaching style and your expectations of individual students. You can't expect the same quality product from everyone. Some kids are going home to their high-speed internet and it'll look good; others might have a part time job or a grandparent to look after. Trinidad really highlighted that for me.
>
> Cindy: There were kids that were living in nice houses and there were kids whose parents lived in a shack with no electricity or running water, mud floor, just unbelievable to have the whole family living in a place like that. I saw one of my student's homes,

> I didn't go in, but I was walking one day past these huts and one of my students called to me "hi, hi". Even if I did have time I don't know if I could have gone in because it would have been so heart breaking. But these students blend in with your normal class because everyone's in uniforms and you have to have a crisp, clean uniform and these students did, so you don't think that they don't have a washing machine and it's all done by hand.

5. Community involvement in Mexico

A significant difference between the Trinidad and Mexico programs is that in Oaxaca students were billeted with host families. Meals were eaten as a family, and cultural excursions were often organized by family members who accompanied the students. Despite her rudimentary Spanish skills Leah felt so close to her Mexican family that she affectionately refers to them as her "mom and dad, brother and sister". She says she "totally became part of the family, and that made me feel safe and grounded". Susan used her bilingualism to truly communicate with her family and explore Mexican culture in depth. She says that once her family realized she too had a Mexican upbringing and cultural background, having been raised there, they accepted her as one of them rather than the Canadian foreigner.

Learning about Indigenous cultures in Mexico sparked Marilyn to reflect upon her excitement for "the other" and her ignorance of Canadian First Nations:

> Probably the biggest epiphany I had is that I started to get really really interested in the indigenous, the Mayan communities around Oaxaca. A really good friend that I met there, she was volunteering with Mayan women so I started to get involved. She started to ask me about the First Nations communities in Canada and I realized that, I wouldn't say I'm ignorant about it, but I couldn't really answer a lot of her questions. Why am I almost obsessed with indigenous people here, and yet so blasé about First Nations people here [in Canada]? And that was really striking to me, ok, you need

> to carry over that excitement you've found here to First Nations people at home, because it's not that one's more exciting than the other. It's just "the other" you're more intrigued by it...

Leah also experienced a sense of double standards in regards to her fascination about Mexico's history and indigenous cultural heritage. In Oaxaca she attended many music festivals and events. She wonders why, "there is a similar culture at home and I've never been to anything like that, to any First Nations ceremonies. And it just made me think, why is that? Why do I find it so fascinating when it's some other culture? Since I've been back I haven't made any effort to experience that at all, but I have thought about it...But now that things are winding down from my practicum and I have some time to do things for myself, it's definitely something I'd like explore".

6. Comparative action research projects

A course requirement for ITEM students is to undertake an action research project on an educational issue of interest and value in both domestic and international context. Hannah investigated different discipline and class management strategies for Canadian and Mexican teachers. Susan looked at how Physical Education teachers organize their activities. Marilyn examined multiple intelligences. Greg questioned how students in Canada and Trinidad perceived their education and what they saw going on in their schools. Azra started a project on classroom management, but then decided to start over again and look at Moslem student experiences and cultural interactions. The impact of Azra's action research process will be discussed in detail later in this paper.

Lower Mainland British Columbia practicum

1. Classroom activities linking the two teaching experiences

All of the ITEM pre-service teachers were required to initiate pen pal exchanges between their Canadian students and overseas students. These served to link and introduce the two cultural groups to each other. All of the ITEM students reported that they used this activity to learn about their new students. It proved to be an excellent initial lesson to captivate the attention of each class and perk interest in the international experiences of the ITEM pre-service teacher. Azra explains how she linked her experiences in Trinidad to her Canadian class activities:

> When I got back [to my Canadian class] I took out a few pictures, put them on construction paper, gave them to the kids and just said "analyze them" and so they did that and noticed differences and similarities. And so I got them to do their student-centred learning about the country. They came up with the uniforms and Indian and African kids general make-up... I made them read the postcards and do a KWL (Know Wonder Learn). That sparked this huge thing. In one of the student's postcards it said something to the effect of "I am a Moslem and I think that is the greatest religion in the world". Now nice Canadians we don't talk about religion; this is actually something we talked about in our ITEM class, should you talk about religion or not. The more countries I go to, like England, religion is part of the curriculum and in Trinidad I was at a Moslem school. So the Canadian student William said "I think that's kind of rude, don't you". So I made a class discussion out of it.

Azra had observed the popularity of the sport of cricket among her Trinidadian students, and she later introduced a comparison study of baseball and cricket into her physical education (P.E.) unit:

> I also knew the Pakistani students in my class would love it. So I had them play cricket one day and I had my student Mohammed and his brother, who was the captain of the cricket team at the highschool across the street, organize it...But before we played cricket I photocopied an article on this famous Caribbean cricket player and we read the story to get the language arts aspect. Then afterwards we played baseball too. And then they did a Venn diagram comparing the two sports.

Cindy used the pen pal letters to teach her Coquitlam students about the culture and experiences of Trinidad. She found that while the Canadian students were interested in the Trinidadian kids, they did not know very much about each other's cultural background; as many as seven different languages were being spoken at home.

> So I did a cultural show and tell, and that created a whole new development in our social studies. And I took the time to research the different cultures and got the kids to help me and we learned about the cultures that were in our classroom. The kids were so interested in it. What I remember just from my own experience of elementary school learning about other cultures was, yeah that's a new thing but whatever, it's not really applicable or relevant. And in this case it was so I think the kids were super interested in it because it was about their peers and that makes it so much more real...Our class was involved in one thing called "Pennies for Peru" but that was really the only thing [that tied into global education]. Since then I've signed up for the package which is put out by Foster Parents Association and it's about global and environmental issues and it's how to get your kids involved and making those connections.

Susan's Chinese school associate taught a unit on Chinese New Year to her very ethnically diverse Canadian class. Susan later incorporated her Mexican experiences and background and found the activities had a positive impact for a student's parents as well as for the class. Susan describes her Mexican fiesta lessons:

> You need to follow your IRPs and to be honest you're so overwhelmed trying to make sure that you're doing the right thing and that you're teaching the right thing and the process, everything just comes all at once. And I felt like, oh right, when do I get to include my Mexico part! That was at the end. I mean, I did read books that took place in Mexico. I had them do a comparison with the Oaxaca school, what they had here, and a little write up and drawing of our school and their school, and they really liked that. I also had a Mexico week. I had a whole bunch of different activities about Mexico, like the flag and the story behind it and we cooked a lot of foods like tortillas, salsa. They helped me cook it...I had decorated the classroom with a table with Mexican food and chillies and pottery and a hat and poncho and other traditional dress. And I had a Mexican flag and streamers and stuff, and those cut out pieces of paper they hang up. So it was very festive, they loved it. And I said, remember Constanza, she's from Mexico too, so if you have any questions you don't have to ask just me, you can ask her. And she did speak up which is really great. Her parents loved it. And the father who didn't speak any English really appreciated it. It was interesting how he was longing to back to Mexico, and I said yeah, but you know, there's a lot more opportunity here for your children. And I just wanted him to know, I've been there, I've done both worlds, and trust me, and even though Canada can be cold and all, it can be lonely. I said to him, give it time you'll learn the language. I said, I returned here because I couldn't afford the university. He's like, yeah, that's right.

Leah did not complete the pen pal exchange project due to extenuating circumstances (a drug raid on her school in Mexico the day she was collecting student email addresses!). However, in her low-level secondary English class she says "we discussed differences a lot. Because a lot of those kids had experienced that, being labelled as bad kids. So I focussed on how does it feel to have a label, and themes of friendship and belonging. We did a lot of personal sharing in that class".

Marilyn was one ITEM student who put a great deal of thought and energy into incorporating the international, intercultural and especially the global

education theory into her social studies class curriculum. She describes two units in which she linked local events to the global and back again: an examination of residential schools in both Canada and Australia, and a World Fair project examining distribution of aid and resources.

> In my grade 10 Social Studies class in Canada I ended up teaching a lot about Metis culture, so that carried over and I had a bit of a new-found passion for it...It was the end of our unit and we were looking at the effects of the Indian Act and how residential schools were created. It was only a 3-day unit, and the initial student reaction was that they'd done it all before, they knew all the stuff. I was taken aback, and said well obviously you don't know it, you don't know the answers to all these questions and implications. So, we looked at the implications of residential schools and how it was affecting us. Like, look at the population of the Lower East Side, why are there so many First Nations people? And they would say they didn't know anyone who was Native so it didn't affect them. And so I broke it down into basic things: you have a job, you pay taxes, that goes towards welfare, so we are all connected. What happens to people who are sexually abused often they continue that cycle. And then we looked at it from a global perspective and said, well there are residential schools in Canada and there are residential schools in other places in the world. And so we watched part of Rabbit Proof Fence and looked at reasons why Australians started residential schools and how it was a bit different in Canada. But the same conditions, people having their culture taken away, their language. They really enjoyed the movie; they were way more interested in the Australian aboriginal residential schools than the ones here. But that was the exact same thing that I went through so how could I condemn it? But that's one way of making that connection and then coming back to your own.

After being interviewed for this study, Marilyn showed me her teaching portfolio with photos of a unit she did on global issues for a Social Studies 11 class. The unit was entitled "World Fair".

> We started looking at population issues, then economics and measuring poverty, then we looked at consumerism and then fair trade and foreign aid. Then to wrap it up and bring all the ideas together we had a World Fair project. They could pick any country, and the point was their group was fighting for 500 million

> dollars of foreign aid. They quickly realized if they picked USA they wouldn't win. You had to present your country and the rationale for why they should vote for you. The first day you presented your country in a visual display – they brought in food, music, clothing – they had to have posters, certain stats like age/gender pyramids etc. Most of the kids actually chose their own countries so their Moms did a lot of stuff. One girl did Hindi singing, another guy had an Indian drum and another girl did belly dancing. We had 12 classes come in for 10 minutes and do a question and answer. The second day was a presentation. They presented the country and specific problems and a solution that they needed the aid dollars for... Then we discussed characteristics of good and bad aid. They took it very seriously. Colleagues were pretty impressed, admin too. I think too they were surprised that I would do that much work on my practicum.
>
> I also took them to see "The Corporation" and talked about anti-globalization. And then they had to do a report and analyze a corporation like Nike, the Body Shop etc. I noticed that some of them had never heard of fair trade coffee before, and by the end they said they'd never buy anything but fair trade coffee. And of course, some kids didn't get it. It was good for me to realize that they're not all going to get it, to arrive at the same conclusion, and that's o.k.

Azra comments on her curricular choice to focus on global education and comparative cultures in one unit. She says,

> I went to a conference on global education. I had heard all the terms but it was great to find out what it was about. And right after that I went to my Language Arts class and the big assignment was a teaching writing tools. At the same time I had to write a major paper for ITEM. So I wanted to think about ways to infuse the global education into my teaching practice. So I raided the library and got books like *Goodbye Shin Dang Bong* about a little Korean girl that has to leave for the States, another was about Harlem and in rap-speak, 3 things from Trinidadian readers about Hindi festivals and culture, and one about war written from children's' perspective. And that also became my 370 paper about how to infuse global education into the curriculum. The Korean one, about the immigrant experience, allowed kids who were recent immigrants themselves to explore the issue. Within that same classroom is a mix and lack of understanding between recent and not-so-recent immigrants and helped them understand why they don't speak English, or dress differently.

2. Tension between theory and practice

ITEM students' written professional credos demonstrate an educated and sincere commitment to teaching for diversity in the classroom as well as learner-centered pedagogy. For example, Hannah writes: "I believe that my classroom should embrace and reflect the diversity of its learners through my teaching strategies. It should be a place that includes and welcomes multicultural beliefs and values, and allows students to feel safe expressing personal opinions and ideas." And Leah writes: "I believe that students can and should think for themselves. This should be encouraged at all times within and outside of the curriculum. It is not my job to teach students to think like I do, but to help them develop critical thinking skills so that they may feel confident in formulating their own ideas and opinions". Marilyn indicates that her teaching style is "student centred". Greg also leans towards the student centred model of education. However half of the pre-service teachers (4 of the 8 interviewed) experienced frustration and disappointment at discrepancies between their pedagogical ideals and the often stressful realities of the practicum. "I felt like a hypocrite" says Greg:

> Here I was in class passionately defending my philosophy of education and beliefs about student-centered learning, and then in the classroom I was having to do things as a teacher that I totally never thought I would have to do. It was like being a lion tamer just on the edge of chaos. It wasn't fun, I felt like a jerk at the end of every day. . . I wasn't sure how to be me. It wasn't fun.
>
> One of the disappointments was that I wasn't able to bring in a focus on multicultural issues in the classroom. . . .I found it was kind of like being thrown off a boat, crazily trying to find your place in the room and I really didn't start to feel calm and comfortable and like myself until the last couple of weeks.

> In the end I was able to bring the class more into line with my style of classroom management. Philosophically I am more in the tradition of Summerhill* and I tried to find ways to give more freedom to the students in my class. I was more relaxed and able to find my own voice again, and so were the kids.
>
> *Summerhill is an alternative school founded by A.S. Neill with an educational philosophy of child-centred discovery. Students have the freedom of optional lessons and equal say in decision-making and running of the school

Several ITEM pre-service teachers' comments are encapsulated in Cindy's feelings about the pressures of having to cover a full curriculum within a short practicum. Cindy explains that,

> You're really under a time pressure when you're in your practicum and you kind of have to pick and choose. What stuff am I going to create and what stuff am I going to use of someone else's.
>
> I think that over years of commitment to global issues and education you can improve a lot more but you have to study it and you have to be aware first and you have to figure out ways to fit that into every unit that you have. And I think that I just don't know enough yet. It's overwhelming, and you're already under pressure with marking and having to deal with different issues. I just had too much on my plate. There were a lot of things I wanted to do but just didn't get the chance. I think I will, definitely though, especially if I'm able to teach elementary. You have to be self-initiating to get this stuff going because nobody is going to create it for you.

Hannah felt it was difficult to incorporate international or global education themes into her science classes, but had many ideas and lessons she wished she had risked:

> I had to write up how I incorporated international content into my lessons and I've always had a hard time with that. I'm in a Science classroom, how can I incorporate that? So I hadn't done it really, even though we were told to do it. Well, I did do one lesson where you separate your students into different groups and tell them each group is representing a different culture and give them a list of cultural values...I did this and asked them to use their list of cultural values to develop a scientific methodology. And then discuss how they would use their scientific methodology to solve

> such-and-such a problem. And then I started to realize what I think they [ITEM] have been trying to teach me all along. What I'm saying is, I can learn all I want about say Spain. But when I start trying to understand things and see the world from their perspective, their eyes, that's more the idea of intercultural teaching. That was really a moment for me...Another lesson idea I came up with is why do European and Aboriginals have such different viewpoints and difficulties understanding how the other views the natural world...but I didn't do that lesson with them.

3. Reactions of school associates and pre-service peers to ITEM

The mentorship of the school associate is of great importance in the practicum teaching experience. Many ITEM students commented on the good match of personality and teaching style with their sponsors. Marilyn's school associate infused global connections and themes into her curriculum, and she supported and encouraged Marilyn in her global education initiatives. Marilyn said her school associate is a very popular teacher who "feels passionately about issues and was determined to get students to care too". Even though Marilyn felt that her school associate's teaching style was different, "very structured" and at times "more teacher directed with power games for kids to be quiet", Marilyn always felt encouraged in her own experimentation efforts with discovery learning.

Susan felt a connection to her School Associate because both spoke a language other than English. Susan's bilingualism also helped her appreciate the linguistic diversity of her students, and empathize with their attempts to learn English as their second language. Susan says:

> I was able to explain to them [split grade 1/2 class) that English was also my second language, so right from the beginning we had really basic things in common. I felt very fortunate - 17 kids, very multicultural class. My school associate she was Chinese so she also had the same background as myself where English was her second language. It couldn't have been more perfect to be honest. It was really great to see the transition from Oaxaca to Vancouver. In the school I was in [Oaxaca], it was middle class, very White population and very few indigenous looking people. In a sense that was not very multicultural at all even though I was in a very indigenous city and being in inner city [Vancouver] totally multicultural school was really great.

However, some ITEM pre-service teachers experienced conflictual relationships with their school associates and other teaching professionals who did not understand or support the ITEM approach.

> Cindy: My teacher looked at my experiences in Trinidad as a negative thing because I'm not coming in with experience of the B.C. curriculum. I said well maybe not but I'm coming in with all kinds of other experiences. But other teachers were so amazed and supportive and wanted to know if there was a time I could come in and talk to their classes about Trinidad. I got paired with a teacher who was completely my opposite – we were nothing alike.

> Greg: At the school where I was working at there was a general reaction of incredulity that we had gone to do a practicum in Trinidad. And they saw it as a vacation, oh lucky you we didn't have that when we went to teacher education, and not seeing that there was any real value in it. I don't know how many times I had the question 'why exactly did you go to Trinidad and what's the point?' And there's this perception already that SFU is this airy-fairy program and a lot of people have a problem with the SFU approach. Some teachers are telling me at my school that the student teachers coming out of UBC are much better prepared because they had that foundation in lesson planning and all that kind of stuff. I think that's one of the reasons I was really attracted to SFU because having been at the school and doing a minor in education I had experiences with many different professors and found that what they were talking about and the approach that was being taken was much more aligned with my thinking about education as sort of a philosophical enterprise rather than just a

> trade or set of skills that can be learned and mastered and then you go and do it. I found that they focused much more on the big questions.

Although there was no control comparative group for this study, I did get some indication through ITEM students' observations and comments, about non-ITEM students' understanding of multicultural issues and global education background.

> Marilyn: I take it for granted, spending so much time with ITEM students always taking the multicultural or global angle, but in other classes it's not that way. I find that sometimes people are not realistic, in not acknowledging that cultural component in terms of their unit and lesson plans. For example, in my core French methodology they're saying they want to teach French so their kids can communicate in Paris. Well that's great, but my kids work fulltime. He's not thinking about going to Paris, it means nothing to him. He thinks you're just another rich White person. I think we really have to acknowledge who we are as the White person in front of the class; we're the privileged ones: we have 5 years of education. I read an article by Wendy Carr, prominent FSL teacher in Vancouver, saying we need to integrate technology. She said there's no excuse for students anymore because they have web access with computers at home and at school. Hmm, I said, I did some projects with internet and I found that a lot of the immigrant students didn't have computers at home, we had a school completely under funded with maybe 10 computers, and the only time they could go was at lunch because after school they had to take the bus because they worked part-time. I think she's not even acknowledging it, just brushing off with 'no excuse'.

> Greg: I am taking some courses right now in the summer session that aren't part of ITEM and some of these issues will come up and I am finding it odd that there doesn't seem to be a lot of willingness to engage some of the questions. [Susan] and I are in an art course right now and we seem to be just skimming the question of multicultural education. And [Susan] and I just look at each other and say wow, we just spent the better part of a year talking about this but there didn't seem to be a real interest in the rest of the class or recognition that it was an important issue...It was just shocking to me that in this day and age people are not recognizing the inherited privilege of being White. They say oh it's

in the past, it's over, and the sense that when these things come up we don't need to do anything about it because it's already been solved. It's just so bizarre to me.

Experiences unique to individuals

Greg:

Greg was the only man in the Trinidad group of 17. On the one hand, he found that he learned a great deal about the experiences unique to female travelers in a Caribbean country. On the other hand, he sometimes also felt excluded from the personal attention and invitations the girls accepted from local men. Greg explains:

> Being the only male Canadian in the ITEM Trinidad group gave me a real insight into the experiences of being a woman, because I was constantly walking around in a group of 16 and I was the one guy and I am hearing all the comments and all the emotional things that are going on around me. And just walking through the community and the chatter of the men; I knew it happened but I didn't realize how constant it was. After a day of being with them I would be furious but they said, yeah, it happens all the time even in Vancouver (although much less than here in Trinidad). That was really frustrating. But that was one way I got a better view of how the other half lives. At the same time, there was such a lot of interest in the girls that they were constantly getting invitations out to do things but that wasn't happening for me and so I was having an experience that was more centred around the University and the guys in the residence. You know, it's not just a being the only man on the trip, it's the question of being a male teacher. The kids in Trinidad would call me "Miss" almost, because they weren't used to seeing a male teacher."

Azra:

Azra emigrated from Pakistan at the age of 11 and was raised in a White, Anglo suburban Vancouver neighbourhood. Her ITEM practicum was at a Moslem school in Trinidad and it was her first intense exposure to other individuals with similar ethnic backgrounds. She began to explore and question more deeply her own cultural background and identity. For Azra the action research assignment was truly a transformational catalyst. She examined how East Indian students in Trinidad negotiated their cultural identity in comparison with East Indian students in Vancouver and in England.

> At first I was going to do classroom management strategies in Trinidad and then in Canada, and I got right into it and interviewed a bunch of Trinidadian teachers. I started to feel like an investigative reporter tracking people down. And I was getting quite a bunch of good stuff, then I came back for my practicum here, and life stopped. I came back out into the real world again in March, and I was talking with Paul, my F.A [Faculty Associate]. about how cool my school had been in Vancouver and how many different ethnicities lived around it. And how I'm really attracted to the Indian and Pakistani culture because I was snatched away from it when I was 11, so he said, well the Pakistani school is that way and there's a huge Pakistani population in Surrey. And I started over with the experiences of Indian and Pakistani people, and comparing their experiences to mine. I came here as an immigrant from an Eastern background to a Western country. I think back to my experience, there was 1 Indian girl in my graduating class at high school. I can think of only a few people who weren't White in North Vancouver. And then to go into Vancouver, there's equal amounts of Filipino, Vietnamese, Korean, Punjabi people. I thought, if I had gone to Surrey those years ago, my whole experience up to now would have been so different...and I would probably have been a different person. Now, I see myself as sitting on the fence between East and West.
>
> I have this unique position of knowing what it's like to be Canadian because I've been here 14 years, and I understand that, but also I know what it's like to be an immigrant, and always

> you'll really be one, I just think that I'm more aware of these things. As a teacher I think that's so important. And in doing my action research I always found that I'd start by saying that the reason I'm doing this is because I came from Pakistan. To look at me you don't know where I'm from. I have this unique ability to bridge the gap between White kids and immigrants.

Azra's SFU Trinidad Faculty Associate, Paul Bishop, was able to guide her based on his own research in the field of cultural identity. In a personal email correspondence (October 30, 2003) Bishop explains his role:

> For my part, I try to follow these threads [curriculum and culture] as they continue their journeys 'in country'. I reflect back to them cultural issues they are confronted with daily to the lives of the students they might work with here, Vancouver, or elsewhere in the world. Some of my previous Master's work used ideas from Ted Aoki. I encourage the students to make connections to their understanding of culture, in particular 'Canadian culture', and issues of identity. As an Indo-Canadian you are neither Indian nor Canadian. You are in the space of difference between these two 'identities' and part of the creation of the self.

Susan:

When asked at the start of the interview to introduce herself Susan immediately identified herself as having been conceived raised and schooled in Puerto Vallarta, Mexico. Her parents are Canadians and moved to Mexico just after they were married because her grandfather started a restaurant there. In physical appearance Susan is very fair, blond with big blue eyes and speaks unaccented Canadian English; one would never know she identified her cultural and educational upbringing so closely with Mexico. However, she points out that she attended a private school and felt fairly sheltered from Mexican culture and extreme poverty. Childhood summers were spent in Canada, and she chose to

study in Canada after highschool and got her degree in Latin American studies and communications; a trip to Cuba was part of that experience. She later married a Dutch man and lived in Europe for a year. Upon returning to Canada Susan saw a poster for ITEM and immediately applied.

In Oaxaca Susan found her Spanish language skills were initially rusty and she felt a little unsure of herself, but she quickly regained her bilingualism. She says "I didn't want to establish myself as a foreigner, especially with my host family. I wanted them to know that I understood the underlying tones, the lingo, and stuff that you learn by actually living through it. It took them a while to come to terms with, hey she's actually Mexican, you're one of us." She says she "has always struggled with that duality, and I really had to be clear with what I said, especially with my family, especially establishing myself and gaining that respect as being the same level and standard as them – social as well as culturally". The ITEM experience for Susan was thus a cultural rediscovery and she recalls how she said to her Mom "I've fallen in love with Mexico again".

In her Oaxaca teaching experience however, she decided to "play dumb". Susan explains: "the reason I did that is I wanted to see what it was like being in another country, in a classroom situation, and trying to get by and explain yourself...it's different if you're trying to buy something, and if you're trying to get these kids to learn something. I wanted to challenge myself to be able to do that without using my Spanish which I knew they would get, because I could just ramble off and explain and then move on, but I didn't want to do that. And I found it very hard because obviously I knew what they were saying behind my

back, and I knew that they were thinking that I didn't understand." Susan finally blew her ruse when one class was caught cheating and she reprimanded them in Spanish. However, she doesn't regret her decision to teach purely in English.

Cindy:

Cindy elected to do an extra practicum for 16 days during the April break, in a First Nations school near Terrace. She would work 4 days in the public school, and spend Fridays in the reserve school. The local community population was predominately First Nations. She noticed a big difference in the curriculum and philosophies of the two school systems: public and reserve. In the Terrace public school, she felt First Nations history and culture were ignored. She perceived an attitude from certain teachers that conveyed the message "I'm not First Nations and I don't know anything about it; they need to be the way we are".

> The way that the history is portrayed is not in the correct way, and they were mostly White teachers. There was a First Nations Centre attached to the school where the kids would be put to work in groups, or individuals. I worked sometimes in the classroom and sometimes in the First Nations Centre. Some really incorporated and highlighted First Nations cultures, others did not.
>
> There were, like really racist teachers trying to make them learn the White way. I would notice with a couple of the teachers that the kids who were White were the high-achieving students but I think that's also because of the way the teachers treated them with lots of encouragement. I think some of the ways they taught comes out of ignorance. Like I don't know how to teach First Nations stuff but you have to take it upon yourself to find that stuff out.

On Fridays in the reserve school, she observed a very different curriculum, methodology and teacher-student interaction. Cindy observed many differences between a First Nations approach to education and a Western approach.

> First Nations Education is more modeling and apprenticeship stuff, a lot of hands on activities. Instead of putting up their hand, they talk. Hey, when you go out of school you don't raise your hand when you want to talk so why do we treat kids in this way? There are so many things that are going on in the lives of the children in the classroom and you just don't know.
>
> In the First Nations school, 'have respect' was the only rule. One of the teachers was Norwegian and some of the other teachers were First Nations. And no punishments. There were no desks, it was all circle on the floor. And it wasn't mandatory – you came if you wanted to come. This is your learning right. When you're ready to learn, you'll learn. I thought that is entirely the way it should be. I think a lot of kids take their education for granted because it is forced on them. They don't regard it as a privilege.

Chapter 5

Discussion

Research question #1: Is there growth in ITEM students' beliefs and educational practice with regard to multicultural, intercultural, international and global education?

The greatest strength of ITEM and corresponding growth in student beliefs and educational practice is the international and comparative educational strands. SFU has an international office that is the central coordinating body for most of the University's international activities. The office recruits international students, coordinates exchanges and study abroad programs and encourages international development projects for faculty and staff (Simon Fraser University, 2003). SFU is a member of umbrella international education organizations like the Canadian Bureau for International Education and the British Columbia Centre for International Education. There appears to be institutional support for international and comparative education on campus.

For ITEM students, the pen pal exchange was enormously successful and helped launch comparative units in both countries. Greg says that his Canadian students were curious as to why all his Trinidadian students mentioned the same cultural identity elements: steel head drums, the national flag, cultural foods etc. He used this curiosity to spark a discussion about Canadian identity and cultural symbols. "It broached the idea of looking at Canadian culture in a different way.

They wouldn't have identified that they have anything particularly Canadian about them if they hadn't considered the viewpoint of the Trinidadian students." Similarly, Azra's students picked up on numerous references to Moslem religion in their counterparts' letters. Azra used this teachable moment to have a discussion about the role of religion in Canadian society. Azra also used the pen pal exchange to teach her Trinidadian students that not all Canadians have White Anglo cultural roots. She put up a big wall map and indicated with pins the ethnic heritage of her Canadian students, and asked her Trinidadian students to investigate their own cultural roots. Cindy linked her Canadian students' curiosity about Trinidad's culture to a unit which explored the diversity of cultures within the Canadian classroom. Susan had students do a Venn diagram comparing school in Canada and Mexico, and then organized a Mexican fiesta. Interestingly, Susan commented that her students in Mexico had already been exposed by former ITEMites to Canadian cultural symbols such as the flag, maple syrup, hockey, and she had to create other themes for comparison discussions.

ITEM students made general observations about education in their overseas placements. Several of the Trinidad cohort were disturbed by the practice of corporal punishment in school and had to examine their own boundaries and philosophies. The Mexico cohort observed that their sponsor teachers circulated around the building while the students had one home room. They also reflected upon their views of standardized testing as well as strict discipline boundaries. They compared educational systems, pedagogies and philosophies.

ITEM students conducted very interesting comparative projects of Canadian teacher pedagogies and philosophies with counterparts in Trinidad or Mexico This "action research" was an important course assignment to deepen their understanding of comparative education in both a domestic and international context, as well as allow for personal professional development. Hannah investigated different discipline and class management strategies for Canadian and Mexican teachers. Susan looked at how Physical Education teacher organize their activities. Marilyn examined multiple intelligences. Greg questioned how students in Canada and Trinidad perceived their education and what they saw going on in their schools. Azra started a project on classroom management, but then deciding to start over again and look at Moslem student experiences and cultural interactions.

These investigations were very informative and surely helped students make decisions about their own pedagogical and philosophical development. Carson and Sheridan-Carson say that "the three-fold result - improved practice, reflective insight and a better understanding of the situation – is what distinguishes action research from ordinary research and normal practice" (1999, p. 11). Carson specifies that "all action research has a common intention: the belief that we may develop our understandings while at the same time bringing about changes in concrete situations. Second, because action research intends to draw together research and practice, it runs counter to the present tradition, which views these as separate activities" (1990, p.167).

I do not feel, however, that this assignment was pure action research because they chose to examine and compare more experienced teachers, rather than examining their own pedagogy and situation and then posing a question to improve and change it. In the publication *You and Your Action Research* Project the authors stress that "in action research there is an emphasis on your deliberate intention to intervene in your own practice to bring about improvement. This concern needs to be stated in a special way. Action research questions should be of the type: 'How can I improve?' because action research should be about your action, not the action of others" (McNiff, Lomax and Whitehead, 1996, p.17). They say that action research is different from other research because "it requires action as an integral part of the research project itself; it is focused by the researcher's professional values rather than methodological considerations; it is necessarily insider researcher, in the sense of practitioners researching their own professional actions" (p. 14). So perhaps the research assignment undertaken by the ITEM students when overseas is best described as comparative investigation rather than action research. Azra's project is the one that most accurately follows the guidelines for the research methodology called "action research" or "educational action research". Her research question sparked an intensely personal exploration of cultural identity. Greg's examination of his own students' values and interpretations is also more closely aligned with action research methodology.

However, it must be noted that within the same course there is another assignment that asks students to explore their own pedagogy in-depth and pose

questions more aligned with action research. In this second assignment they must create a professional development action plan with rationale (Andrews, Zola and Scholefield, 2003).

A second very positive finding was ITEM students' recognition of, and ability to articulate, structural inequalities of racism and White privilege. First they reflected on the sensation of being perceived as 'the other' because of their skin colour:

> Greg: walking out every morning of my dorm room to the breakfast area and being the only White guy at the table and having friendly, in jest, comments being made, calling me Whitey . . . just that feeling of your skin being something you can't rub off, you know. You're walking through the town and every time you turn a corner people turn to look and you know it's because you're White and that was something that was really valuable for me, because it kind of gives you the idea of what the kids in your class who are of a visible group go through.
>
> Cindy: I have never felt my skin so much. Yeah, so now I understand what it's like when people are coming from another country.
>
> Jen: When I got back from Trinidad, I was thinking about how the one Black person in my dance class at SFU, like wow is she thinking that we all are looking at her because she was darker than us? Or because she grew up in Canada is she just used to it, yet not used to it? It made me look at people and cultures differently.

5 of the 8 ITEM students made connections between these experiences and greater questions of structural inequalities. This finding is encouraging in comparison, for example, with McAllister's survey of 34 teachers in the similarly structured CULTURES, in which only 3 out of 34 teachers focussed on practices that addressed issues such as unequal school resources, racism, tracking or unfair discipline procedures (2002, p. 441). Researcher Christine Sleeter has conducted

comprehensive research in this area and she consistently argues for the recognition of, and dismantling, of a structurally racist curriculum and society (1993). She cites research studies of community-based cross-cultural immersion experiences that generally have a powerful impact on increased sensitivity to this issue (2001).

Marilyn comments on a Vancouver FSL (French as a Second Language) teacher's assumption that no student had an excuse anymore to not access the internet through home and school computers. Marilyn points out that many of her immigrant students do not have computers at home, students had to work part-time and could only access school computers at lunch, and that her school was under funded anyways and had few computer resources. She points out that "we really have to acknowledge who we are as the White person in front of the class: we're the privileged ones". Azra makes the same observation based on her experience in Trinidad: "what that taught me, is that for every teacher, you don't know what kids are going home to. They wear uniforms, but even with my own students, you just don't know. So you have to adjust your teaching style and your expectations of individual students. You can't expect the same quality product from everyone. Some kids are going home to their high-speed internet and it'll look good; others might have a part time job or a grandparent to look after".

Greg recalls an anti-racism conference he attended in Toronto prior to his Trinidad teaching experience, in which a Black woman stood up and said to a White woman claiming color-blindness, "you have the privilege of being able to not see race". After his experience teaching in both Trinidad and Canada, he took

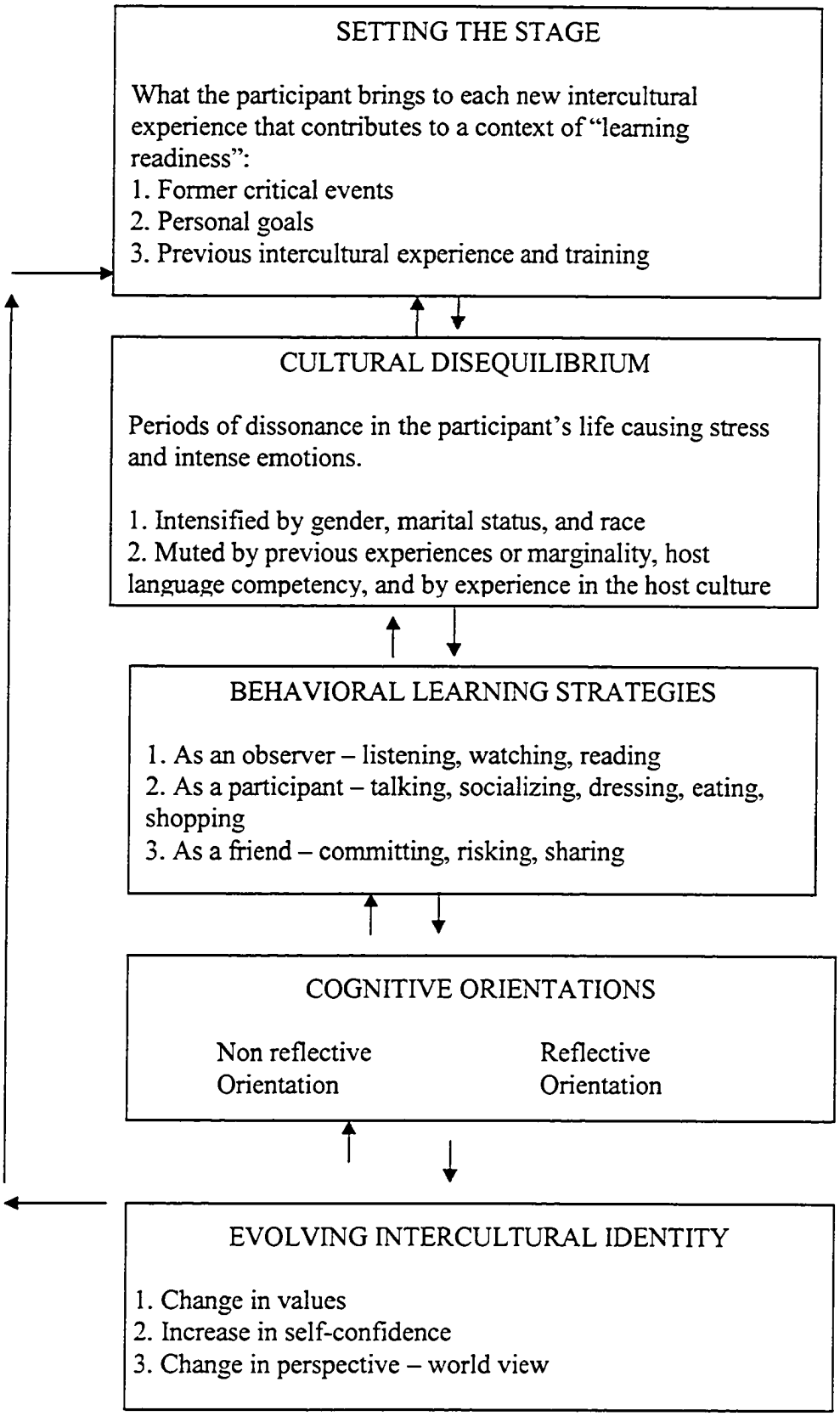
a SFU Art Education class with students who appeared oblivious to issues of culture, race and privilege. He says that "it was just shocking to me that in this day and age people are not recognizing the inherited privilege of being White. They say oh it's in the past, it's over. And the sense that when these things come up we don't need to do anything about it because it's already been solved."

Cindy's experience teaching in a public school in Terrace and one day a week at a reserve school, prompted observations of racial structural inequalities. She comments on a lack of textbooks or curricular units that addressed First Nations culture, history or language in the public school. She observed teachers who were very interested in First Nations issues and appropriate teaching methodologies, as well as teachers she felt were propagating the status quo of structural inequalities, either through ignorance or through ingrained racist attitudes.

Both Marilyn and Leah reflected on their fascination with Indigenous cultures in Oaxaca contrasted with their relative ignorance of First Nations cultures in Canada. They questioned their attraction to "the other" and both expressed a desire to learn more about local indigenous groups after the stress of the practicum was over. Jen invited a First Nations guest speaker to her class to make button blankets. The guest speaker had to dispel the students' preconception that all Indians lived in tee pees.

In several instances a negative first experience or dilemma, commonly referred to as culture shock, is converted from a weakness to strength. Taylor calls periods of dissonance in the participant's life causing stress and intense

emotions "cultural disequilibrium" (1994, p. 164), and precises that it is part of the process of intercultural competency. "Cultural disequilibrium seems to be intensified by differences in marital status, gender and race; and muted by previous experiences of marginality, higher degrees of host language competency, and experience in the host culture" (p. 163). In Taylor's model (1994, p. 162), entitled "The Process of Learning to Become Interculturally Competent", he outlines five key steps: setting the stage, cultural disequilibrium, cognitive orientations, behavioral learning strategies and evolving intercultural identity.



An interesting example of learning to become culturally competent is Jen's complete attitudinal change in her perception of Blacks. Stephan and Stephan explain that "information about other groups attacks one of the main causes of stereotypes – ignorance. In the absence of knowledge about other groups, people tend to rely on stereotypes in their interactions" (2000, pg. 789). Jen intuitively identifies a lack of prior contact with Black people, as well as negative media images, as the basis of her stereotypes and ignorance. Stephan and Stephan say that positive face-to-face contact reduces anxiety and ignorance (p. 784), which is confirmed by Jen's transformational experience. "Some theorists argue that intergroup contact has sequential effects that unfold over time: it first leads to liking of individuals involved in the contact, creating interpersonal liking. This process often involves decategorization or personalization, that is, thinking of people as individuals rather than as members of a group. Next, the positive effects of contact generalize to the group, creating intergroup liking. In addition, positive contact can ultimately lead to the perception that individuals are part of an overarching group. Many multicultural education programs already include components that enhance these processes" (p. 786). When questioned as to why her fear of Black people changed, Jen said "getting to know them. Getting to know that they are really nice people, they're people just like us". Once Jen got to know and befriend Black Caribbeans, she found that she not only liked them, but was drawn to seek out people with similar cultural backgrounds once she returned to Canada. She goes to the other extreme, to a liking of an entire

overarching group, saying "but now when I see Black people I'm like, oh I love you". Stephan and Stephan indicate that "meta-analysis of more than 2000 published studies on the effect of face-to-face interaction on prejudice found that overall, intergroup contact led to a moderate decline in prejudice" (p. 784).

Similar to Jen, Hannah's fearful and emotional reaction to being in a foreign place is commonly referred to as culture shock. "A disorienting dilemma seems similar in nature to culture shock, the catalyst for change in intercultural transformation. Culture shock 'is a necessary precondition to change and growth, as individuals strive to regain their inner balance by adapting to the demands and opportunities of the intercultural situation'" (Kim & Ruben cited in Taylor, 1994, p. 158). A part of the culture shock for Hannah, as well as others in the Mexico cohort who had minimal Spanish language skills, was the struggle to fully express oneself in a second language.

What Hannah says she gained upon reflection and discussions with her ITEM peers was an increased empathy for the emotional upheaval and uncertainties newly arrived immigrant children might be feeling in her classroom in British Columbia. The Mexico cohort participants expressed a deepened empathy for students in their British Columbia classrooms classified as E.S.L. (English as a second language) and said they tried to exhibit greater patience when working with these students. It is interesting to note that none of the participants was trained as an E.S.L. teacher, and that after the experience none expressed a desire to continue E.S.L. as a specialty teaching area. Rather, they appreciated their deeper understanding of challenges of second-language learning

in the context of how they would use new teaching skills to better relate to and instruct potential E.S.L. students in their subject area classes.

Azra and Susan present interesting case studies because their experiences fall less under the category of culture shock, but rather culture recognition. Azra's opportunity to teach in a Moslem school in Trinidad, as well as her revised action research investigations, sparked her to examine her own cultural background. Susan's opportunity to return to Mexico allowed her to reflect on her own upbringing as a Canadian in Mexican society. She realized that the cultural interactions she had in Oaxaca, and the presence of Indigenous culture, were very different from her own childhood experiences and schooling. Susan also made conscious decisions about her use of language, Spanish or English, according to different situations and roles.

I would like to suggest that an area to improve upon is the ITEM students' ability to take global education theory and put it into classroom curriculum. Pike and Selby say that global education brings together two strands of educational thinking and practice: wholemindedness and child-centredness (2001, p.11). Wholemindedness, is "a commitment to the principle of 'one world,' in which the interests of individual nations must be viewed in light of the needs of the planet. Education, it is argued, has a role to play in the development of young citizens who demonstrate tolerance of, and respect for, people of other cultures, faiths, and worldviews, and who have an understanding of global issues and trends" (ibid). In explaining child-centredness, Pike and Selby refer to the long lineage of progressive educators including John Dewey, Friedrich Froebel, Maria

Montessori, A.S. Neill and Leo Tolstoy. "Central to this concept is the idea that children learn best when encouraged to explore and discover for themselves and when addressed as individuals with a unique set of beliefs, experiences, and talents" (ibid).

These two philosophical strands are clearly evident in ITEM pre-service teachers' professional credos. For example, Hannah writes: "I believe that my classroom should embrace and reflect the diversity of its learners through my teaching strategies. It should be a place that includes and welcomes multicultural beliefs and values, and allows students to feel safe expressing personal opinions and ideas." And Leah writes: "I believe that students can and should think for themselves. This should be encouraged at all times within and outside of the curriculum. It is not my job to teach students to think like I do, but to help them develop critical thinking skills so that they may feel confident in formulating their own ideas and opinions". Marilyn indicates that her teaching style is "student centred". Greg also leans towards the student-centred Summerhill model of education.

Philosophically the ITEM pre-service teachers understand the concept of global connections, "worldmindedness" and critical thinking and they all were enrolled in coursework that focussed on the theme of "theory to practice". But from self-reported data it seems only 2 of the 8 ITEM students, Marilyn and Azra, actually delved deeper into issues with their students. Marilyn's units on the residential experience in Canada and Australia, as well as the World Fair project, indicate global connections and an examination of structural inequalities. She

says: "I don't think we can just avoid the fact that we are all interconnected. That's why I think that the sooner we can move to a worldview in all subject areas the sooner we're going to get to a place where people are more empowered and we see positive changes happening". Azra purposefully created a global education reading and writing project. She reflected on the global education theory she had learned, both in class and at a conference, and selected reading materials that reflected different cultural viewpoints. These were used to spark student discussions of their own immigration experience as well as to create empathy for the characters' stories of having to leave home and start fresh.

Leah focussed more on what Pike and Selby refer to as the "inner dimension" of global education by discussing students' feelings of being different and labelled, but neglected the other dimensions or linking the global and local. Asked if she had incorporated much global education, Cindy responded "Not so much. In Social Studies we learned about weather around the world but we didn't do too much on the actual social, environmental, global issues, except for the Pennies for Peru. I taught them a lot about Trinidad and they actually did pen pal letters with kids from Trinidad but we didn't really get into the major stuff. I would have liked to, but I think, I had to follow a unit plan. My teachers made out a yearly plan and so in the month that I taught I was expected to teach such-and such units, so it just didn't fit that well. I think it's because I didn't really know enough about how to fit those things in, and also the time".

Cindy's cultural show-and-tell also looked at external differences, albeit with the objective of cultural awareness and acceptance. Similarly, Susan chose

to present a short unit on Mexican culture that emphasized foods, festivals and dress rather than go deeper into issues. Hannah had example ideas for units to incorporate into a biology curriculum but felt too overwhelmed to implement them during her practicum.

Research question #2: What connections do ITEM students make between their experiences of working in a foreign education system and their teaching practicum in Lower Mainland British Columbia?

In terms of curriculum links between the two practica, ITEM students all initiated pen pal exchanges and comparative action research projects. Students in both schools were taught about their peers in the ITEM teacher's other classroom. However, the finding of greatest significance is that all eight ITEM students related their overseas experiences and new attitudes to how they would be better able to empathize with students in their British Columbia classes. "The communication strategy most appropriate to multiple realities and the assumption of difference is empathy. Empathy . . . is the skill that enables people to engage in 'perspective taking' because it enables one to look at another person's life by participating in their experience and to 'get inside the head and heart of the other'" (Bennett cited in Mahon, 2002). If they went inside a student's home and saw their home life, or had trouble of their own with language, or felt like a racial minority – they related it to how their students might feel, and even more importantly, to how they would adapt teaching strategies based on their

background knowledge and experiences. It is the experiential element combined with critical reflection that makes the learning resonate on a personal level.

SFU Faculty Associate Paul Bishop explains (personal correspondence October 30, 2003) that in Trinidad "the reality is trying to get up every morning and get into the classroom and make connections with students and try to peel the layers in order to understand the nature of teaching. But ideally our practice here in Trinidad will inform our practice in B.C. To understand the how/why of the system back home we will need to learn about the system here". He adds that "some of the most exciting work is with the projects related to class connections between here [Trinidad] and their schools in Vancouver".

"The role of empathy in teaching culturally diverse students" by Gretchen McAllister (2002) is a qualitative study of 34 teachers in a program analogous to ITEM's curriculum and objective; McAllister's study is of a program called CULTURES (Center for Urban Learning/Teaching and Urban Research in Education and Schools). Similar to ITEM, teachers in CULTURES are involved in a cross-cultural simulation (*Bafa Bafa*), immersed in a cultural community different from their own, and asked to reflect on their own experiences as members of historically oppressed groups. Similar themes in teachers' practices emerged: more positive interactions with culturally diverse students, more supportive classroom climates, and more student-centred practices. Empathetic behaviour is desirable because "the research literature confirms that empathy and caring are linked with high academic achievement, particularly for culturally diverse students" (p. 2002). McAllister's findings resonate with the findings of

this thesis study, and she urges "the importance of creating contexts in teacher education and professional development programs in which teachers and pre-service teachers use and nurture empathetic dispositions and behaviours" (p. 433). What is very interesting is that in McAllister's study group, "more than 80% of the participants considered themselves to be members of an ethnic minority group, and one quarter of them spoke directly about the relationship between their background and an empathetic disposition" (p.439). This is a very different ethnic percentile than the ITEM pre-service teachers I interviewed, suggesting that a curriculum can be structured to equip White pre-service teachers with strategies for teaching culturally diverse student populations, through an increased empathetic disposition. However, it is important to note that McAllister cites research that cautions that "the mere learning of cultural information does not necessarily engender empathy for the cultural other" but that "direct contact with individuals from different cultures or ethnic backgrounds is necessary for nurturing empathy and a deeper connection" (p.439).

Thus it would appear that ITEM's success in nurturing empathy in pre-service teachers is linked directly to the experiential element of an overseas practicum in Mexico or Trinidad, combined with the curricular emphasis on international, intercultural, global and multicultural educational strands. As Greg says,

> I think not having that experience, that visceral experience of being an outsider, I don't think I would be able to have any real understanding of the kids in my classroom beyond just paying lip service to this notion that yes, we're kind and multicultural, but what does that mean and how do I do it beyond such-and-such festival or food day? And I'm still really struggling with that

> question myself even at the end of this year, it's harder to bring that into the classroom in a meaningful way. And I don't know that I've come up with any great answers yet, but just the fact that it's a question at the core of...it's there.

The reactions varied among the students' Canadian school associates and pre-service peers not in ITEM. Marilyn's school associate was philosophically aligned with an integrated global education curriculum and supported Marilyn's initiatives. Susan felt a connection to her school associate because they both spoke a language other than English and were able to empathize with student attempts to learn English. However, some ITEM students experienced conflictual relationships with school associates or other teaching professionals who did not understand or support the ITEM approach. Cindy says her sponsor teacher viewed her overseas work as a negative thing, and would have preferred a pre-service teacher with more knowledge of the B.C. curriculum. Greg speaks of a general reaction of incredulity that he had taught in Trinidad, and the perception among the Canadian teachers that his experience was merely an exotic teaching vacation. Greg, Susan and Marilyn all indicate surprise at the general ignorance of their non-ITEM peers in other courses in regards to multicultural or global education issues.

Research question #3: What aspects of ITEM's philosophy and curriculum encourage the possibility of student transformation?

> "If we understand teaching as consisting of primarily social relationships and as a political commitment rather than a technical activity, then it is unquestionable that what educators need to pay most attention to are their own growth and transformation and the lives, realities, and dreams of their students" (Sonia Nieto, cited by Bradfield-Kreider, 2001, p. 1).

Before conducting the research interviews I had anticipated that participants would identify the overseas practicum as the most intense experience of their PDP year, and perhaps even as the catalyst for a transformative process. And for some students significant transformational learning and changes in worldview did occur overseas and all participants identified the overseas practicum as incredibly beneficial. They expanded their worldviews and perspectives. What surprised me was that 4 of the 8 ITEM identified the local practicum as being the more intense and disorienting experience of the two. Students identified the development of their identity as teacher, the realities of classroom management, and pressures of being evaluated, as disorienting and emotional processes. Immersion in the Canadian school culture was in some instances a greater "culture shock" than going overseas to teach.

Greg, Susan, Hannah and Cindy expressed disappointment in 'sink or swim' pedagogical choices made during the local practicum. They struggled to resolve contradictions between their professed progressive beliefs or 'value orientation' and their own teaching performance. Leah felt she stayed true to her philosophy of alternative education, and several times was asked to explain her

curricular choices and rationale to her faculty and school associates. Researchers Solmon and Ashy (1995) explain that "value orientations embody philosophical perspectives which can be defined in educational contexts as definitions or goals for student learning. Explicit, as well as implicit, beliefs about students, educational contexts, and content knowledge are consolidated within value orientations" (p. 219). Their study examined the link between value orientations of physical education pre-service teachers towards socially oriented educational goals, and their actual behaviour on practicum. They concluded that "when difficulty was encountered these teachers in training appeared to abandon their initially expressed values" (p. 225) in favour of more structure and teacher-oriented behaviour management strategies.

Learning to become a professional, a teacher, is a transition period characterized by disorientation as individuals actively construct and project a new role and identity. For example, Hannah says that "it's a culture shock really, being in a classroom in a different role: as a teacher instead of as a student. It's a mind switch". As 'student-teachers' they are living in the hyphen between student and teacher. "In order to become successful teachers they [students] will have to work hard at changing their thoughts and attitudes from those of students to those of teachers. In most cases, attitudes change slowly. It takes effort to change habitual ways of thinking and behaving that may amount to a whole new way of being" (Schaller & Pichard, 1998, p. 12). "Prospective teachers are not simple recipients of information. Through the interaction of experiences in teacher training programs with their unique biographies, they construct their own realities

and subsequently their own knowledge and beliefs about teaching" (Solman & Ashy, 1995, p. 221).

A significant objective of ITEM is to develop teaching professionals. ITEM students are told:

> through the PDP experience they will come away with a sound developmental sense of their own beliefs, clear goals related to those beliefs, and instructional plans that will make it possible to implement these goals. This requires active involvement in the process as well as the ability to understand that in teaching there are no 'right' answers, but only important questions. Part of working hard in PDP is learning to become a professional and taking the professional development process seriously. Part of being a professional suggests engaging in on-going growth and commitment to becoming exceptional in one's field of study. PDP and ITEM are excellent starting places to begin to develop this ethos so that it becomes a natural part of the professional practice (Andrews, Bishop, Joyce, & Tobe, 2003, p. 2).

According to SFU professor Wideen, together with ITEM's program director Dr. Ian Andrews and colleague Holburn "professionals are teachers who assume responsibility for continuously enriching and extending their craft both conceptually and practically. [Their characteristics are] 1) self-evaluative 2) self-directed learner who establishes personal and professional goals, develops action plans to achieve these goals, follows through on these plans, and analyzes the outcomes through reflective self-evaluation 3) constantly attempts to integrate theory into practice 4) a problem solver – deliberately undertakes instructional and curricular challenges, and engages in action research to explore solutions (1998, p. 7).

ITEM students participate in a weekend group retreat at Camp Capilano and spend a month on-campus preparing for the overseas experience, they write in

a professional journal and are encouraged to experiment with format, throughout the year they are developing a written credo of belief statements (their philosophy of education) and compiling a portfolio of their learning experiences, and students undertake an action research project focusing on culturally informed pedagogy (Andrews et al., 2003, Appendix A). SFU Faculty Associate Paul Bishop explains that the group of 32 students, while on the SFU campus prior to the overseas practicum, is built into a cohesive unit and then divided into their unique groups to learn about aspects of living and teaching in their respective countries. "Students had workshops on using drama, danse [sic] and multiple intelligences in curriculum planning. We also looked at the acculturation process to understand the stresses and challenges we would be facing" (personal correspondence, October 20, 2003). Bishop details,

> we utilized the students' prior experience and strengths as much as possible. Early on we went on retreat for a night and had the students plan much of the content for the time, as well as organizing meals and entertainment. At the same time we worked on self-exploration and interpersonal understanding through a 'mythic journey' activity to present personal biographies. As most of the students are either well-travelled or have an interest either in international issues or intercultural understanding, we begin discussion on those topics utilizing a seminar or jigsaw style workshop. Individual 'experts' lead discussions related to work or travel they have done and the understandings they have gained, or more importantly, the questions which have arisen.

Pike and Selby (2001) say that "global education, with its emphasis on student involvement and whole-person development, sits much more comfortably on the transformation end of the teaching-learning spectrum" (p.24). It is emphasized throughout ITEM that active participation in the process is necessary for learning to occur (Andrews et al, 2003, p. 4). This stance is corroborated by

the research of best practices for transformational education, and particularly the need for critical reflection.

> If educators are to develop their practice, a process including both personal and professional growth, then critical reflection on practice will be central to the learning . . . *development* requires moving beyond acquisition of new knowledge and understanding, into questioning our existing assumptions, values and perspectives (Cranton, 1996, p.76).

Cranton suggests several practical pedagogical strategies "for promoting and supporting transformative learning in others: critical questioning, journal writing, consciousness raising exercises and experiential activities. Educators can deliberately apply such strategies to turn critical reflection on their practice into transformative learning" (p. 114). Taylor enumerates the findings of several studies as to ideal conditions for fostering transformative learning. These are: group ownership and individual agency, intense shared experiential activities, awareness of personal and social contextual influences, value laden course content, recognition of the interrelationship of critical reflection and affective learning, and the need for time (p. 10). And while Mezirow's theory is not specifically identified as the guiding framework for ITEM's curriculum organization, the professional development process for PDP - QUEST - embodies the essential elements:

Quest: Seek meaning in your practice; ask questions and examine your beliefs
Understand Relationships: Understand the relationships embedded within teaching and learning
Engage in Reflective Practice: Demonstrate reflective and thoughtful practice
Seek an Ethos: Develop an understanding of why you do what you do in your classroom and what you hope to accomplish with students
Take Risks: Try new things, push yourself out of your comfort zone in order to learn
(Andrews et al., 2003, p. 4).

ITEM is a program initiative of Dr. Ian Andrews, director of International Education at SFU. When asked in interview how the concept of ITEM was created, he candidly acknowledged "because of me" (personal interview, December 22, 2003). Dr. Andrews explains in a conference speech that,

> transformation in society as a form of social change has been the major focus and professional commitment for my work as a teacher and a teacher educator ever since I was a student teacher at Simon Fraser University in 1969. Over the past 35 years (25 internationally) I have recognized as well as experienced how social forces within society enormously impact how we as educators attend to the development and implementation of the curriculum in our schools, colleges and universities...the transformation of education is undoubtedly manifested in curriculum reform" (Andrews, 2004)

The program philosophy and curriculum are in place to encourage transformative learning but how do ITEM students interpret and make meaning of their experience? Is there evidence that theory has evolved to action: praxis?

Is there evidence of praxis and if so, what form does it take?

Mezirow says that for transformation to occur there must be praxis but he clarifies that "action in transformation theory means making a decision, not necessarily an immediate behavior change" (Mezirow, 1994, p. 226). The deciding variable is time. It takes time to fully question and then articulate a revised worldview, and it takes time to 'decide' how to live one's pedagogical philosophy.

The ITEM students I interviewed are still continuing to reflect and engage with issues arising from their PDP experiences. Susan says that "this has given me the opportunity, for the first time in my life, to really really get down to it and examine myself as well as what I'm learning and examining these new experiences and where I fit in to all of that and, as I say, it hasn't stopped." Hannah echoes the idea that it takes time to reflect and process the ITEM experience: For me, the meaning I get from something doesn't become immediately apparent. So I think I'm just starting to realize what my stay in Oaxaca is doing for me. And I don't know that I've put my finger on it yet...This whole year has been a getting-to-know-myself better experience. Azra explains that "at the time I had no idea how significant it [ITEM] was going to be, but just this past year I've seen how many doors it's opened up for me. It's just been this May, doing courses at SFU, that I've had time for a lot of reflection. So it's only now, 6 months after the fact, that I'm realizing how it's seeping into everything that I want to do in the future". She adds that the interview process itself helped her make sense of the experience and clarify her thoughts. Qualitative interview researcher Seidman, citing Vygotsky, confirms that "the very process of putting experiences into language is a meaning-making process" (1998, p. 12). Interpreted thus, the very act of agreeing to participate in this research study and speak about their ITEM experiences was one critical step towards praxis. According to Mezirow's theory, critical reflection is key to transformation, as is reflective discourse.

ITEM pre-service teachers indicated that the support group played an important role while overseas. In Trinidad they had roommates in a dorm setting and in Mexico they lived with local families; but both cohorts continued to meet as a group to discuss experiences. They were mentored by a SFU faculty associate as well as school associates. Importantly, they continued to share, discuss and make meaning of the overseas experience upon their return to Canada. A study by Bradfield-Krieger (1999) of pre-service American teachers teaching in Mexico deems this aspect of transformative cultural growth critical in moving towards praxis. She discusses the importance of "critical communities" (p. 31) in which participants can continue to share and discuss their experiences and feelings upon return to their own country.

It is important to note that transformation is a deeply personal experience. Each individual processes and reflects differently, and is influenced by their prior knowledge and background. This is clearly illustrated in the four individual case studies that emerged in the findings: Greg, Azra, Susan and Cindy. Greg was the only man in the Trinidad group of 17 and reflected on what he had learned about experiences unique to female travelers in a Caribbean country, as well as his own experience of reactions he got being a male primary school teacher. For Azra, her teaching practicum in a Moslem school in Trinidad and the action research project was truly a transformational catalyst into an examination of her own cultural self-identity. For Susan, her return to Mexico caused her to reflect on her childhood upbringing and identity as a Canadian who grew up in Mexico yet was culturally isolated from indigenous Mexico. Cindy's extra practicum in a First Nations

school near Terrace, B.C. sparked an examination of cultural differences in teaching/learning styles, as well as indignation at structural inequalities and perceived racism. Each ITEM pre-service teacher interpreted his or her experiences in ways unique to themselves. Similarly, the journey towards praxis, or what Paolo Freire would call "conscientizaçáo" (1974), is deeply personal and individual. Whether life-long transformation was achieved through ITEM is uncertain at this time, however it is evident that the ITEM students have definite objectives and plans for their continued professional development towards that goal.

ITEM course assignments such as comparative educational research, writing a professional credo and creating a teaching portfolio, all serve to create professionals with experience in self-reflection and life-long professional development. Indeed, speaking of the critical action research methodology, Carson says "we are offered transformation and a clear process for achieving it – almost a blue-print for emancipation" (1990, p. 168). Like Mezirow's theory of transformation, action research is cyclical, reflective and takes time. Carson says that "the process of action research is collaborative and follows a cycle of moments of reflection, planning, acting, observing, reflecting, replanning, etc., which take place in a spiral fashion. These become focused on a project that aims at the transformation of practices and understandings of the situations where the participants work" (1990, p. 168).

As part of the triangulation process I contacted participants, after the interviews had been transcribed, for member checks. Azra wrote in a personal

communication (July 2005) about her experiences teaching in England. She said that her first teaching year had been

> a mad roller coaster ride. I spent the first few months subbing in the harshest inner city schools of the notorious East London. Since April, however, I've been teaching in a posh...school in North London. It's been the craziest time of my life, professionally and personally speaking. Reading everything you and I had talked about (could it be? wasn't it roughly this time last year?!!) I realize that Trinidad IS in everything I teach. I'm just finishing a unit on multicultural narrative stories. It's been brilliant. My first few stories happened to be from T&T, and so I was able to draw on personal experiences, bring in my pics and music from there, which captured the kids' imaginations and my last story (a really heavy one about a 6 year old Somalian boy who escapes from war to come to London) really hit home with my lot as well. My class is only 7 and 8 years old, but they're the "top set" (ability groups, don't even start me up!). I've used so much of what I learned in ITEM last year, stuff I never thought I'd really use, but that just came naturally to me for this unit. And I started a dance club at my school, where I'm teaching a dance we learned in T&T (after I started the club, I became the most popular teacher at the school!). It's really cool too because this area is so ...affluent and mainly middle class White-ish, I am a walking mystery to these kids. It took them a month before my Pakistaniness came up, and then many of them couldn't wrap their heads around it. They were like, but you're Canadian. I love taking everything they know and turning it on its head. It's so much fun!

Cindy originally indicated plans to travel to Quebec to continue with French language studies. In personal correspondence (July 2005) she says the six-week language course was a success. Professionally, Cindy says "I just ended a job share in Maple Ridge at a school for kids with learning disabilities. I also did ESL at a learning centre in the evenings and T.O.C'ed in the Coquitlum School District the days I didn't job share. Not bad for my first year teaching I suppose". She has moved to Squamish, B.C.and "just signed on at a place called Training Innovations and will be there till next August, possibly longer. It's a place that

teaches people how to get jobs and helps with the search. Should be interesting, though I will miss teaching and am hoping to get on next year in the Squamish school district"

Marilyn is teaching on Vancouver Island and has formed a club for students interested in global awareness and action. Her dream is "to establish a program where I can take kids on trips which are more in-depth than a band trip, or just being a tourist. To let them see ways they can actively make a difference, to find solutions"

Hannah's personal correspondence (July 2005) indicates she is currently working as a fisheries observer in"the isolated port of Akutan. I'm on a boat called the Pacific Viking. I expect to be on this boat until the end of August, and we will be coming here to offload our fish".

Jen still wants to get her dream job in an elite dance school, but says she is now much more aware of issues of cultural diversity.

Susan planned on leaving Canada, to follow her husband for his new job in Oregon, USA. She expressed excitement at the prospect of learning about teaching to the diversity of African-American and Latino students.

Chapter 6

Recommendations and future research

Based on the personal narratives of eight participants, ITEM has clearly satisfied it's main objective, to "create a group of future B.C. and international teachers who have experienced and reflected upon language and culture issues relevant to both B.C. and international settings" (Faculty of Education, 2003a). They have been educated to be thinking professionals. The pre-service teachers I interviewed all expressed that they have developed a heightened awareness of international and intercultural issues in their curricular and pedagogical choices, and deeper empathy as they interact with their students. I was surprised that 5 of the 8 students indicated that the local practicum was overall a more intense experience than the international, but also noted significant catalysts for transformation in terms of culture shock experiences overseas. The ITEM curriculum is structured to allow for transformation possibilities, but so early in these teachers' careers it is difficult to identify instances of praxis – rather, possibilities and predications of praxis are indicated.

A critical finding that emerged from this study was an emphasis on the first three educational strands – multicultural, international, intercultural – but not enough implementation of global education. I found discordance between pre-service teacher's beliefs and desire to infuse global education into their practice and their self-reported classroom practice. In my opinion only Marilyn

effectively translated global education theory into action in the classroom. My recommendation is for an increased emphasis on global education in the SFU ITEM program. I am very pleased to report that at the time of this study's completion, this recommendation has been put into effect. In the summer of 2005 Melanie Young will be instructing the newly created course Education 435: Infusing Global Perspectives into Curriculum at SFU. This course is part of a minor in Global and International Studies. There are also plans to develop a program for global educators returning to undertake graduate credits (M. Young, personal communication, March 25, 2005).

This thesis relied on self-reported effects immediately after the pre-service teaching year and overseas experience and thus it is difficult to assess transformation and praxis as this process necessitates time. An ideal study would be longitudinal and follow ITEM pre-service teachers as they mature in their careers to see if transformational learning and praxis did really occur and did not change over time. Stephan and Stephan (2004) confirm that "the ideal qualitative analysis would be longitudinal, to determine if short-term gains endure over time. It would also use a control group, preferably with individuals randomly assigned to training and non-training groups. In addition, measures used to assess the program should be carefully examined to make certain that they actually assess the concepts they are intended to measure" (p. 794).

The introduction of a control group of pre-service teachers who completed a more traditional preparation program, as opposed to ITEM's curriculum and overseas practicum, would be of interest to future studies. Another variable to

introduce into a study would be to compare ITEM with a program that also offered the theoretical framework of multicultural, international, intercultural and global education, but which did not have an overseas experiential practicum. Such programs actually exist within the SFU faculty, such as the Urban Mosaic Module. Stephan and Stephan (2004) found in their literature review of multicultural programs that "very few comparative studies exist. Information regarding the outcomes of two of more programs in the same population would be invaluable to researchers and teachers in selected ideal programs" (p. 793).

Another question of interest is how did the students in ITEM pre-service teachers' classrooms perceive them? Both ethnically diverse students and White students could be surveyed and observed regarding their perceptions of the ITEM teacher's attitudes and classroom practice when teaching to diversity and with global education initiatives.

One area I feel would be interesting to explore is the leadership and innovation role played by the director of ITEM, Dr. Ian Andrews. Grant, Elsbree and Fondrie (2004) state in their literature review of research from1990-2000 that they found only four studies involving university teacher educators. They suggest that "perhaps more in-depth case studies on teacher educators might reveal how their identities (social constructs) and motivations influence their works with pre-service teachers. Once again, the scarcity of research into this population demonstrates a shortcoming in the educational knowledge base about teacher educators and their pedagogy, despite the fact that teacher educators are the ones

who work most closely with future teachers and who may have a great deal of influence on future teachers' emerging pedagogies" (p. 194-195).

For those ITEM graduates who stay and teach in British Columbia, there are many professional development opportunities within the British Columbia Teachers' Federation (BCTF). The BCTF is a "social-justice union" and has recently partnered with the Canadian International Development Agency (CIDA) to offer global education workshops and lesson plans. While writing this thesis, I chose to continue my own professional development by training and offering workshops for pre-service teachers interesting in learning more about global education. Within the Canadian Teachers' Federation, Project Overseas provides opportunities for teachers with 5 years experience to travel to partner developing nations and organize workshops with and for teachers. These examples suggest that there are opportunities for ITEM students, now qualified teaching professionals, to continue their professional development and personal journeys of transformation and praxis.

References

Andrews, I. (2004). *Transformation in education: The intercultural agenda of internationalizing teacher education – a Canadian perspective.* Speech presented June 6th at Otto-Von-Gueriche-Universitat, Germany.

Andrews, I., Bishop, P., Joyce, S., & Tobe, H. (2003). *International Teacher Education Model: 2003-4 generation VIII.* Simon Fraser University Faculty of Education Professional Programs, 1-23.

Andrews, I., Meguido, Z.& Scholefield, A. *Special topics: Education 370-4 – International and intercultural education. Course outline.* Simon Fraser University Faculty of Education Professional Programs.

Banks, J.A. & Banks C.A. (eds) (2004). *Handbook of research on multicultural education* (2nd edition). San Francisco: Jossey Bass.

Bradfield-Kreider, P. (2001). Personal transformations from the inside out: Nurturing monocultural teachers' growth toward multicultural competence. *Multicultural Education, 8* (4), 31-35.

Bradfield-Kreider, P. (1999). Creating multicultural environments. Mediated cultural immersion and antiracism: An opportunity for monocultural pre-service teachers to begin the dialogue. *Multiple Perspectives, 1* (2), 29-32.

British Columbia Centre for International Education (BCCIE) (2005). *About BCCIE.* Retrieved June 23, 2005 from http://www.bccie.bc.ca/bccie/aboutBCCIE/importance.asp

Canadian Bureau for International Education (CBIE) (2004). *About CBIE.* Retrieved June 23, 2005 from http://www.cbie.ca/about/index_e.cfm

Carson, T. (1990). What kind of knowing is critical action research? *Theory into Practice, 29* (3), 167-173.

Carson, T. & Johnston, I. (2001). Cultural difference and teacher identity formation: The need for a pedagogy of compassion. *JPCS: Journal for the Psychoanalysis of Culture & Society (6)* 2, 259-264.

Carson, T. & Sheridan-Carson, R. (1999). Action research: building a strong culture of professional development. *The ATA Magazine*, Winter, 11-12.

Cranton, P. (1996). *Professional development as transformative learning: New perspectives for teachers of adults.* San Francisco: Jossey Bass Inc.

Faculty of Education. (2003a). *International Teacher Education Module: Rationale. Vancouver: Simon Fraser University.* Retrieved September 24, 2003 from http://www.educ.sfu.ca/InternationalED/Item/rationale.html

Faculty of Education. (2003b). *International Teacher Education Module: Participants.* Vancouver: Simon Fraser University. Retrieved September 24, 2003 from http://www.educ.sfu.ca/InternationalED/Item/participants

Franco, R.W. & Shimabukuro, J.N. (Eds.) (1992). *Beyond the classroom: International Education and the Community College.* Honolulu, HI: Hawaii University.

Freire, P. (1974). *Pedagogy of the oppressed.* New York: Seabury Press.

Ghosh, R. & Abdi, A. (2004). *Education and the politics of difference: Canadian perspectives.* Toronto: Canada Scholars' Press.

Ghosh, R. (2002). *Redefining multicultural education* (2nd Ed.). Ontario, Canada: Nelson Thompson Learning.

Grant, C.A., Elshree, A.R., & Fondrie, S. (2000). A decade of research on the changing terrain of multicultural education research. In J. Banks and C. Banks (eds) (2004) *Handbook of research on multicultural education* (2nd edition), 184-207.

Greater Vancouver Policy and Planning Department (GVRD) (2003). *2003 Census Bulletin #6 – Immigration. International migration continues to fuel Greater Vancouver's population growth and multicultural change.*

Lund, D. (1998). Seeking ethnocultural equity through teacher education: reforming university pre-service programs. *Alberta Journal of Educational Research, 44* (3), 268-282.

MacDonald, S., Colville-Hall, S., & Smolen, L. (2003). Program ownership and the "transformative agenda" in colleges of education: Teachers of teachers working towards a more equitable society. *Multicultural Education, 10* (4), 7.

Mahon, J, & Cushner, K. (2001). The overseas student teaching experience: Creating optimal culture learning. *Multicultural Perspectives, 4* (3), 3-9.

McAllister, G. & Irvine, J. (2002). The role of empathy in teaching culturally diverse students: A qualitative study of teachers' beliefs. *Journal of Teacher Education, 53* (5), 433-443.

McIsaac, E. (2003). Immigrants in Canadian cities: Census 2001 – what do the data tell us? *Policy Options/Options Politiques*, 58-63.

McNiff, J., Lomax, P. & Whitehead, J. (1996). *You and your action research project.* London: Routledge.

Mezirow, J. (1994). Understanding transformation theory. *Adult Education Quarterly, 44* (4), 222-232.

Mezirow, J. (1991). *Transformative dimensions of adult learning.* San Francisco: Jossey-Bass.

Miles, M.B. & Huberman, A.M. (1994). *Qualitative data analysis: An expanded sourcebook.* Thousand Oaks: Sage Publications.

Moodley, K. (1995). Multicultural education in Canada: Historical development and current status. In J. Banks (Ed.) (1995), *Handbook of research on multicultural education* (pp. 801-820). New York: Macmillan.

Patton, M.Q. (1990). *Qualitative evaluation and research methods.* Newbury Park: Sage Publications.

Pickert, S. (1992). *Preparing for a global community: Achieving an international perspective in higher education.* ASHE-ERIC Higher Education Report No.2. Washington D.C.: The George Washington University, School of Education and Human Development.

Pike, G. & Selby, D. (1988). *Global teacher, global learner.* London: Hodder & Stoughton.

Pike, G. & Selby, D. (1999). *In the global classroom: 1.* Toronto: Pippin Publishing Corporation.

Pike, G. & Selby, D. (2000). *In the global classroom: 2.* Toronto: Pippin Publishing Corporation.

Rezai-Rashti, G. (1995). Multicultural education, anti-racist education, and critical pedagogy: Reflections on everyday practice. In R. Ng, P. Stanton & J. Scane (Eds.), *Anti-racism, feminism, and critical approaches to education.* London: Bergin & Garvey.

Santo Rego, M.A. & S. Nieto (2000). Multicultural/Intercultural Education in two contexts: lessons from Spain and the United States. *Teaching and Teacher Education, 16* (4), 413-427.

Schaller, J., & Pichard, G. (1998). Making the transition from student to teacher. In P. Holburn, M. Wideen & I. Andrews (Eds.), *Becoming a teacher.* Toronto: Kagen and Woo Ltd.

Seidman, I. (1998). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (2nd Ed.). New York: Teachers College Press.

Simon Fraser University (2003). *SFU International.* Retrieved June 23, 2005 from http://www.sfu.ca/international/About/

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of Whiteness. *Journal of Teacher Education, 52* (2), 94-106.

Sleeter, C. E. (1993). How White teachers construct race. In C. McCarthy & W. Crichlow (Eds.), *Race, identity and representation in education.* New York: Routledge.

Sleeter, C.E. & Grant, C.A. (1987). An analysis of multicultural education in the United States. *Harvard Educational Review, 57* (4), 421-444.

Solmon, M. A., & Ashy, M.H. (1995). Value orientations of pre-service teachers. *Research Quarterly for Exercise and Sport, 66* (3), 219-231.

Solomon, R. Patrick (1995). Beyond prescriptive pedagogy: teacher inservice education for cultural diversity. *Journal of Teacher Education, 46* (4), 251-258.

Stephan, W.G. & Stephan, C.W. (2004). Intergroup relations in multicultural education programs. In Banks & Banks, *Handbook of research on multicultural education* (2nd edition). San Francisco: Jossey Bass, 782-798.

Stromquist, N. (2005). Comparative and international education: A journal towards equality and equity. *Harvard Educational Review, 75* (1), 89-112.

Taylor, E.W. (2000). Fostering Mezirow's transformative learning theory in the adult education classroom: A critical review. *The Canadian Journal for the Study of Adult Education, 14* (2), 1-28.

Taylor, E.W. (1999). Intercultural competency: A transformative learning process. *Adult Education Quarterly 44,* (3), 154-174.

Ukpokodu, O. N. (2003). The challenges of teaching a social studies methods course from a transformative and social reconstructionist framework. *The Social Studies, 94* (2), 75-80.

Wideen, M. (1998). What does it mean to become a teacher? In Holburn, P., Wideen, M. & Andrews, I. (Eds.). *Becoming a teacher.* Toronto: Kagen and Woo Ltd.

Wossen-Taffesse, M. (2003). *Global Education: Issues and Approaches for Teachers, Fall Term 2003/EDPS 425-LEC XI, Course Outline.* Edmonton: University of Alberta Department of Educational Policy Studies.

Appendix 3

Conversational Prompts

Background

- prior education
- your teaching areas
- travel/international experiences
- relevant work/volunteer/activism experience
- motivation to join ITEM and expectations

International practicum – Oaxaca or Port-of-Spain?

- pre-departure classes/teamwork retreat/ orientation
- initial impressions/surprises/culture shock
- the school
- the students and classes you taught; any "teaching moments"
- the sponsor teacher and school staff
- the SFU facilitator, relationships with fellow ITEMites, family
- cultural experiences related to global education/social justice
- Can you conjecture as to what your overall education experience might have been like with just the coursework component but not the international practicum? What is the value of the overseas experience to your personal and pedagogical development?

Local practicum

- describe area (Burnaby, Surrey etc) and type of community in terms of diversity issues, programs/reputation
- same questions as above
- Give some examples of lessons you taught. Were you able to incorporate controversial topics/perspective taking/diversity into your lessons? Did you experience any resistance or negative reactions?
- Were you able to transfer or build upon any skills/attitudes/experiences gained in the international practicum?

Focus Questions

1) What is your conceptualization of international education/global education?
2) What skills and attitudes did you develop re: how to teach (general) and re: how to teach with an international/intercultural education philosophy? Was anything lacking?
3) Do you feel well prepared to teach a multi-ethnic, multi-linguistic class? Do you feel well prepared to teach controversial issues? How so – examples?
4) What role do you see yourself and fellow ITEMites playing in the school system? How do you envision international education/social justice being taught in schools?
5) How have you developed/changed over the PDP year? What can you say re: your teaching philosophy and style?
6) Do you notice a difference between your teaching approach and the attitudes of student teachers who were not a part of ITEM?
7) What was the topic of your action research project? Would you undertake similar research initiatives again?
8) Overall – were your expectations met in ITEM PDP?
   What were the best aspects of ITEM? What could be improved upon?
9) What do you hope to be doing next (ie. in September)?