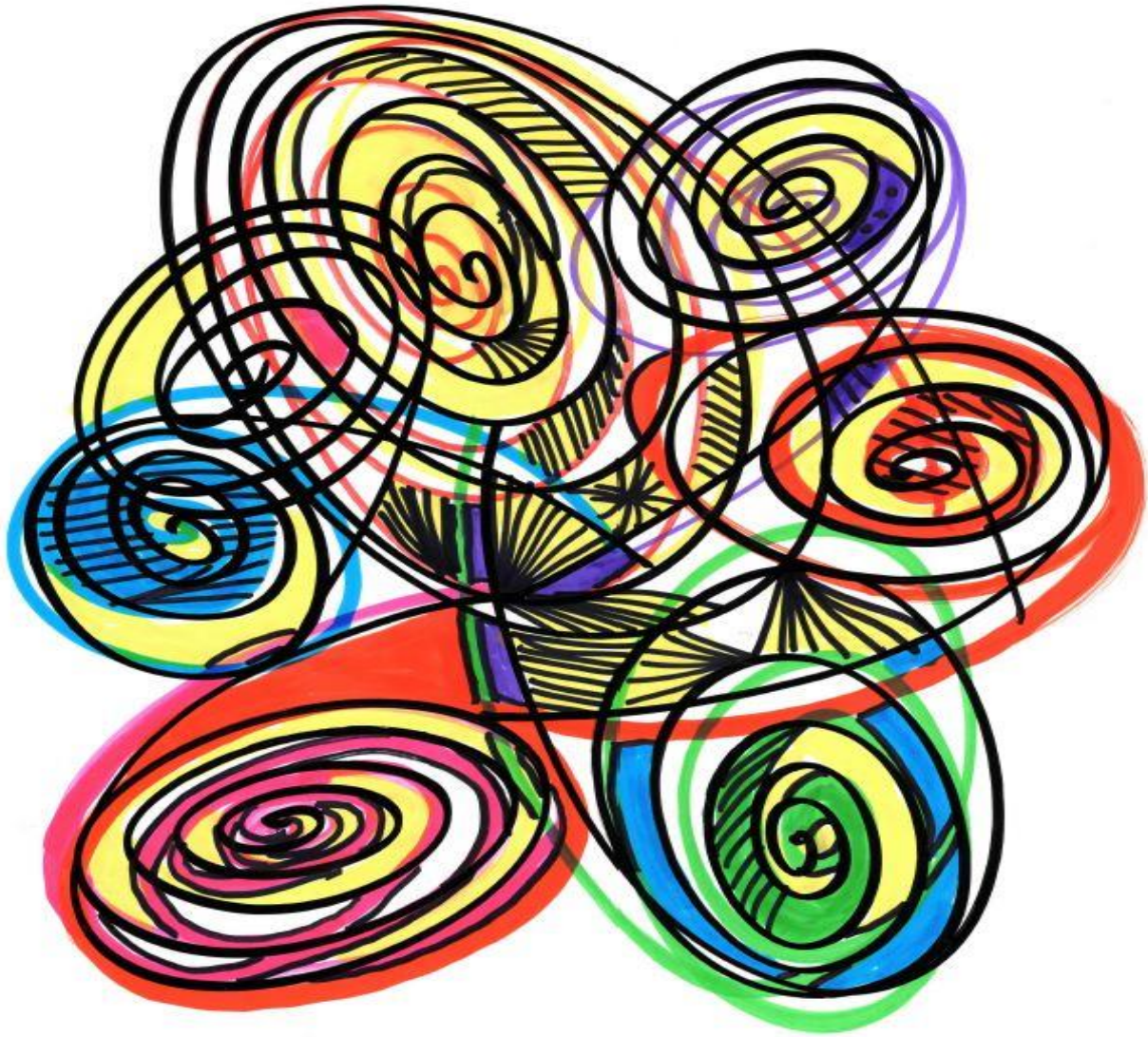# Globalization and Diversity: What Does It Mean for Teacher Education in Canada?

**CATE
ACFE**
Canadian Association
for Teacher Education
L'Association canadienne pour
la formation des enseignants

Julie Mueller & Jodi Nickel, Editors

Acknowledgements

Table of Contents

Introduction

Part I. Diversity of Teachers: Who is teaching?

Part II. Diversity of Students: How are we preparing teachers for globalization and diversity?

Part III. Globalization: What do we learn with international experiences?

Part IV. Globalization: How does international teacher education inform?

Introduction

The CATE Working Conference Process

This book is the seventh volume in a series of publications derived from working conferences organized by the Canadian Association for Teacher Education (CATE). The working conferences date back to 2007 when then president of CATE, Thomas Falkenberg of the University of Manitoba, with assistance from Hans Smits of the University of Calgary, brought together Canadian scholars in teacher education to discuss and debate key issues in teacher education. The outcome of the working conference was an author-reviewed, edited compilation of chapters related to the topic of the conference. This unique and collaborative approach to exploring the field of teacher education in Canada has continued under the direction of the CATE executive since 2011, now on a bi-annual basis.

The working conferences are hosted by a volunteer faculty at a Canadian university—usually a participant in a previous conference—and are supported by CATE and the Canadian Society for Studies in Education (CSSE). A theme for the conference, with several focus questions, is presented to the CATE membership in advance of a call for proposals that is open to academics and graduate students in the field of teacher education. The chapter proposals are submitted for review to the CATE president and past-president. Authors of the accepted proposals then become the participants of the working conference. The chapter proposals are the focus of discussion in smaller working groups across two days of the conference, with each author or author team presenting their work, and receiving both oral and written feedback to inform their final chapter. Following the conference, authors complete their chapters and the editors manage the process of blind reviews within the pool of participating authors to edit the final book.

The working conferences to date include the following volumes:

- *Field Experiences in the Context of Reform of Canadian Teacher Education Programs* (Falkenberg & Smits, 2010)

- *The Question of Evidence in Research in Teacher Education in the Context of Teacher Education Program Review in Canada* (Falkenberg & Smits, 2011)

- *What is Canadian about Teacher Education in Canada? Multiple Perspective on Canadian Teacher Education in the Twenty-First Century* (Thomas, 2013)

- *Becoming Teacher: Sites for Teacher Development in Canadian Teacher Education* (Thomas, 2014)

- *Change and Progress in Canadian Teacher Education: Research on Recent Innovations in Teacher Preparation in Canada* (Thomas & Hirschkorn, 2015)

- *What Should Canada's Teachers Know? Teacher Capacities: Knowledge, Beliefs and Skills* (Hirschkorn & Mueller, 2016)

The 2017 Working Conference Theme

The previous volume in this series of publications (Hirschkorn & Mueller, 2016) answered the question, "What should Canada's teachers know?" Teacher education researchers from across Canada considered the knowledge, skills, and values that prepare teachers to teach in an increasingly diverse and complex world. More recently, Friesen (2018) called for teacher education programs to "take a serious look to determine how these shifts are reflected within their programs" (p.3). This volume responds to Dr. Friesen's call with a variety of research

studies and theoretical debates aimed at identifying and evaluating approaches to globalization and diversity in Canadian teacher education.

An Overview of the Chapters

Internationalization of education does not evoke one, clear definition. At varying levels of education, primary to post-secondary, the purpose and outcomes of internationalization are diverse. This ambiguity of what is meant by internationalization was the impetus for the multiple focus questions that formed the foundation of the discussions and research in this book and the use of the terms "globalization" and "diversity" in the title. Internationalization considers the diversity of students in our school systems across Canada; the diversity, or lack thereof in educators teaching these students; the increased mobility of Canadian educators teaching in international locations; and, educators who are trained internationally moving in to the Canadian context. The Association of Canadian Deans of Education Accord (2016) on internationalization addressed the complexity of internationalization noting that the "increasing levels of complexity, uncertainty, diversity, and inequality in Canada and internationally… necessitate a reconsideration of the curriculum in Canadian institutions" (p. 4). However, the Accord also notes that a broader population of educators and students has the potential to enrich and enhance educational experiences for all students; increase intercultural understanding and dialogue through realization of interdependence; result in partnerships based on reciprocity, social accountability, and sustainability; and, integrate learning throughout the curricula.

Risks of internationalization include an evolution from a basis in diversity and globalization to a policy for addressing financial constraints. "Current economic imperatives of

globalization have intensified the drive towards profit-seeking, standardizing, and potentially exploitative internationalization activities, often without full consideration of or particular attention paid to the vulnerability of marginalised communities." (ACDE, 2016, p. 4). The chapters that follow speak to the concerns raised in the Accord of systemic exclusion, exploitive practices for profit, personal and social disruption, (neo) colonization, and, risks to participants in international activities.

The Accord (ACDE, 2016) delineates four key principles of internationalization: "economic and social justice and equity across contexts and sites of educational practice; reciprocity as the foundation for engaging in internationalization activities; global sustainability; and, intercultural awareness, ethical engagement, understanding, and respect" (p. 7). These principles are evident in our chapters exploring course development and equity in teacher education; in our chapters providing examples of international placements for teacher education students, and, in our chapters evaluating possibilities to increase the diversity of our teachers, through admissions and hiring. The overarching theme of the book is diversity and globalization with internationalization addressed as a facet of diversity and a result of globalization.

The following collection of chapters addresses diversity in both context and approach. Some of the chapters are formal, structured reports of empirical research studies, while others are less formal, personal explanations of specific contexts. The topic or theme of the working conference and this resulting publication both centre on diversity. Diversity in education, in specific reference to globalization, calls for diversity in teachers to meet the needs of diverse students. Some chapters address pre-service teacher education (how we prepare future teachers) and some explore in-service teacher learning (how we support practicing teachers). Chapter 12 addresses how we humanize policy and practice to ensure that our teachers address the diversity

of our student population in representation and practice. Some chapters are very specific examples that call on the reader to consider transfer and application, while others are theoretical reviews or summaries that provoke debate and discussion. Still others provide 'pieces' of evidence to begin to weave a tapestry of what globalization and diversity mean for Teacher Education in Canada.

The book is composed of 22 chapters grouped into 4 parts:

- Diversity of Teachers: Who is teaching?

- Diversity of Students: How are we preparing teachers for globalization and diversity?

- Globalization: What do we learn with international experiences?

- Globalization: How does international teacher education inform?

Brief summaries of the chapters within each section are included following.

Part I examines **Diversity of Teachers**. Chapters 1 and 2 consider the diversity of teachers in the polar ends of teacher education—both admissions and hiring practices. Holden and Kitchen (Chapter 1) show that that while there is ample research pointing to the benefits of a diverse teaching force, there is little Canadian data about the rates of admission for diverse students in teacher education programs. Their study examines admission rates in teacher education programs for Aboriginal students, students with disabilities, first generation students, international students, mature students and students from visible minority groups. The authors acknowledge that teacher education programs are committed to improving access and equity. However, they suggest that they require access to data that are consistently measured across institutions in order to make informed decisions about policies which better reflect rates of representation. Maynes, Hatt, Mottonea, and Allison in Chapter 2 coin the term "teacher

11

tourism" in discussing how the surplus of teachers in Ontario and the hiring context for new teachers since the implementation of Regulation 274 (a provincial regulation that controls the process of hiring long-term occasional and new permanent teachers in Ontario) has led some teachers to seek international teaching positions rather than remain under-employed in Ontario. In some cases, those with heavy student debt sought international positions to help pay back their student loans but more often those with heavy debt opted to stay in Canada. The authors suggest that the teacher education curriculum should better prepare teachers who choose to teach in international contexts.

The additional three chapters in Part I explore diversity of teacher education candidates and barriers that they face. DiGiorgio (Chapter 5) considers the history of Indigenous teacher education in Canada specifically, and provides a brief overview of several Indigenous teacher education programs in Atlantic Canada with a description of student experiences and challenges. In Chapter 3, Bava, Marsh, and Collister engage in duoethnography with two teacher candidates in order to explore their experiences of diversity in their initial teacher education program. They identify inconsistencies in the program's espoused vision and actual practices which serve to perpetuate genderization and racial injustice, and limit varied perspectives and teaching identities. The final chapter in Part I identifies barriers to teachers with diverse needs. The authors intended to examine induction and mentorship programs for early career teachers; however, the challenges and barriers faced by racialized and differently abled beginning teachers soon became evident prompting closer examination of their experiences. Lemisko and Hellsten (Chapter 4) write," If the goal is to enhance the diversity of the teaching force, we must address the unwelcoming atmosphere fostered by implicit and explicit messages of exclusion, doubt and disrespect that are received by racialized teachers and teachers with dis/abilities."

The second section of the book includes nine chapters exploring how teacher education prepares preservice and inservice teachers for globalization and diversity of their classrooms. **Part II: Diversity of Students** begins with Barchuk and Harkins (Chapter 6) presentation of globalization and internationalization as two distinct constructs that are imperative to education across contexts. The authors present findings from an exploration of preservice teachers' perceptions of the strengths and challenges of teaching about globalization and what changes are needed in teacher preparation to adequately prepare them for teaching in diverse settings Findings from the qualitative research suggest that teacher education needs to include strategies and resources to address the needs of a diverse student population; offer international and intercultural experiences; immerse technology integration in methods courses; and, encourage conversations about educational systems in general.

Farmer, Reid, and Huber (Chapter 7) provide a detailed narrative of one teacher's experience to describe relational ways of knowing. They show the how prior experience with family relationships can inform a teacher's relationships with children and their families and promote respect for the diversity of students and their larger community. The remaining chapters in Part II explore, in a variety of contexts, strategies for addressing globalization and diversity in both preservice and in-service teacher development. Case studies, personal narratives, theoretical discussions, philosophical analyses, and quantitative measures of efficacy beliefs provide a snapshot of some approaches to social justice and equitable practice within faculties of education.

Mulholland and Salm (Chapter 8) present a qualitative case study of teaching methods courses in a pre-service program in a faculty of education, exploring anti-oppressive pedagogy and its presence in these courses. A purposeful sampling of instructors offers valuable insights

into how one faculty of education has addressed social justice education and preparation of teachers for an increasingly diverse population of students through confrontation of settler myths and biases. Emerging themes confront the definition and components of anti-oppressive pedagogy, and the "why and how" of matching methods courses with "a way of being in the world". Chapter 9, written by Bale, Gagne, and Krekes, explores a particular course in teacher preparation in their Master of Teaching program. The authors present highlights of themes extracted from comprehensive interviews with teacher educators of an English Language Learners (ELL) course that addresses current policy requiring that teacher education programs prepare linguistically responsive teachers. Three key themes suggest that how the course is delivered (as a separate course or infused across the program), how teacher candidates engage course themes, and the personal and professional identity of teacher educators leading the course, all had a significant impact on how the course was implemented. Conclusions suggest that there is room for, and perhaps a need for, acceptance and encouragement of a diversity in both teacher educator identity and context of instruction. Betts and Block, in Chapter 10, add to the diversity of contexts by setting their analysis in mathematics teacher education. They present a critical consideration of teacher candidate identity formation through a Foucault analysis. The authors question a technical-relational agenda that denies the necessity of social processes in the production of knowledge and identity formation. They disrupt three theories of mathematics teacher education and consider how technologies of power are operating in current teacher education to disable the identity making of teacher candidates. Conclusions are connected to dangers that exist when local responsiveness to diversity (in this case mathematics education) is "co-opted by a technical-rational agenda"; the authors call for resistance and ongoing activism.

Chapter 11 moves to consideration of teacher educators and curriculum making, asking the question, "Are we doing it right?" Ciuffetelli Parker and Ankomah examine their own practicing pedagogies, illuminating the interconnected concepts of diversity, curriculum making, and teacher education based on the diverse lives of both students and teacher educators. The authors encourage consideration of concepts such as diversity, equity, equality, and fairness in education systems before presenting effective pedagogies in teacher education for diversity and globalization. A detailed examination of a professor and PhD candidate's practice with specific narrative examples from their students, conclude with a call for all people, including teacher educators, to provide "supportive spaces to promote agency and acceptance of diverse pedagogy, and develop deep knowledge of the pedagogy of diversity." (p. 313). This call for "humanizing" pedagogy is echoed in Montero's chapter regarding literacy instruction for refugee newcomers. This chapter serves to help readers understand the overall thesis that teaching methodology without a humanizing philosophy doesn't help refugee newcomer youth to experience school success. As such, teacher education (preservice and in-service) must adopt a humanizing approach to their teaching practices. The author provides a clear explanation of how this was done in her own research and practice with low literacy, refugee newcomer youth providing explicit strategies for educators based on a human rights-centred, humanizing example of print literacy instruction using language experience approach. Vanthuyne (Chapter 13) provides empirical evidence on a sample of preservice teachers' knowledge and beliefs surrounding culturally and linguistically diverse students using a Multicultural Efficacy Scale (Bennett, Niggle, & Stage, 1990) across three universities in Ontario. Her examination of current beliefs of student teachers sets a stage for the practices suggested in other chapters in this part of the book. The author's conclusions suggest that "teacher education programs are…including curricula and

integrative teaching methods both in diversity specialized courses/workshops and providing opportunities to engage in international practicum placements or service work" (p. 380) but she calls for continued evolution of programs to further educate future teachers for the diversity of the classrooms they will encounter through modeling pedagogies rather than diversity education courses in isolation.

The final chapter in Part II: Diversity of Students, shares a unique example of support for both preservice and in-service teacher education and development to advance global citizenship education for students. Gambhir, Montemurro, Vemic, and Broad examine two school-based research centres through interviews with school directors and university faculty. Analysis of the interviews identified five key roles that the centres are playing in the early stages of their development: providing resource centres; facilitation of teacher inquiry; facilitation of collaboration within and across institutions; support of initial teacher education; and, being the creator and disseminator of original research. They conclude that school-based research centres have the potential to act as hubs that "facilitate 'inter' work"—relationships— and, to be models of de-centring knowledge—disrupting the notion of the relationship between theory and practice as one-dimensional.

The final two sections of the book explore internationalization as it speaks to diversity and globalization, both in terms of international experiences of Canadian teacher education candidates and teacher educators, and in how international teacher education might inform the same in Canada. **Part III. Globalization: What do we learn with International experiences?** begins with a conceptual analysis by Ratna Ghosh (Chapter 15) which provides a strong rationale for the inclusion of international practicum in Canadian teacher education programs. Because Canada has an increasing amount of cultural diversity and is faced with numerous transnational

challenges including war, terrorism, and population shifts, teachers must be prepared to meet the needs of this diverse population and develop globally-minded citizens. While teacher education programs have made some efforts to incorporate international perspectives in their curriculum, practicum experiences in other cultures are arguably the most powerful way to understand others and develop global citizenship. The following five chapters in this section of the book provide examples of such experiences in a variety of countries. Authors respond to the question of barriers, outcomes, and benefits of teaching and learning in a global context.

Grey, Kristmanson, Landine, Sears, Hirschkorn, Ingersoll, and Kawtharani-Chami, in Chapter 16 compare how four Atlantic universities prepare their students for intercultural competence and for international teaching. They provide a fascinating analysis of program development by accretion – when programs develop through a series of amorphous decisions and relationships rather than deliberative design. The authors remind teacher educators to be more intentional in aligning programs with research on intercultural competency and the principles outlined by the Accord on International Education (ACDE, 2016) so as to avoid some of the risks related to international education including the reinforcement of colonial ideas. Buley, also from Atlantic Canada, in Chapter 17 provides a narrative account of an eight-year partnership with Canadian preservice educators in a coastal Ecuador school community in Manabi Province. After providing a rationale for international teaching and learning experiences, she describes the context in Ecuador, how student teachers were prepared to avoid culture shock, how the teacher candidates adapted their teaching to the context and the needs of the learners, and provides recommendations for improving future experiences including access and funding. Cho and Corkett, as faculty facilitators, describe their perceptions of community learning experiences in Italy and in developing countries including Kenya, Ecuador, and Nicaragua. Similarities and

differences are presented in terms of depth of cultural experience, challenges, and risk taking for the student teacher participants. The authors also questioned the differences between supervising practicum in Canada and overseeing an international experience concluding that the development of adaptive expertise was particularly important in the international context. Sokal and Woloshyn (Chapter 19) speak to the transformative learning of teacher candidates in an international placement in Germany. Teacher candidates in a 6-week experience in a Turkish Muslim school in Germany were faced with powerful opportunities for rich interpersonal transformation often provoked through disorienting dilemmas. When TCs learned traditional dances, the Turkish people valued their willingness to be vulnerable in learning their culture. The TCs valued the collaboration and mentor supports to hone their teaching skills and challenge their stereotypes. The facilitators were left wondering how much to challenge the TCs and how to respect the pace of transformation for those who were still "becoming."

The final chapter in Part III is the single French language chapter in the book. Eva Lemaire, University of Alberta, analyzes a program called the Africa Project focusing on the linguistic context for preservice teachers who partake in the project. Rather than international placements outside of Canada, the chapter explores the transition of francophone immigrants from African countries into a French-speaking context in Alberta. An important comparison is drawn between African countries where French is predominantly colonial and in Canada where it is a minority language outside of Quebec.

The final section, **Part IV. Globalization: How does international teacher education inform?** is composed of two chapters that explore how approaches to teacher education in Malaysia, England, the United States, and Taiwan compare to Canada. In Chapter 21, Hirschkorn, Ingersoll, Kawtharani-Chami, Sears, Landine, and Gray compare teacher education

programs from: Canada (New Brunswick), United Kingdom (London), and Malaysia (University of Nottingham Malaysia). They provide an interesting graphic depiction differentiating the three contexts: Canadian students tend to come from narrow cultural and geographic backgrounds but teach internationally in diverse contexts because local employment options are limited; UK students come from diverse backgrounds but tend to stay in the UK where there is a teacher shortage (though their students are often diverse); and, Malaysian students are themselves from diverse contexts and subsequently teach in a variety of contexts. The authors present readers with several key questions to use in assessing their own teacher education programs related to each of the key concepts: interconnectedness (how the program design is distinctive and prepares graduates for global teaching contexts), migration (how graduates might integrate back into a Canadian teaching context) and multiculturalism (how local or global concerns have influenced the program design). The final chapter of the book examines teacher candidates' beliefs about inclusion to discern how perspectives differ in two countries: the United States and Taiwan. Lin, Lin, Chen, and Huang, (Chapter 22) provide a rich literature review regarding inclusion in many countries across the globe. Their own quantitative study found that teacher candidates were generally positive about inclusion, especially in the United States, but were less receptive to the inclusion of students with visual and hearing impairments and those with intellectual disabilities. They recommend incorporating inclusive education courses as well as the infusion of inclusive perspectives in the teacher education curriculum in Canada to enhance teachers' capacity and confidence in working with students with special needs.

As a result of the working conference process, this book includes narratives of authors' thinking, discussion, debate and consideration from collaborative talk, writing and edits. Written by instructors and researchers, seasoned and novice academics, and curriculum specialists and

theorists, the following 22 chapters provide a kaleidoscope of contexts and questions into a very current, complex and dynamic component of teacher education. Preparing teachers to prepare learners in increasingly diverse and complex contexts demands research and reflection on what globalization means for emerging pedagogy and systemic change in Canadian teacher education. This volume in the CATE-ACFE Working Conference series provides the reader with an opportunity to think, reflect and question in response to the work of teacher educators and researchers from across the country.

References

Association of Canadian Deans of Education. (2016). Accord on the internationalization of education. ACDE: www.acde-acde.ca.

Bennett, C., Niggle, T., & Stage, F. (1990). Preservice multicultural teacher education: Predictors of student readiness. *Teaching and Teacher Education*, *6*(3), 243-254.

Friesen, S. (September 2018). A future wanting to emerge. *EdCan Network Magazine*, CEA.

Hirschkorn, M. & Mueller, J. Eds. (2016). *What should Canada's teachers know? Teacher capacities: Knowledge, beliefs and skills.* Ottawa, ON: Canadian Association for Teacher Education.

Part I. Diversity of Teachers: Who is teaching?

Who are our current Canadian teachers and what challenges do we face in attracting and preparing educators who reflect the diversity of our students? What are the challenges in attracting and preparing educators from/for indigenous communities?

Equitable Admissions in Canadian Teacher Education:
Where we are now, and where we might go

Michael Holden
University of Calgary

Julian Kitchen
Brock University

Abstract

Canadian teacher education programs regularly identify access, equity, and diverse representation as fundamental goals. In discussing the diversity of teacher education, there is a recognition that teacher diversity is desirable for our students and our profession. Despite widespread literature examining the benefits of a diverse teaching force, relatively little data is available about the rates of representation in Canadian teacher education programs. This chapter examines rates of representation for underrepresented groups at 18 programs across Canada, based on the data that are tracked by those institutions. These data include admission rates for students of Aboriginal descent, students with disabilities, first-generation students, international students, mature students, and students from visible minority groups. While some institutions report promising rates of representation, as a whole the findings suggest that much can yet be done to enhance Canadian teacher diversity and the ways that institutions track and make use of self-identification data as students are admitted to these programs.

Résumé

Dans les programmes canadiens de formation des maîtres on identifient souvent l'accès, l'équité et la représentation diversifiée comme objectifs fondamentaux. En discutant de la diversité dans les programmes de formation, on reconnait que la diversité des enseignants est souhaitable pour notre profession. Malgré une littérature abondante qui examine les avantages d'un corps enseignant diversifié, il existe relativement peu de données sur les taux de représentation dans les programmes canadiens de formation en enseignement. Ce chapitre examine les taux de représentation des groupes sous-représentés dans 18 programmes au Canada, en se basant sur les données suivies par ces institutions. Ces données incluent les taux d'admission des étudiants d'origine autochtone, des étudiants avec des besoins spéciaux, des étudiants immigrants de première génération, des étudiants internationaux, des étudiants adultes et des étudiants des groupes de minorités visibles. Certains établissements signalent des taux de représentation prometteurs, mais dans l'ensemble, les résultats suggèrent qu'il reste encore beaucoup à faire pour augmenter le nombre d'enseignants canadiens dans les groupes mentionnés. Il faut également améliorer les moyens utilisés par les établissements pour suivre et utiliser les données d'auto-identification lors de l'admission des étudiants à ces programmes.

Equitable Admissions in Canadian Teacher Education: Where we are now, and where we might go

In considering the diversity of Canadian teachers, we must ask who are our current Canadian teachers? Do they reflect the diversity of our students? What challenges do we face in enhancing that diversity? Teacher educators have reason to ask such questions. The Council of Ministers of Education Canada (CMEC, 2003), for example, states that "providing access is a crucial challenge for educators given the realities of Canada's geography and population patterns" (p. 38). Similarly, the Association of Canadian Deans of Education (ACDE, 2014) argues that "the teaching profession should be representative of diverse populations and ways of knowing" (p. 9). Many teacher education programs articulate a commitment to social justice and equity (Crocker & Dibbon, 2008). Responding to these calls for access, diversity, and equity require us to consider who we mean when we discuss 'Canadian teachers,' as well as how we are tracking our successes or shortcomings. Such considerations are particularly important in teaching, as a diversely representative teaching force offers benefits to students, the education system, and to those teachers' communities (Ryan, Pollock, & Antonelli, 2009).

In this chapter, we consider a piece of this broader conversation about access and diversity by examining these issues at the time of admission. Specifically, we wondered, who are we admitting to our programs, and do the students in our programs reflect the diversity of the classrooms that they will one day lead? We chose this particular focus for a number of reasons. First, while the issue of access extends well beyond admissions (Woodrow, 1999), it is at admissions that universities decide who will and who will not have access to teacher education. While there are important questions related to access and diversity once students graduate from these programs (see Ryan et al., 2009; Lemisko & Hellsten, 2019), school boards cannot hire or

support diverse candidates if those candidates do not exist. Second, as Orfield and Miller (1998) note, "admissions criteria should be seen as a way to fulfil the values of the institution and to create the most effective learning community that embodies those values" (pp. 12-13). Since universities, deans, and ministers of education recognize the value of a diversely representative teaching force, it is reasonable to examine the context of those values at the time of admission, and whether teacher candidates are applying and entering our programs in rates that reflect Canadian diversity.

Finally, we sought to examine teacher candidate diversity at the time of admission to more closely examine widespread criticisms of Canadian teacher education's representativeness. Childs and Ferguson (2016) contend that "the current teaching force does not reflect the diversity of the student population" (p. 428). DeLuca (2015) describes Canada's teacher education programs as "homogenous" and lacking in diversity, while Ryan and colleagues (2009) found that "the proportion of visible minority teachers…is consistently less than the proportion of visible minority citizens in the general Canadian population" (p. 597). Solomon, Portelli, Daniel, and Campbell (2005) explicitly contend that "the continued overrepresentation of white, female, middle-class and heterosexual" teacher candidates does not align with Canada's population or universities' articulated values (p. 149). We believe that teacher education programs have an ethical obligation to address these issues, and to provide access supports to members of underrepresented groups seeking to enter our programs (Kotzee & Martin, 2013). Thus, while there are many pieces to the diversity puzzle and many ways in which universities support access and equity (Holden & Kitchen, 2016a), it is our hope that this chapter will provide insights into the diversity of Canada's teacher education programs and examine the challenges and opportunities of diversity at the time of admission.

The remainder of this chapter is divided into five sections. We begin with a review of relevant literature on equitable representation in Canadian teacher education. This is followed by the study's methodology, including how data were gathered and tabulated as well as important caveats about these findings. Next, we present the available data on select underrepresented groups in teacher education. The ensuing discussion considers what data is tracked in Canada, how that data is tracked, and what these data suggest in response to the study's central questions around diversity and representation. The chapter concludes with recommendations for stakeholders, with a focus on enhancing our ability to accurately answer the question, "who are our current Canadian teachers?"

Selected Literature on Equitable Representation in Canadian Teacher Education

Within the broader literature on teacher education diversity, two fields are particularly relevant for the present study: (1) access to postsecondary studies, and (2) teacher education admissions research. Access studies are typically concerned with *whether* individuals are able to participate in higher education (Bowen & Bok, 1998), whereas admissions studies tend to investigate *how* the decision of who participates is made (Childs & Ferguson, 2016). Related to both is the notion of equitable representation – the idea that, in striving for greater access to higher education, admissions processes should be designed in such a way that members of underrepresented groups are equitably represented in the student population, and that admissions and access barriers should not disproportionately affect these groups (Stead, 2015).

Proponents of equitable representation contend that while all teachers should be prepared to teach in diverse settings (Duckworth, Thomas, & Bland, 2016), a diversely representative

profession benefits students, teachers, and the profession (Villegas, Strom, & Lucas, 2012). For example, Villegas and Irvine (2010) report that minority teachers enhance academic outcomes for minority students, while teachers from underrepresented backgrounds have higher retention rates in high-minority schools that often struggle with teacher turnover rates. Solomon (1997) similarly notes that "ethnocultural minority teachers bring to their pedagogy characteristics and experiences which create a positive learning environment. This environment contributes significantly to the academic success not only of students of colour but also of all other students" (p. 395). That is, beyond benefiting the increasing number of minority students in Canada's classrooms, teachers from underrepresented groups are well positioned to support the success of all students. Diversified programs may also support Canada's international knowledge needs (DeLuca, 2015), and enhance all teachers' experiences learning and interacting with diverse populations (Bowen & Bok, 1998). Such teacher candidates may also be "more likely to fulfil the institution's public and forward-looking goals" (Guinier, 2003, p. 42), meaning that a diverse teaching profession may be more supportive of articulated equity goals.

Equitable representation does not mean discounting academic standards or expecting minority teachers to act as a "silver bullet." Pabon (2016), for example, cautions against simply increasing teacher diversity "as a panacea to improving urban schools while ignoring the historical and contemporary contexts that complicate [teachers'] roles in schools" (p. 915). Similarly, Haddix (2017) warns that "teachers of colour are not supermen or superwomen – it is not their responsibility alone to fix the problems with the education system" (p. 145). Yet, in Canada and other countries, teacher education is criticized for producing mostly white, middle class, female, heterosexual teachers, at the expense of broader diversity (Duckworth et al., 2016; Haddix, 2017; Heinz, Keane, & Davison, 2017). Indeed, as Ryan and colleagues (2009) observe,

It is no accident that racialized students do not make it through the education system or

that racialized teachers from other countries do not get hired. Racialized students and

teachers are systemically marginalized in the local and global communities in which they

reside, and in the institutions and school systems of which they are a part. (p. 606)

Moreover, students from underrepresented groups who do enter university programs face

significant barriers, including "racism, classism, sexism, marginalization, and discrimination"

(James & Taylor, 2008, p. 223). Equitable representation is therefore not a call to supplant

current students or to expect minorities to solve education's problems. Instead, equitable

representation suggests that the profession stands to gain from a more diversely representative

teaching force, and that such diversity cannot and will not occur without deliberate efforts

(Ontario Alliance of Black School Educators, ONABSE, 2015). These efforts include regularly

measuring teacher demographics (Villegas et al., 2012), and sharing data, policies, and practices

across research communities (CMEC, 2012). Indeed, without first examining equitable

representation in this way, it is difficult to know which policies are working, which are not, and

how we might admit and support diverse, qualified teacher candidates to our programs.

How, then, have topics of equity, access, and diversity been taken up in Canadian teacher

education? Some researchers, such as Ryan and colleagues (2009) and ONABSE (2015),

examine teacher diversity within the profession itself. They examine rates of representation

among working teachers and compare those to the general population. Others, such as Henry and

colleagues (2017), examine whether faculty diversity aligns with articulated equity goals.

Several studies, including James and Taylor (2008) and Holden and Kitchen (2017), examine the

experiences of students themselves, particularly as members of underrepresented groups

applying and participating in university programs. Solomon and colleagues (2005) likewise

examine how non-minority students perceive issues of access and equity in their programs. Canadian scholars have also investigated these topics through a policy lens. Thomson and colleagues (2011), for example, present a single university's admissions process and its implications for access and equity. Similarly, Childs and Ferguson (2016) identify a series of problems that admissions processes are expected to solve, including several challenges related to teacher diversity. Holden and Kitchen (2016b) investigate how Canadian universities are approaching their equity admissions policies for various underrepresented groups. The other chapters in this edition also take up issues of diversity in teacher education. They examine, for instance, how teacher education programs support teacher diversity within the broader profession (Lemisko & Hellsten, 2019), and how teacher candidates navigate issues of equity and diversity as reflective practitioners (Bava, Marsh, Patel, Salib, & Collister, 2019). Each of these studies exemplify the complexity of diversity in Canadian teacher education, and the importance of examining these issues from multiple perspectives.

Methodology

As we identified in the previous section, Canadian researchers have examined questions of teacher diversity using a variety of methods. Despite this range of approaches, to our knowledge, there are no public, national data related to rates of representation in teacher education programs (Holden & Kitchen, 2019). Indeed, CMEC (2012) has acknowledged that a significant shortcoming in Canadian access research "is the lack of statistical data tracking of Aboriginal ancestry [as well as other underrepresented groups] by program" (p. 9). CMEC (2010) has also elaborated that existing efforts are often uncoordinated and inconsistent, making it difficult to

evaluate the successes and shortcomings of various initiatives. Increasing the amount of cross-institutional data on teacher diversity was therefore a central aim of this study.

While some provinces do provide annual statistics related to publicly funded teacher education programs (Teacher Education Application Service, TEAS, 2016), admissions data for members of underrepresented groups are often only tracked at the faculty or institutional level (Holden & Kitchen, 2019). Other data sources report rates of representation across all faculties (see Finnie, Wismer, & Mueller, 2015), limiting their relevance to teacher education, or report rates of representation after teachers have entered the profession (Ontario College of Teachers, OCT, 2016; ONABSE, 2015; Ryan et al., 2009). Such data are gathered after students have been accepted or rejected in admissions, which DeLuca (2012) and other authors have described as "the primary gatekeeping structure for entry into the teaching profession" (p. 8). Thus, this study gathered statistics tracked at the time of admission, with data from multiple institutions across Canadian jurisdictions to provide further insights into the diversity of the students applying to enter these programs.

Sixty-five institutions, including 64 members of ACDE (2018), offer teacher education programs in Canada[1]. Stakeholders at each of these institutions were invited to provide descriptive statistics (Mertens, 2015) about their programs, and to comment on related questions about their tracking of underrepresented groups. Each program was asked to respond to the following questions:

- Which underrepresented groups do students choose to self-identify with during the application process?

---

[1] Tyndale University College in North York, Ontario, is not an ACDE member but does offer a teacher education program that leads to certification through the Ontario College of Teachers (OCT, 2018). Their responses are included in this chapter.

- For each academic year between 2012-2013 and 2016-2017,

  - How many applicants self-identified as a member of an underrepresented group?

  - How many such applicants were offered admission to the program?

  - How many such applicants accepted their offer of admission to the program?

- Are these statistics (application, offer, and acceptance) tracked for each underrepresented group that students self-identify with?

- To calculate proportions, how many total applications did the program receive during these years? Similarly, how many total applicants accepted their offer of admission to the program during these years?

These questions focus on gathering descriptive statistics about the reported rates of representation for underrepresented groups in Canada's teacher education programs. Since such cross-institutional data are rare in the Canadian context, these questions are diagnostic: "[they] use the available data to provide an accurate picture of the state of affairs as it stands now, and to suggest what should be our focus for the future" (Mendelson, 2006, p. 1). Importantly, as with similar studies in international contexts (Heinz et al., 2017), such data should be interpreted as "providing indicative evidence only" (p. 105) about the diversity of Canadian teacher education programs. We discuss this further in the limitations section which follows.

Of the 65 teacher education programs mentioned above, 35 institutions responded. Eighteen institutions provided data for at least one underrepresented group's participation in their program. Twelve responded to explain that they were not able to participate: ten of these do not track participation rates for underrepresented groups in their programs, while two have made significant changes to their admissions processes in recent years. Five institutions declined to participate, while we did not receive responses from 27 institutions. Responding stakeholders

varied by institution, but included deans and acting deans of education, associate deans, program chairs and directors, university registrars, as well as university and department admissions officers. In each case, to ensure confidentiality and support the work done at each institution, we have withheld the names and positions of our participants. A summary of their responses, as well as the underrepresented groups tracked in these programs, are included in Tables 1 and 2 below. As each university responded, their data were tabulated for each academic year and underrepresented group included in the data. Proportions were calculated using the number of total applications/acceptances provided by each university, or in the case of most Ontario respondents, publicly available TEAS (2016) data for each program[2]. For example, if 20 applicants self-identified in an applicant pool of 500, the reported proportion would be 4.00%. These proportions provide context for each institution's data, particularly when compared to each underrepresented group's share of the general population. The 5-year periods available for most responding universities provides further context, as some universities reported particularly high or low rates of representation in certain years.

Assumptions and Limitations

Issues of access, equity, and diversity in teacher education are understandably complex; as CMEC (2002) acknowledges, "there is no single strategy that has surmounted all barriers for all students" (p. 39). Therefore, in this section we acknowledge important assumptions and limitations for this work, particularly with reference to other areas of study taken up elsewhere in Canadian literature. Chiefly, this study's perspective is rooted in the belief that teacher education

---

[2] TEAS reports on the total number of applications and acceptances for all publicly funded teacher education programs in Ontario. Thus, question 4 was not necessary for data collection from Ontario institutions, although some universities did provide this data nonetheless. When both sets of data were available, institution-provided data sets were used to calculate proportions.

programs are largely responsible for teacher quality (Goodwin & Oyler, 2008), and that

admissions practices are a significant process for determining how qualified candidates are

admitted to a program (Denner, Salzman, & Newsome, 2001). Further, since the majority of

Canadian teachers are certified by Canadian teacher education programs (e.g., see OCT, 2016),

Table 1

Summary of Responses from Canadian Teacher Education Programs by Region

Region[a]	Total	Sent Data	Do Not Track	Cannot	Declined	Did not Reply
Atlantic Canada	**11**	2	1	0	1	7
Québec	**12**	0	1	0	0	11
Ontario	**15**	10	3	1	0	1
Western Canada	**18**	4	4	1	3	6
British Columbia	**9**	2	1	0	1	5
Canada	**65**	**18**	**10**	**2**	**5**	**30**

[a] ACDE (2018) list their associated members according to these five geographic regions.

Table 2

Underrepresented Groups Tracked by Institution and Region

Atlantic Canada							
Institution	Aboriginal[a]	Students with Disabilities	First Generation	International	Mature	Visible Minorities	Other
Memorial	√	-	-	-	-	-	-
St. FX	√[b]	-	-	-	-	-	-

Ontario							
Institution	Aboriginal	Students with Disabilities	First Generation	International	Mature	Visible Minorities	Other
Lakehead	√	√	√	-	-	-	√[c]
Laurentian	√	-	√	-	√	-	-
Nipissing	√	√	-	-	-	√	-
Queen's	√	-	-	-	-	-	√[d]
Trent	√	-	√	-	-	-	-
UOIT	√	-	√	-	-	-	-
Ottawa	√	√	-	-	-	√	√[e]
Western	√	-	-	-	-	-	-
Wilfrid Laurier	-	-	-	-	-	-	√[f]
York	√	√	-	-	-	√	√[g]

Western Canada							
Institution	Aboriginal	Students with Disabilities	First Generation	International	Mature	Visible Minorities	Other
Calgary	√	-	-	-	-	-	-
Lethbridge	√	-	-	-	-	-	-
Mount Royal	√	-	-	√	-	-	-
St. Jean (Alberta)	√	-	-	√	-	-	-

British Columbia							
Institution	Aboriginal	Students with Disabilities	First Generation	International	Mature	Visible Minorities	Other
Fraser Valley	√	-	-	-	-	-	-
UBC	√	√	-	-	√	-	-
Canada (Total)	17	5	4	2	2	3	5

[a] These headings, which reflect the terms used by the majority of the universities that track these data, are discussed further in the Reported Data section later in this chapter.

[b] Our colleagues at St. FX did report data for Aboriginal participation, however, unlike all other universities, they only reported graduation rates – not the number of students self-identifying at the time of admission.

[c] In addition to tracking specific underrepresented groups, stakeholders at Lakehead also track the number of students who self-identify with multiple groups in varying combinations.

[d] Students applying to Queen's are able to self-identify as Aboriginal, as a student with a disability, or as a member of a racial minority. However, our colleagues only reported Aboriginal participation rates and Equity Admission rates.

[e] In addition to tracking specific underrepresented groups, Ottawa also tracks the total rate of representation for students self-identifying with these groups.

[f] While students applying to Laurier are able to self-identify with a variety of groups, Laurier only tracks the total number of students who choose to self-identify, and do not track data for individual groups.

[g] York applicants are also able to self-identify with a variety of "other identity categories that…have affected [their] educational experience. For example, people living in poverty; LGBTQ; English Language Learner[s]; refugee[s] or [people] impacted by refugee experiences."

we contend that who is or is not admitted to these programs has a significant effect on the diversity of the profession.

With respect to the data, we assume that each participating university has provided information accurately and honestly. Given their positions as deans, program directors, registrars, or other internal stakeholders, we assume that our participants have access to accurate data that reflect what is actually occurring in their programs. We further assume that by clarifying the data with each institution, that this information provides an accurate picture of the available data across multiple regions, provinces, and institutions.

These assumptions lead necessarily to the study's limitations. This study only includes data from 18 teacher education programs in Canada and is not meant to generalize to all teacher education programs across the country (Cochran-Smith & Zeichner, 2005). Thirty-five teacher education programs did not indicate whether they track this data, and so we cannot speak to issues of access and representation in their contexts. Further, and somewhat tellingly, 10 institutions responded to share that they were unable to participate specifically because they do not track this data, and so do not have access to this information themselves. One consequence of these gaps is that no institutions from Québec are represented in the data. While some of the responding universities replied in French or offer French teacher education programs, the absence of Québec data means we have no comparable data for programs in that province.

The data is also limited to the data available at each institution. For example, most participating institutions only track the number of applications, offers, and acceptances for one or two groups. Further, students of Aboriginal ancestry are the only group tracked by more than one

third of responding institutions[3]. This does not mean that these programs do not have other diversities not represented in this data: for example, one university specifically noted that while students regularly self-identify as having a disability, those self-identifications are not tracked at admission or later in the program.

The reported data only capture those students who choose to self-identify with their university during the admissions process. Applicants do not always feel comfortable self-identifying during admissions (Holden & Kitchen, 2017), and students may choose not to self-identify due to real or perceived consequences (CMEC, 2012; Thomson et al., 2011). Self-identifications are also a snapshot in time, based on how students position themselves and whether they choose to share that information with others (Lovett, 2013). As CMEC (2012) acknowledge, however, "despite the potential limits of self-identification, there is no feasible alternative means of identifying [underrepresented students], so identifiers will continue to be based on this method" (p. 8). To this end, all studies examining participation rates and diverse representation rely on self-identification procedures. We return to these considerations in the discussion emerging from the data.

We also wish to emphasize some important areas of access and admissions literature that this study does not explore. We do not, for example, examine the tools each university employs in their admissions processes (see Holden & Kitchen, 2016b), or the ways applicants may perceive these issues (see Holden & Kitchen, 2017). We do not examine how participating universities strive for equity in their programs (see Searle, 2003), or how they prepare all of their students to teach equitably in their classrooms (see Solomon, 1997). Indeed, rates of

---

[3] As Table 2 illustrates, 12 of the 18 institutions track rates of representation for only one or two groups. All but one of these institutions tracks Aboriginal rates of representation, while all other groups are tracked by 5 or fewer institutions.

representation do not speak to a program's ability to support diversity or diverse identities, as Bava and colleagues (2019) explore in detail. Thus, this chapter serves as part of a much broader landscape of questions. In this study, we focus particularly on what data Canadian universities *are* tracking related to the diverse identities of Canadian teacher candidates, to better understand what we mean when we speak about diversity in our programs, and to better understand the data that are (and are not) available about our successes and shortfalls in this area. While this is a very specific focus, it is a necessary one. CMEC (2012) has observed, for example, that "given the weakness of current data, it is unsurprising that there exists very little evidence based on rigorous quantitative evaluation of the effects of any policies or programs on the outcomes of [underrepresented] students" (p. 23). Indeed, while there are many avenues of teacher education diversity that warrant investigation, it is exceedingly difficult to assess what is working if we do not first examine what data we do have, and how we might work to fill persistent gaps in that data.

Reported Data

The data in this section detail the number of students who self-identify with an underrepresented group at one of the 18 participating teacher education programs. As shown in Table 2, the most commonly tracked underrepresented groups in Canada are students of Aboriginal descent[4],

---

[4] In this chapter, we use Aboriginal (rather than Indigenous) for purposes of consistency with the policies and articles cited. The term Aboriginal was widely adopted by government and many institutions as a collective term referring to First Nations, Inuit, and Métis peoples. This distinction was made legal in 1982 when the Constitution Act came into being. Section 35 (2) of the Act states that "Aboriginal peoples of Canada" includes the Indian, Inuit, and Métis peoples of Canada. Similarly, Aboriginal descent refers to "whether a person has ancestry associated with the Aboriginal peoples of Canada" (Statistics Canada, 2017, para. 1). In recent years there has been a shift to the term Indigenous, which better acknowledges the internationally recognized legal right to offer or withhold consent to development under the United Nations Declaration of the Rights of Indigenous Peoples (United Nations General Assembly, 2008). As Cherubini, Hodson, Manley-Casimir, and Muir (2010) aptly note, "the use of the all-inclusive word 'Aboriginal' in this article does not signify or imply any form of generic, one-size fits-all approach to the realities of Aboriginal [peoples]" (p. 331). Indeed, we recognize that applicants identify with different groups in different ways. In most Canadian institutions, however, more nuanced forms of self-identification are not tracked year to year.

students with disabilities[5], first-generation students[6], international students[7], mature students[8], and visible minorities[9]. In the following tables, we present the available data for application and entry rates for these groups. In each table, *applicants* are those individuals who submit an application to a program, while *acceptances* are those individuals who accept or confirm an offer of admission. Proportions for these groups were calculated by dividing the number of students who self-identified with a specific group by the total number of students applying to or accepting offers for the program. These proportions allow for more direct comparisons, as this accounts for program size and is consistent with other sources' reporting of rates of representation (see Finnie et al., 2011). In all cases, these data represent only those students who formally self-identify during admissions. Further, data are only available for those groups that each university formally tracks. We are confident that members of these underrepresented groups are participating in other teacher education programs but cannot speak to rates of representation beyond the available data.

---

[5] In their Ontario study, Finnie and colleagues (2011) define students with disabilities as students with "physical, sensory, [or] cognitive disabilities" as well as students "whose parents report having a condition [affecting] the amount of kind of activities they can perform at home, at school, or anywhere else" (p. 17). Statistics Canada (2017a) discusses this and other definitions in further detail.

[6] As described by Finnie and colleagues (2011), first-generation students are those students "whose parents did not attend any form of postsecondary education" (p. 16).

[7] Statistics Canada (2016b) defines international students as "those who left their country of original and moved to Canada for the purpose of study," including non-permanent residents and students in Canada with a study permit (Definitions section, para. 1).

[8] While Statistics Canada (2010b) recognizes that a significant number of students attend postsecondary programs well beyond the median university age (22.8 as of 2007), there is consensus across institutions with respect to who is or is not a "mature student." For example, York University (2018) defines a mature student as someone who is at least 20 years old, who has not attended high school for at least two years, and who has completed less than one year of postsecondary, while the University of Alberta (2018) defines mature students as applicants who are at least 21 years of age with fewer than 24 postsecondary credits.

[9] The Employment Equity Act (Department of Justice, 1995) defines members of visible minorities as "persons, other than Aboriginal peoples, who are non-Caucasian in race or non-white in colour" (Definitions section, para. 7). As with mature students, however, different institutions track different populations using terms such as "visible minorities" and "racialized persons." See Holden and Kitchen (2017) for an extended discussion on the differences between these terms.

Students of Aboriginal Descent.

Students of Aboriginal descent are the most tracked underrepresented group in Canadian teacher education. Every participating university allows students to self-identify as Aboriginal, and all but two of these universities actively tracks the rate of representation for Aboriginal applicants in their program. This is unsurprising: Canadian universities are actively responding to the recent Truth and Reconciliation Commission's calls to action (TRC, 2015), and education stakeholders have long recognized the importance of increasing access for students of Aboriginal descent (Minister's National Working Group on Education, MNWGE, 2002; Walters, White, & Maxim, 2004). Table 3 details the self-identification rates for 16 Canadian teacher education programs between 2012 and 2016. Despite the high number of institutions tracking Aboriginal participation, most of these proportions fall below the Aboriginal share of the population in each province. If we total the number of students who self-identified as Aboriginal at each institution and divide this number by the total number of students for each year that self-identification data are available, only three universities present average Aboriginal participation rates that exceed the Aboriginal share of the population in their province[10]. A similar picture emerges within individual years: only seven universities reported an above-average rate of representation between 2012 and 2016, three of which do so only once. Lakehead and Mount Royal are the only

---

[10] For example, Fraser Valley reported that 17 of the 278 students who accepted their offers in 2012-2016 self-identified as Aboriginal. This proportion, 6.12%, is slightly higher than British Columbia's Aboriginal population, at 5.93% (Statistics Canada, 2017c). The other two institutions that exceed their provincial rate are Mount Royal (8.19% compared to 6.50%) and Lakehead (4.00% compared to 2.83%).

Table 3

Changes in the Proportion of Aboriginal Students by Institution

	Of all Applicants (%)															
Year	Calgary	Fraser Valley	Lakehead	Laurentian	Lethbridge	Memorial	Mount Royal	Nipissing	Ottawa	Queen's	St. Jean (Alberta)	Trent	UBC	UOIT	Western	York
2012	6.09	5.56	Unavailable[a]	0-0.39[b]	1.84	2.58	4.70	0.39	0.28	Unavailable[c]	Unavailable[d]	Unavailable[e]	5.76	0.38	0.69	1.40
2013	6.02	2.56	Unavailable	0-0.50	2.16	1.82	3.97	0.29	0.04	1.11	2.19	0.98	6.47	0.46	0.12	1.17
2014	3.48	2.63	Unavailable	1.40	2.07	5.76	4.85	0.50	0.02	Unavailable	2.12	0.96	4.72	0.40	0.58	1.09
2015	3.67	0.79	Unavailable	3.56	1.00	6.05	4.06	0.13	0.97	1.01	1.97	1.45	4.19	0.92	0.77	1.16
2016	6.05	5.26	Unavailable	1.49	1.50	4.55	4.73	0.15	1.29	1.99	1.47	2.59	7.63	0.81	0.82	1.14
	Of all Acceptances (%)															
Year	Calgary	Fraser Valley	Lakehead	Laurentian	Lethbridge	Memorial	Mount Royal	Nipissing	Ottawa	Queen's	St. Jean (Alberta)	Trent	UBC	UOIT	Western	York
2012	1.76	11.11	3.95	Unavailable[g]	3.57	Unavailable[h]	7.22	0.92	0.08	Unavailable	Unavailable	Unavailable	6.09	0.00	0.94	1.42
2013	3.80	4.00	4.51	Unavailable	4.05	Unavailable	9.72	0.61	0.00	0.90	2.36	1.49	6.02	0.00-0.80[i]	0.00	1.52
2014	3.43	4.84	3.51	Unavailable	2.39	5.92	7.45	0.64	0.08	Unavailable	2.56	2.46	3.48	0.00	0.73	1.66
2015	2.72	1.56	4.08	Unavailable	1.66	8.33	8.33	0.52	0.47	1.71	0.00	2.84	3.67	0.00	1.55	1.53
2016	2.93	10.61	Unavailable[f]	Unavailable	1.71	5.10	8.57	0.55	1.14	2.93	0.00	2.61	6.05	0.00	1.21	1.08

institutions to consistently exceed their provinces' rates of representation, though UBC does so in three of the five years. Altogether, this means that many universities do not have enough self-identifying Aboriginal teacher candidates to keep pace with the Aboriginal population, or to improve Aboriginal rates of representation among the teaching population (Holmes, 2005; MNWGE, 2002). While it is promising that some institutions do report higher rates of representation, this alone is not enough to ensure that the teaching profession is able to reflect the diversity of Canada's population.

Students with Disabilities.

After students of Aboriginal descent, students with disabilities are the most tracked population in Canadian teacher education. This is somewhat surprising, as colleagues at several institutions noted that while students are able to self-identify as having a disability, such data are often tracked at a university level, and are not always made available to faculties of education. Table 4 presents the rates of representation for the five universities that shared relevant data, most of which are in Ontario. As with Aboriginal rates of participation, students with disabilities tend to self-identify to these universities at rates below the Canadian average. 4.4% of Canadians aged 15-24 identify having a disability (Statistics Canada, 2015). By comparison, only York exceeds this rate of representation every year, while Lakehead exceeds the average in two of the five years. While Nipissing reported a noticeable increase in self-identification rates between 2015 and 2016, UBC and Ottawa – the two largest programs in this study – consistently reported rates of representation that are less than half of that found in the wider population. Again, this suggests that current self-identification rates do not reflect Canadian diversities.

Table 4

Changes in the Proportion of Students with Disabilities by Institution

Of all Applicants (%)					
Year	Lakehead	Nipissing	Ottawa	UBC	York
2012	Unavailable	0.98	0.93	1.92	6.99
2013	Unavailable	0.58	1.36	3.02	5.83
2014	Unavailable	0.83	1.28	2.79	4.99
2015	Unavailable	0.90	1.35	2.33	5.30
2016	Unavailable	1.02	1.20	3.38	4.55
Of all Acceptances (%)					
Year	Lakehead	Nipissing	Ottawa	UBC	York
2012	4.44	0.76	1.07	1.49	6.56
2013	2.25	1.02	1.56	2.05	8.08
2014	4.69	0.85	1.19	1.94	6.90
2015	8.15	0.52	1.09	1.52	6.14
2016	Unavailable	3.85	1.79	2.14	5.03

First-Generation Students.

First-generation students are only tracked by four teacher education programs in Ontario. As we

have written elsewhere (Holden & Kitchen, 2017), it is difficult to make significant comparisons

using the data shown in Table 5: Lakehead does not track proportions until students accept their

offers, while Laurentian did not report proportions beyond the application stage. Data at

Lakehead and Trent are particularly different from one another, to the extent that first-generation

students are between 9.7 and 60 times more represented at Lakehead than at Trent. Moreover,

none of the universities reported participation rates comparable to Ontario postsecondary average

of 29.05% (Finnie et al., 2011). This makes Lakehead's outlying data particularly interesting, as

at least 44.02% of their students have identified as first-generation each year.

International Students.

International student participation is only tracked by two programs in Alberta. As illustrated in

Table 6, both of these programs report participation rates below the 9.7% provincial average for

postsecondary programs (Statistics Canada, 2016b). This is not entirely surprising, however. As

Statistics Canada (2016b) notes, international students are more represented in graduate

programs than undergraduate programs and are also more represented in business and

engineering programs than in the humanities. We also recognize that international students may

be inherently less interested in certification programs that are region-specific. Thomas and

Ntebutse (2019) explore these issues of internationalization in teacher education in further detail.

Mature Students.

Two universities track mature student self-identifications, however UBC's data is unique in its

level of detail. As Table 7 notes, UBC tracks the number of students entering the program who

are 30+, 40+, and 50+, allowing them to examine trends across a range of age categories. In

Table 5

Changes in the Proportion of First-Generation Students by Institution

Of all Applicants (%)			
Year	Lakehead	Laurentian	Trent
2012	Unavailable	9.56	Unavailable
2013	Unavailable	10.09	0.53
2014	Unavailable	5.97	0.64
2015	Unavailable	9.37	2.02
2016	Unavailable	8.15	2.59
Of all Acceptances (%)			
Year	Lakehead	Laurentian	Trent
2012	44.02	Unavailable	Unavailable
2013	45.07	Unavailable	0.75
2014	49.05	Unavailable	0.82
2015	55.17	Unavailable	5.67
2016	Unavailable	Unavailable	7.19

[a] In addition to these institutions, UOIT also tracks first-generation participation.
However, our colleagues explained that no applicants self-identified as first-generation
between 2012 and 2016.

Table 6

Changes in the Proportion of International Students by Institution

	Of all Applicants (%)	
Year	Mount Royal	St. Jean (Alberta)
2012	0.13	Unavailable
2013	1.61	6.20
2014	1.91	6.88
2015	0.97	6.69
2016	1.48	5.15
	Of all Acceptances (%)	
Year	Mount Royal	St. Jean (Alberta)
2012	0.00	Unavailable
2013	0.00	1.57
2014	1.06	2.56
2015	0.00	1.76
2016	0.00	2.11

Table 7

Changes in the Proportion of Mature Students by Institution

	Of all Applicants (%)	
Year	Laurentian	UBC[a]
2012	0.55	15.13
2013	0-0.50	23.36
2014	0-0.47	23.20
2015	0-0.66	20.58
2016	0-0.68	25.48
	Of all Acceptances (%)	
Year	Laurentian	UBC
2012	Unavailable	14.71
2013	Unavailable	17.37
2014	Unavailable	16.13
2015	Unavailable	16.18
2016	Unavailable	18.86

[a] UBC tracks mature students in three age brackets: students 30+, 40+, and 50+. The data reported here represent all UBC applicants/acceptances who were over 30 at their time of entry into the program.

the past 5 years, UBC's program has consistently included more mature students than the average among first professional degrees (14% above 30, per Statistics Canada, 2010a), with a higher proportion of students over 30 participating each year. Laurentian's mature student data are much lower, with less than 1% of all applicants identifying as a mature student each year. Importantly, more than one participating university noted that they do not track mature student population. For example, our colleagues at Trent explained that mature students "are not given special consideration and the traditional university definition does not apply." If the goal of such statistics, however, is to better understand the range of diversities in a program, UBC's decision to track by specific age brackets may provide useful insights even if students' ages are not considered during admissions.

Visible Minorities and Racialized Students.

Like first-generation students, only Ontario universities reported data on visible minorities and racialized populations (see Table 8). Two of these universities report participation rates that are comparable to the proportion of visible minorities in Canada (19.1%, per Statistics Canada, 2016a). Indeed, York's data is consistently above this proportion, while Ottawa has reported above average rates of representation since 2014. The most obvious difference in these data is the significant gap between these universities and Nipissing's data. This is not entirely surprising, however, as Ottawa and Toronto are both identified by Statistics Canada (2016a) as significant centres of diversity. While Nipissing's rates of representation are low, it is difficult to tell if this is the case at other programs elsewhere in the country. Universities in other high-diversity centres like Calgary and Vancouver do not track participation rates for these groups, nor do universities in other regions. In the following section, we discuss the implications for

Table 8

Changes in the Proportion of Visible Minority/Racialized Students by Institution[a]

Of all Applicants (%)			
Year	Nipissing	Ottawa	York
2012	1.61	17.59	25.51
2013	0.75	21.81	23.37
2014	1.33	22.65	21.22
2015	0.90	26.46	20.49
2016	0.15	23.21	20.28
Of all Acceptances (%)			
Year	Nipissing	Ottawa	York
2012	1.22	16.40	30.50
2013	0.41	19.00	29.80
2014	0.43	19.16	28.61
2015	2.07	22.00	26.34
2016	0.00	24.72	25.85

[a] Nipissing and Ottawa track application and admission rates for students who self-identify as visible minorities. York, alternatively, tracks data for racialized groups, which they define as "a group of people who may experience social inequities on the basis of their perceived common racial background, colour and/or ethnicity, [or] faith, and who may be subjected to differential treatment in a society and its institutions." While these are distinct definitions, we have included them together in this table for comparison.

these issues, including what we track in Canadian teacher education, how we should or should not track such data, and what these data suggest about teacher education's diversity as a whole.

Discussion

To our knowledge, this is the first study to investigate how Canadian teacher education programs are tracking participation rates for underrepresented groups at the time of admission. We were pleased to see that the majority of institutions that responded do track underrepresented participation rates in some way and were willing to share their data. However, many institutions responded to say that they do not track this data. Even institutions who have articulated a commitment toward access and equity may not actively measure how students are self-identifying within the program. Our colleagues at OISE, for example, shared that "Like you, we are very interested in exploring issues of diversity in terms of the composition of our teacher education programs, but we do not have the sort of consistent data sources that other schools might have." Programs often ask students to self-identify during the admissions process, however, that information is not always leveraged to provide programs with descriptive statistics about their students. As stakeholders at Regina shared,

> We do ask students to identify [with] underrepresented groups…But we do not keep the information and we do not track it from year to year. It has prompted some interesting conversations about why not and the value of doing so.

Among those universities that do track participation rates, the most consistent measure is Aboriginal participation. This is consistent with the TRC's (2015) calls to action around Aboriginal education and student attainment and reflects widespread recognition that "there is still a long way to go in achieving full Aboriginal participation in undergraduate university

49

programs" (Holmes, 2005, p. 56). The other identities tracked by respondents are also not surprising. Persons with disabilities and members of visible minorities are both designated groups under the federal Employment Equity Act (Department of Justice, 1995), and previous research has investigated participation rates among first-generation, mature, and international students (Finnie et al., 2011; Statistics Canada, 2016b). Yet, these other underrepresented groups are not tracked by most institutions. Students with disabilities, the second-most-tracked group, are tracked by only 5 of the 30 institutions that responded to the research invitation. Moreover, most of the responding universities that track demographic data are in Ontario, where there is ongoing interest in measuring and publicly reporting on data related to underrepresented student participation (Finnie et al., 2011; Higher Education Quality Council of Ontario, HEQCO, 2018). Indeed, as one colleague explained, Ontario institutions report on their equity and access progress to the government by means of Institutional Multi-Year Accountability Agreements. These reports are intended to provide "robust metrics and reporting" that can inform ministry and institution-level decisions (Nipissing, 2016, p. 1). These data are not always available or tracked at a faculty level, but such practices do offer an example of the ways such data may be measured in a Canadian context.

These data are situated in much broader discussions of access, equity, and how we measure and support diversity. Centrally, teacher diversity is not an alternative to teacher quality; it is an addition. As Haddix (2017) notes, "simply recruiting more teachers of colour but doing nothing to change the current system would be a failure" (p. 145). Increasing Canadian teacher diversity and the ways we track that diversity cannot happen in isolation. Instead, such considerations must be made alongside broader discussions of access and equity in our programs. In tracking how students choose to self-identify in their applications, we must uphold ACDE's

(2014) caution to give "careful consideration to representation of marginalized individuals, groups, and communities" (p. 1). For example, since minority populations are often sceptical of equity statements and self-identification questions (Thomson et al., 2011), before we can track students' responses, we must carefully consider how and why we ask these questions. Further research is also needed to better understand why various groups are not well-represented in Canadian teacher education (see Farinde, LeBlanc, & Otten, 2015 and Haddix, 2017 for comparable American research). It is not enough to offer the opportunity to self-identify, or to simply track that data; in exploring which groups are or are not participating, we must also work to understand applicants' needs, and align our admissions practices with broader program goals and values (Childs et al., 2011).

Importantly, while our colleagues expressed their commitment to teacher diversity, they often lack the data and resources necessary to develop effective strategies (see CMEC, 2012). For example, several institutions explained that gathering such data is too labour-intensive, particularly in smaller programs. Others expressed concern about imposing identity labels on students rather than creating spaces where those students could self-identify with agency. This is consistent with self-identification research; admissions officers often do not have the tools that would facilitate data collection (CMEC, 2002), and it is difficult to word self-identification questions in ways that honour students' individual identities (Heinz, Keane, & Davidson, 2017). While the Government of Canada (2017) offers a series of best practices for self-identification, these recommendations are not specific to teacher education or student admissions. Thus, it would be extremely valuable for governments or ACDE to collect data that could inform decisions across institutions.

We also believe that the profession would be better served if these conversations happened across institutions. Specifically, Canadian teacher education programs should identify and be willing to share precisely how self-identification procedures are developed and implemented, and how those procedures align with their broader access and equity goals. Based on the data and stakeholder conversations, it is clear that some institutions have success stories worth sharing. York University (2018), for example, has articulated "a commitment to diversity, equity, and social justice" that is clearly reflected both in their high levels of student diversity and in the wide range of underrepresented groups that they track within their program. With such successes in mind, we encourage stakeholders across Canada to share their efforts toward practices that (a) are sensitive to students' identity and privacy rights (Lovett, 2013), (b) leverage university resources to track these data in a sustainable way (CMEC, 2002), and (c) empower universities to use such data for decision-making in their programs (ONABSE, 2015).

Challenges, Opportunities, and Possible Ways Forward

Diversity in teacher education is not a new concern. More than 20 years ago, McNinch (1994) wrote, "there is widespread concern that progress towards equity is too slow in coming" (p. 12). Henry and colleagues (2017) have written that "despite decades of talking about equity, diversity, and inclusion in society…this demographic transformation is not reflected in the academy" (p. 302). Unfortunately, the available data on teacher candidate diversity mostly reinforce these concerns. There is relatively little in the available data to refute claims that Canadian teacher education is under-representative; many teacher education programs are not tracking data for underrepresented groups, and those that do track data do so for relatively few populations. This limits our ability to claim that our programs are diverse, as beyond anecdotal

observations there is often little evidence. Existing self-identifications are often well below what we might expect given the diversity of the Canadian population, suggesting that either our programs are not diversely representative, or if they are, students are consistently less likely to self-identify to us than they are to other stakeholders. Given the benefits of a diversely representative teaching force and our commitment to a profession that reflects Canadian diversity, Canadian teacher education programs would do well to consider these shortfalls. Again, this does not mean that Canadian teacher education programs do not care about diversity or are not approaching access and equity from multiple fronts. The literature shows that there is, instead, widespread interest in preparing a diversely representative teaching force that can teach with equity in mind (Sanders, 1996; Solomon, 1997). Rather, these challenges mean that in order for us to have a better sense of what is working, we need access to data that are consistently and reliably measured across institutions.

Such challenges require multifaceted responses. At a faculty level, teacher education programs should work toward increased access to data already being collected at an institutional level. This includes existing self-identifications made during admissions, as well as data tracked or housed within offices of institutional analysis. At a professional level, we should move beyond what Henry and colleagues (2017) criticize as "well-worded mission statements and cosmetic changes" (p. 300). If we value diverse representation (ACDE, 2014), for example, we should "regularly monitor the demographics of [the profession]" so that we can make informed decisions about how to adjust our policies to reflect real rates of representation (Villegas et al., 2012, p. 297). While such efforts must be made carefully and with sensitivity, they are necessary if we hope to align our commitments to diversity, the ways we foster that diversity, and the ways we measure our successes and shortfalls. Representation at the time of admission is but one piece

of this picture, but it is a necessary piece to answering questions like, "Who are our current

Canadian teachers?"

References

Association of Canadian Deans of Education (ACDE). (2014). *Accord on the internationalization of education*. Retrieved from https://csse-scee.ca/acde/wp-content/uploads/sites/7/2017/08/Accord-on-the-Internationalization-of-Education.pdf

ACDE (2018). Members. Retrieved from https://csse-scee.ca/acde/members/

Bava, S., Marsh, V., Patel, H., Salib, C., & Collister, R. (2019). Exploring diversity in initial teacher education through polyethnography. In J. Mueller & J. Nickel (Eds.). *Globalization and Diversity: What Does It Mean for Teacher Education in Canada?* (pp. 85-113). Ottawa, Canada: Canadian Association for Teacher Education.

Bowen, W. G., & Bok, D. (1998). *The shape of the river: Long-term consequences of considering race in college and university admissions*. Princeton, NJ: Princeton University.

Cherubini, L., Hodson, J., Manley-Casimir, M., & Muir, C. (2010). 'Closing the gap' at the peril of widening the voice: Implications of the Ontario ministry of education's policy for Aboriginal education. *Canadian Journal of Education, 33*(2), 329-355.

Childs, R. A., Broad, K., Gallagher-Mackay, K., Sher, Y., Escayg, K., & McGrath, C. (2011). Pursuing equity in and through teacher education program admissions. *Education Policy Analysis Archives, 19*(24). Retrieved from http://epaa.asu.edu/ojs/article/view/803

Childs, R., & Ferguson, A. K. (2016). Changes in, to, and through the initial teacher education program admission process. In L. Thomas & M. Hirschkorn, (Eds.). *Change and progress in Canadian teacher education: Research on recent innovations in teacher preparation in Canada* (pp. 420-440). Ottawa, Canada: Canadian Association for Teacher Education.

Cochran-Smith, M., & Zeichner, K. M. (Eds.). (2005). *Studying teacher education: The report of the AERA panel on research and teacher education*. Mahwah, NJ: Lawrence Erlbaum.

Council of Ministers of Education Canada (CMEC). (2002). *Best practices in increasing Aboriginal postsecondary enrolment rates*. Victoria, BC: CMEC. Retrieved from https://www.cmec.ca/Publications/Lists/Publications/Attachments/49/malatest.en.pdf

CMEC. (2003). *Access, inclusion, and achievement: Closing the gap*. Toronto, Canada: CMEC. Retrieved from https://www.cmec.ca/Publications/Lists/Publications/Attachments/57/15CCEM.countryreport.en.pdf

CMEC. (2010). *Strengthening Aboriginal success: Summary report*. Toronto, ON: CMEC. Retrieved from

https://www.cmec.ca/Publications/Lists/Publications/Attachments/221/aboriginal_summit_report.pdf

CMEC. (2012). *Key policy issues in Aboriginal education: An evidence-based approach*. Toronto, Canada: CMEC. Retrieved from https://www.cmec.ca/Publications/Lists/Publications/Attachments/295/Key-Policy-Issues-in-Aboriginal-Education_EN.pdf

Constitution Act, 1982. (1982). Retrieved from http://laws-lois.justice.gc.ca/eng/Const/

Crocker, R., & Dibbon, D. (2008). *Teacher education in Canada: A baseline study*. H. Raham (Ed.). Kelowna, Canada: Society for the Advancement of Excellence in Education.

DeLuca, C. (2012). Selecting inclusive teacher candidates: Validity and reliability issues in admission policy and practice. *Teacher Education Quarterly, 39*(4), 7-31.

DeLuca, C. (2015). Rethinking the evaluation of university admission policy and practice: A Canadian neoinstitutional perspective. In V. Stead (Ed.), *International perspectives on higher education admission policy: A reader* (pp. 268-279). New York, NY: Peter Lang.

Denner, P. R., Salzman, S. A., & Newsome, J. D. (2001). Selecting the qualified: A standards-based teacher education admission process. *Journal of Personnel Evaluation in Education, 15*(3), 165-180.

Department of Justice. (1995). *Employment equity act (S. C. 1995, c. 44).* Retrieved from http://laws.justice.gc.ca/eng/acts/e-5.401/

Duckworth, V., Thomas, L., & Bland, D. (2016). Joining the dots between teacher education and widening participation in higher education. *Research in Post-Compulsory Education, 21*(3), 260-277.

Farinde, A. A., LeBlanc, J. K., & Otten, A. S. (2015). Pathways to teaching: An examination of black females' pursuits of careers as K-12 teachers. *Educational Research Quarterly, 38*(3), 32-51.

Finnie, R., Childs, S., & Wismer, A. (2011). *Under-represented groups in postsecondary education in Ontario: Evidence from the Youth in Transition Survey*. Toronto, Canada: Higher Education Quality Council of Ontario.

Finnie, R., Wismer, A., & Mueller, R. E. (2015). Access and barriers to postsecondary education: Evidence from the youth in transition survey. *Canadian Journal of Higher Education, 45*(2), 229-262.

Goodwin, A. L., & Oyler, C. (2008). Teacher educators as gatekeepers: Deciding who is ready to teach. In M. Cochran-Smith, S. Feiman-Nemser, & D. J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring questions in changing contexts* (3rd ed.; pp. 468-489). New York, NY: Routledge.

Government of Canada. (2017). *Equity, diversity, and inclusion: Best practices for recruitment, hiring, and retention*. Retrieved from http://www.chairs-chaires.gc.ca/program-programme/equity-equite/best_practices-pratiques_examplaires-eng.aspx

Guinier, L. (2003). Admissions rituals as political acts: Guardians at the gates of our democratic ideals. *Harvard Law Review, 117*, 113-225.

Haddix, M. M. (2017). Diversifying teaching and teacher education: Beyond rhetoric and toward real change. *Journal of Literacy Research, 49*(1), 141-149.

Heinz, M., Keane, E., & Davison, K. (2017). Sexualities of initial teacher education applicants in the Republic of Ireland: Addressing the hidden dimension of diversity in teaching. *Journal of Education for Teaching, 43*(1) 99-116.

Henry, F., Dua, E., Kobayashi, A., James, C., Li, P, Ramos, H., & Smith, M. S. (2017). Race, racialization, and indigeneity in Canadian universities. *Race Ethnicity and Education, 20*(3), 300-314.

Higher Education Quality Council of Ontario (HEQCO). (2018). *Access: How can we improve access to higher education for groups that are underrepresented?* Retrieved from http://www.heqco.ca/en-ca/OurPriorities/Access/Pages/home.aspx

Holden, M., & Kitchen, J. (2016a). Choosing how we choose: A review of teacher education admissions literature. *Teaching & Learning, 11*(1), 16-31.

Holden, M., & Kitchen, J. (2016b). Evolving practices: Admissions policies in Ontario teacher education programs. *Canadian Journal of Education, 39*(4), 1-28.

Holden, M., & Kitchen, J. (2017). Where are we now? Equitable representation in Ontario teacher education. Toronto, ON: Ministry of Advanced Education and Skills Development.

Holden, M., & Kitchen, J. (2018). Where are we now? Changing admission rates for underrepresented groups in Ontario teacher education. *Canadian Journal of Educational Administration and Policy, 185,* 45-60.

Holmes, D. (2005). *Embracing differences: Post-secondary education among Aboriginal students, students with children and students with disabilities*. Montreal, Québec: Canada Millennium Scholarship Foundation.

James, C. E., & Taylor, L. (2008). 'Beating the odds,' and making their way in university: The case of three females of immigrant parents. *Interchange, 39*(2), 221-244.

Kotzee, B., & Martin, C., (2013). Who should go to university? Justice in university admissions. *Journal of Philosophy of Education, 47*(4), 623-641.

Lemisko, L., & Hellsten, L. (2019). In J. Mueller & J. Nickel (Eds.). Challenges and barriers to fostering teacher diversity: Implications for teacher education. *Globalization and Diversity: What Does It Mean for Teacher Education in Canada?* (pp. 114 - 133). Ottawa, Canada: Canadian Association for Teacher Education.

Lovett, T. (2013). "Going, going…" Why are males underrepresented in pre-service primary education courses at university? *International Electronic Journal of Elementary Education, 6*(2), 347-356.

McNinch, J. (1994). The recruitment and retention of Aboriginal teachers in Saskatchewan schools. *Saskatchewan School Trustees Association (SSTA) Research Centre Report #94-10.*

Mendelson, M. (2006). *Aboriginal peoples and post-secondary education in Canada.* Ottawa, Canada: Caledon Institute of Social Policy.

Mertens, D. M. (2015). *Research and evaluation in education and psychology: Integrating diversity with quantitative, qualitative, and mixed methods* (4th ed.). Thousand Oaks, CA: Sage Publications.

Minister's National Working Group on Education (2002). *Our Children: Keepers of the Sacred Knowledge.* Commissioned report by Minister of Indian and Northern Development Canada.

Nipissing University. (2016). *SMA: Strategic mandate agreement university annual report 2015-2016.* Retrieved from http://www.nipissingu.ca/departments/institutional-planning/Documents/2015-2016%20SMA%20Report%20Back.pdf

Ontario Alliance of Black School Educators (ONABSE). (2015). *Voices of Ontario black educators: An experiential report.* Retrieved from http://onabse.org/ONABSE_VOICES_OF_BLACK_EDUCATORS_Final_Report.pdf

Ontario College of Teachers (OCT). (2016). *Transition to teaching 2016.* Retrieved from https://www.oct.ca/-/media/PDF/2016%20Transition%20to%20Teaching%20study/2016t2tmainreporten.pdf

OCT. (2018). *Teacher education program providers.* Retrieved from https://www.oct.ca/becoming-a-teacher/requirements/teacher-education-program-providers

Orfield, G., & Miller, E. (Eds.). (1998). *Chilling admissions: The affirmative action crisis and the search for alternatives.* Cambridge, MA: Harvard Education.

Pabon, A. (2016). Waiting for black superman: A look at a problematic assumption. *Urban Education, 51*(8), 915-939.

Ryan, J., Pollock, K., & Antonelli, F. (2009). Teacher diversity in Canada: Leaky pipelines, bottlenecks, and glass ceilings. *Canadian Journal of Education, 32*(3), 591-617.

Sanders, J. (1996). Institutionalizing gender equity in teacher education. Paper presented at the annual meeting of the American Association of Colleges for Teacher Education (48th, Chicago, IL, February 21-24, 1996).

Searle, J. (2003). Equal opportunity does not produce equity: (Not) getting into medical school. *Medical Education, 37*, 290-291.

Solomon, R. P. (1997). Race, role modeling, and representation in teaching education. *Canadian Journal of Education, 22*(4), 395-410.

Solomon, R. P., Portelli, J. P., Daniel, B. J., & Campbell, A. (2005). The discourse of denial: How white teacher candidates construct race, racism, and 'white privilege'. *Race Ethnicity and Education, 8*(2), 147-169

Statistics Canada. (2010a). *Description for chart 3: Age distribution of university students, by program level, 2007*. Retrieved from http://www.statcan.gc.ca/pub/81-004-x/2010005/chrt-graph/desc/desc-3b-eng.htm

Statistics Canada. (2010b). *Trends in the age composition of college and university students and graduates*. Retrieved from http://www.statcan.gc.ca/pub/81-004-x/2010005/article/11386-eng.htm

Statistics Canada. (2015). *Disability in Canada: Initial findings from the Canadian survey on disability.* Retrieved from http://www.statcan.gc.ca/pub/89-654-x/89-654-x2013002-eng.htm

Statistics Canada. (2016a). *Immigration and Ethnocultural Diversity in Canada*. Retrieved from https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-010-x/99-010-x2011001-eng.cfm

Statistics Canada. (2016b). I*nternational students in Canadian universities, 2004-2005 to 2013-2014*. Retrieved from http://www.statcan.gc.ca/pub/81-599-x/81-599-x2016011-eng.htm

Statistics Canada. (2017a). *A profile of persons with disabilities among Canadians aged 15 years or older, 2012*. Retrieved from http://www.statcan.gc.ca/pub/89-654-x/89-654-x2015001-eng.htm

Statistics Canada. (2017b). *Aboriginal ancestry of person*. Retrieved from http://www23.statcan.gc.ca/imdb/p3Var.pl?Function=DEC&Id=42911

Statistics Canada. (2017c). *Aboriginal peoples highlights tables, 2016 census*. Retrieved from: http://www12.statcan.gc.ca/census-recensement/2016/dp-pd/hlt-fst/abo-aut/Table.cfm?Lang=Eng&T=101&S=99&O=A

Stead, V. (2015). *Admissions policy as a source of equity in higher education: Lessons from Canadian teacher education*. In V. Stead (Ed.), *International perspectives on higher education admission policy: A reader* (pp. 320-329). New York, NY: Peter Lang.

Teacher Education Application Service (TEAS). (2016). *Teacher education applications*. Retrieved from https://www.ouac.on.ca/statistics/teacher-education-applications/

Thomson, D., Cummings, E., Ferguson, A. K., Moizumi, E. M., Sher, Y., Wang, X., Broad, K., Childs, R. A. (2011). A role for research in initial teacher education admissions: A case study from one Canadian university. *Canadian Journal of Educational Administration and Policy, 121*, 1-23.

Truth and Reconciliation Commission of Canada. (2015). *Truth and reconciliation commission of Canada: Calls to action*.

United Nations General Assembly. (2008). *Declaration on the Rights of Indigenous Peoples*. Retrieved from http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

University of Alberta. (2018). *Non-matriculated (mature) students*. Retrieved from https://www.ualberta.ca/education/programs/undergraduate-admissions/non-matriculated-student

Villegas, A. M., & Irvine, J. J. (2010). Diversifying the teaching force: An examination of major arguments. *Urban Review 42*, 175-192.

Villegas, A. M., Strom, K., & Lucas, T. (2012). Closing the racial/ethnic gap between students of color and their teachers: An elusive goal. *Equity & Excellence in Education, 45*(2), 283-301.

Walters, D., White, J., & Maxim, P. (2004). Does postsecondary education benefit Aboriginal Canadians? An examination of earnings and employment outcomes for recent Aboriginal graduates. *Canadian Public Policy, 30*(3), 283-301.

Woodrow, M. (1999). Advocates for access: Do we really need a European access network? *Higher Education in Europe, 24*(3), 337–343.

York University. (2018). *Admission and application procedures for mature students*. Retrieved from http://futurestudents.yorku.ca/requirements/mature

York University. (2018). *Future students*. Retrieved from https://futurestudents.yorku.ca/faculty/education

Teacher Tourism: Framing Internationalization of Teaching in a Legislated Limiting Context for New Ontario Teachers

Nancy Maynes
Blaine E. Hatt
Anna-Liisa Mottonea
John Allison
Nipissing University

Abstract

This chapter blends research from the Ontario College of Teachers' 2015 report *Transition to Teaching* and our 2017 research that examined the job seeking behaviours of newly certified Ontario teachers constrained by Regulation 274. *Transition to Teaching* shows changes in job trends in the teaching profession and projections of job availability in Ontario. In this provincial context and in the job climate created by Regulation 274, this chapter examines the choices these teachers are making to start careers in teaching with particular attention to the choices to seek teaching positions in international contexts. This chapter also examines the extent to which student loan debt and the sources of this debt influence job-seeking behaviours and recommends removal of Regulation 274 are included.

Résumé

Ce chapitre combine la recherche du rapport 2015 de l'Ordre des enseignantes et des enseignants de l'Ontario intitulé Transition à l'enseignement et notre recherche de 2017 sur les comportements de recherche d'emploi des enseignantes et enseignants de l'Ontario nouvellement certifiés, limités par le Règlement 274. Transition to Teaching disponibilité professionnelle en Ontario. Dans ce contexte provincial et dans le climat de travail créé par le règlement 274, ce chapitre examine les choix que font ces enseignants pour entreprendre une carrière dans l'enseignement en portant une attention particulière aux choix de postes d'enseignant dans des contextes internationaux. Ce chapitre examine également dans quelle mesure la dette de prêt étudiant et les sources de cette dette influencent les comportements de recherche d'emploi et recommande de supprimer le règlement 274.

Teacher Tourism: Framing Internationalization of Teaching in a Legislated Limiting Context for New Ontario Teachers

Introduction

In 2017, Ontario graduated its first cohort of teachers who were certified under the new two-year teacher program and who were subject to the provisions of Regulation 274. Previous to the passage of regulation 274, Ontario functioned like every other Canadian jurisdiction; once teachers were certified, they could apply for any available teaching job in the province. However, under Regulation 274, newly certified teachers who sought employment in publicly funded school boards were subjected to a prolonged process to obtain full-time employment.

Under Regulation 274, a newly graduated teacher, certified by the Ontario College of Teachers, and seeking employment in a publicly funded Ontario school, first needed to apply and be interviewed for inclusion on a board's roster of occasional teachers. Second, s/he needed to have "taught as an occasional teacher in one or more schools of the board for at least 20 full days during a 10-month period that is within the five years immediately preceding the day the application is submitted" (Reg. 274/12) to qualify for inclusion on the board's long-term occasional list. Third, s/he needed to have "completed a long-term assignment in a school of the board that was at least four months long and in respect of which the teacher has not received an unsatisfactory evaluation;" (Reg. 274/12) and, finally, s/he needed to be among the five applicants with the most seniority with the board to be interviewed and possibly be offered a permanent teaching position.

The inequities created by this regulation are such that teachers who elect to teach in private schools in Ontario, in other Canadian provinces or territories, or in international contexts can often find immediate full-time employment as classroom teachers. However, these same

teachers who ultimately want to teach in Ontario, and who seek early career international

employment, seem to be aware of the need to wait for their turn to acquire full-time employment

in Ontario. The short-term nature of their plans to teach internationally for only one to five years

leads us to propose the concept of teacher tourism. That is, new teachers in Ontario seem to be

indicating that they may as well use their early career time to have international travel

experiences as they wait for conditions in Ontario to change. But for those teachers who choose

to apply immediately after certification to schools in Ontario that are staffed by members of any

of Ontario's teachers' federations (e.g., Elementary Teachers' Federation of Ontario, Ontario

English Catholic Teachers' Association, or the Ontario Secondary School Teachers' Federation),

they must enter the profession through the contingency provisions of the current limiting

legislation of Regulation 274.

Under those provisions, from the time of graduation, a new teacher is likely to need a

minimum of two years post certification to complete all the requirements to be offered a

permanent contract if no one else is ahead of them on the seniority list. If they are lacking in

seniority with the board, it could be an additional three or more years before a permanent

contract is proffered. The impact of hiring "new" teachers who are three to five years removed

from their preparation program introduces a whole new construct into teacher hiring practices in

Ontario that has yet to be sorted out and raises the question of pedagogical currency (Maynes &

Hatt, 2015).

Structure of This Chapter

This chapter is a reflective writing that examines the contextual realities of internationalization in

the provincial context of an accreditation-bound teacher education program in Ontario. The

chapter uses data from two main sources that reveal that efforts at present to internationalize teacher education are peripheral to the teacher education program despite evidence that many of the Ontario graduates are actually selecting international teaching as their employment path immediately after certification. One source of data is provided by the Ontario College of Teachers, the province's accreditation body; the second data source is a quantitative study that we completed in May 2017, following the accreditation of the first cohort of Ontario's new two-year teacher education program. The second data were collected from 64 of the 163 graduates who voluntarily participated in an online survey related to their job seeking behaviours following certification. Throughout the chapter, where the Ontario College of Teachers' *Transition to Teaching, 2015* report is not cited, the data is from the later study.

The Ontario Context: Has Regulation 274 Outlived Its Purpose?

Provincial legislation is a response to need. This was the case when Regulation 274 was introduced in the province and became law in December 2013 because during the preceding decade, the province had certified thousands of surplus teachers, who could not get entry into the profession despite holding at least two qualifying degrees; for example a Bachelor of Arts or a Bachelor of Science and a Bachelor of Education (which was designed to address the circumstances of teaching in Ontario). The supply and demand difference in available teachers led to two major actions by the Ontario government. First, Bill 274 was passed and became a provincial regulation, and second, the province introduced plans to change the one-year teacher preparation program to a two-year program.

However, the circumstances that initiated these government actions in 2013 have and are changing. Since Regulation 274 has been in effect, the change in teacher employment policy, the

two-year teacher preparation requirement, and changing student demographics in Ontario have tended to balance and moderate effects on the overall number of teaching jobs available across the province. While teachers returning to active service in the province replace some of the workforce losses from teachers who leave the profession each year before retirement eligibility, the main source of annual demand for new teachers is the number of teacher retirements (Transition to Teaching, 2015). According to the Transition to Teaching Report, which was produced by the Ontario College of Teachers in 2015, the trend in supply and demand will favour stronger employment opportunities for Ontario teachers during the next few years, starting in 2016.

Between 2003 and 2007, and again between 2008 and 2011, the average number of teachers retiring annually in Ontario dropped substantially, while the average annual numbers of newly licensed teachers in Ontario rose substantially, with the net result being a provincial teacher surplus. Between 1998 and 2002, Ontario was certifying approximately 2000 more new teachers than were needed in the province's schools. These surplus numbers increased to about 6500 between 1998 and 2002, and further increased between 2008 and 2011, to create an annual surplus of approximately 7800 new teachers. These were among the main circumstances that precipitated the implementation of Regulation 274 and the redesign of the Ontario teacher preparation program.

In the employment environment created by these two government actions and the increase in the rate of teacher retirements in the same time period, the picture of employment prospects for newly certified teachers began to change sharply. Perhaps deterred by bleak employment prospects that had been the trend between 1998 and 2011, fewer prospective teachers chose the profession. Ontario graduates from Faculties of Education across the province

declined almost 10% from 2012 to 2014. In this same time period, border colleges (i.e., colleges that certify Canadian teachers but are physically situated in the U.S.A.), were graduating 60 per cent fewer teachers (Transition to Teaching, 2015).

Regulation 274 occurred within the context of a specific set of complex factors: an oversupply of teachers seeking K-12 teaching positions in the province; strong numbers of entrants into teacher education programs across the province; demographic imbalance of K-12 student enrolment (declining enrolments in small urban, rural, and depressed settings in large metropolitan areas contrasted with increasing enrolment in metropolitan areas); geographical inequalities particularly in respect of teacher-student ratios and students requiring special assistance; increased tension between and among government, teacher and non-teacher unions, and boards; and, increased regulations regarding teachers, teacher education, and classroom teaching (Maynes & Hatt, 2015). Regulation 274 is still in place in 2018 and still has a profound impact on new teacher hiring practices in the province, forcing many new graduates to seek teaching employment elsewhere.

The Choices Newly Certified Teachers Face in Ontario

Teaching is a demanding job. Preparation for teaching is also demanding and costly. The two-year program of certification in some institutions requires teacher candidates to relocate, pay rent, support themselves, and pay twice the formerly required tuition. This is costly in both time and money. Recent research (Maynes, et al., 2018) demonstrated that the average teacher candidate in a sample Faculty of Education in Ontario accumulates over $33 000 dollars in student loan debt during this professional program. One third of these teacher candidates personally assume this debt (i.e., as opposed to having it paid by parents or another person) and

over 52% of the teacher candidates accumulate all professional preparations costs as student loans.

Loans need to be repaid and careers need to get underway to repay these loans. When it comes time for new Ontario certified teachers to seek employment in schools, they have several options in the current legislative context. They can: (1) apply to the Occasional Teacher (OT) lists for one or more school boards; (2) enrich their basic teacher certification with high needs areas of qualifications such as French, secondary Math, Physics, and technology (Transition to Teaching, 2015); (3) apply to school boards in other areas of Canada outside of Ontario; (4) apply to teach in an international context; or, (5) seek work outside of their professional expertise. The remainder of this chapter will focus on teaching in an international context

Applying to Teach in an International Context

More than a third of recent teacher candidates indicated that they planned to teach overseas during their first year(s) of teaching, with virtually all of them planning to return to seek employment in Ontario within one to five years. This trend may speak to the relative confidence of young teachers to see travelling the world as a potential opportunity for full-time employment that may not be immediately available to them in Ontario. In a recent article in the professional journal *Academic Matters* (2017), Simon Marginson (2017), a professor of International Higher Education at the University College London Institute of Education in the United Kingdom, made several observations about the relative mobility of highly educated workers, claiming that "higher education serves national objectives" and "mobility is a human right" (p. 26). In his work with international mobility, Marginson (2017) has found that mobility is "economically driven and it furthers the economic advantages of those already advantaged" (p. 25). This

perspective of an economically driven choice about mobility led us to speculate on whether

student debt was an economic driver that caused recent graduates to seek international

employment in teaching.

Interestingly, among Marginson's (2017) other conclusions are the following

observations about mobility and employment trends:

> At a given level of income, those with degrees are much more mobile than those without
>
> degrees. In other words, higher education helps to democratize mobility, providing you
>
> can get higher education in the first place. Second, for those with degrees, above a
>
> modest threshold of income there is little change in potential mobility. This suggests that
>
> because higher education helps graduates to achieve greater personal agency, it reduces
>
> the limits set by economic determination and class, constituting greater personal freedom
>
> in its own right. Conversely, those who lack higher education have less freedom… (p. 25)

However, Marginson's conclusions do not seem to hold true over the long term. In our

participant group of new teachers, many of them plan to leave Ontario to find early career

employment, but over 98% of those who plan to teach internationally also plan to return to

Ontario within one to five years to seek employment; and, over 60% of the new graduates plan to

stay in Ontario and work their way through the lock-step provisions of Regulation 274 toward

full-time teaching employment. Even though these new teachers have the flexibility to be mobile

for employment, it is evident in our data that they are selecting mobility in search of full

employment to secure funds to pay accumulated student debt, creating a paradoxical vision of

the motivations behind seeking international teaching positions. This trend may indicate that a

number of new graduates received enough details about job opportunities within the province to

make them optimistic about biding their time and positioning themselves within their chosen

68

region of the province and working within the systematic process that is legislated for teachers in this jurisdiction to acquire full time contract teaching positions.

It may be that the current practice of placing these teachers in practicum situations over their two-year program in the same school board serves as a support network that builds confidence for these new graduates. They may feel that the benefits of maintaining an active profile in their chosen board are preferable to the relative risks of short-term full employment in other jurisdictions. If these new teachers remain in the province, they may maintain contacts with people employed in their target board(s), and therefore may be able to acquire references and information about opportunities for employment. Such contacts may be broken by distance or lack of daily contact if new teachers accept other non-school or international employment. Only one of the new teachers in the sample (1.5% of the sample) planned to remain in an international teaching context for their entire career.

Areas of the world that new teachers in the sample plan to investigate for international teaching employment included China, England, U.S.A., Asia, the Middle East, Australia, Japan, Korea, and the United Arab Emirates. One teacher also indicated an interest in Hong Kong. Many of the destination countries/cities actively recruit new teachers from Ontario through job fairs and web advertising. Some of these jurisdictions may seem very appealing to new teachers as many recruiting agencies (e.g., Maple Leaf, Time Plan) offer free or subsidized transportation to the country, subsidized housing and support in finding housing, signing bonuses, and pre-employment cultural training. Teachers applying to these positions are usually agreeing to short term contracts of one to two years with renewable options, making a short-term contract an attractive way to start a career as a fully employed teacher. Later, we will examine the

relationship between student debt of these new teachers and their economic motivation for seeking international teaching employment.

Ontario vs. the World of International Teaching: A Human Capital Perspective

When the choice to teach internationally is considered from a human capital perspective, there are several factors influencing migration that should be examined. In the Ontario context, these include the impacts of Regulation 274 on teachers' access to full employment in the jurisdiction (e.g., retirement statistics, precarious work on supply teacher rosters, etc.), maintaining an active profile within the chosen school board(s), generous international contracts for new teachers and effective recruitment approaches, accreditation practices and tuition subsidies in Ontario, and limitations on numbers, enrolment, and opportunities to take program courses related to international teaching during the two-year certification program. Some of these influences have been addressed earlier in this chapter; additional influences are explored below.

Student loan debt and potential to influence immediate employment decisions

Ontario teacher education programs are heavily subsidized by the provincial government, which also determines how many teachers can be admitted to teacher education programs in each faculty on an annual basis. In our university's context, pre-service teachers pay a two-year tuition fee of $13 868.80, which, in 2017, was supplemented by a two-year grant of $11 320.00. Therefore, the provincial subsidy of total teacher preparation costs was 45%. It may be of concern from a taxpayer perspective that heavily subsidized human capital is underemployed or is forced by legislation and loan debt to seek employment in other jurisdictions outside of the

province. But, is loan debt the factor that is causing new teachers to seek international employment opportunities in their profession?

While there is a tendency for teachers who have larger debt loads to seek international teaching opportunities immediately after certification, the data that could connect these two phenomena in a causal way are not significant. When we considered only those new teachers who said they planned to apply for teaching positions outside of Canada, but would return to Canada when teaching jobs became available and remain in Canada for the remainder of their teaching careers, the new teachers who had these plans had slightly more loan debt on average than those who planned to remain in Canada ($M = 16346.15$, $SD = 9723.96$ vs. $M = 15181.82$, $SD = 16531.75$). However, this pattern was further illuminated when we investigated the intentions of those who planned to seek part-time teaching work in any international context. Of this group of respondents, those who would consider part-time teaching in an international context had less debt in student loans on average than those who would not consider part-time contracts in international settings (i.e., $M = 28611.88$, $SD = 26563.39$ vs. $M = 34733.80$, $SD = 19247.03$). Only eight respondents, however, intended to consider the option of part-time employment in an international teaching context compared to 45 respondents who would apply to teach internationally, but would not consider the option of part-time teaching. Therefore, while these trends are interesting, they may not provide clear indications of patterns in international employment in teaching given the small number of respondents who said they would consider part-time employment in this context (see Table 1).

It was also interesting to note that new teacher candidates who had personally paid more of their own costs for accreditation than those who had other sources of funding for these costs were more likely to apply for part-time employment in an international setting (i.e., $M = $

25000.00, $SD = 4082.48$ vs. $M = 14977.27$, $SD = 13382.54$). This trend mirrors the findings

stated earlier that were also evident when we examined differences between new teachers who

stated that they would seek full-time international employment in teaching. That is, those

teachers who had personally paid more money for the B.Ed. educational costs were more likely

to seek full-time teaching positions outside of Canada than those who personally paid less on

average (i.e., $M = 32993.82$, $SD = 18255.72$ vs. $M = 34195.03$, $SD = 21477.29$). It was clear

from these data that personal debt levels motivated mobility for full-time employment

opportunities. Only minor variations were reported in intentions to seek either part-time or full-

time positions internationally when examined by divisions of qualifications (Table 1).

Table 1. Breakdown of international job seeking by division(s) of accreditation.

I will apply for an **occasional/part-time** teaching position outside of Canada and division(s)

qualified for:

Division(s) Qualifications	Number of Participants Indicating Yes
Primary/Junior (PJ)	1
Junior/Intermediate (JI)	3
Intermediate/Senior (IS)	3
Primary to Intermediate (PJ/JI)	0
Junior to Senior (JI/IS)	1

I will apply for a **full-time/contract** teaching position outside of Canada and division(s)

qualified for:

Division(s) Qualifications	Number of Participants Indicating Yes

Primary/Junior (PJ)	6
Junior/Intermediate (JI)	5
Intermediate/Senior (IS)	6
Primary to Intermediate (PJ/JI)	1
Junior to Senior (JI/IS)	1

Teacher education is expensive in Ontario and can result in large student loan debt, ranging between $30 000 to $100 000 dollars after the two-year program is complete. While we hypothesized that such large debt may cause teachers to seek the fastest route to full-time employment by leaving Ontario to teach on a contract basis, with international teaching being one possibility, our data did not fully support this hypothesis. It seems that two-thirds of the new Ontario teachers in this sample were more inclined to stay in Ontario to wait for their turn to acquire a full-time contract to teach under the provisions of Regulation 274 while approximately one-third of the new graduates intended to apply their new accreditation to seeking short-term international teaching positions. Paying down student loan debt, while still a consideration, did not seem to be the primary motive for seeking international positions. Rather, we hypothesize that the motivation may be attributable to an interest in tourism, while paying for the experiences by teaching as they travelled to new destinations. We refer to this phenomenon as teacher tourism.

Maintaining teaching skills

It seems reasonable to speculate that new teachers' interest in teaching overseas may relate to the fact that international teaching offers an opportunity for immediate implementation of

knowledge, skills, and attitudes developed during accreditation programs. As a result, new teachers are able to maintain and further develop pedagogical practices acquired in their teacher education programs. International teachers increase their awareness of the world and develop a broader worldview (Hayden, 2006). They are also immersed for a time in another society and in another culture. Moreover, they learn intercultural competencies not only in terms of their interactions with students but also through their interactions with their teaching colleagues. Their interactions with the society at large additionally develop their cultural awareness (Sercu & Bandura, 2005).

Other advantages can also accrue to international teachers; they can develop new language skills and cultural proficiency (Sercu & Bandura, 2005). Furthermore, for new Ontario teacher candidates, the potential of having a full-time job is a step above a limited term contract or being a supply teacher, their likely fate in a difficult job market in Ontario (MacDonald, 2011). Finally, by teaching in the international school system, teachers have many different employment possibilities rather than being tied to one school or one school system.

Human motivational capital

Opportunities to teach internationally can also be examined from a human capital motivational lens, described by Hargreaves and Fullan (2012) as "the qualities of the individual, their qualifications and competencies on paper" (p. 37). Qualifications and competencies are determined by the Ontario College of Teachers and are regulated by teacher training programs and the licensing body governed by the Ontario College of Teachers. However, the individual personal qualities and motivations of a teacher often determine the impact a teacher has in the classroom (Hargreaves, 2004).

In a study of teaching in 25 countries, the Organization for Economic Cooperation and Development (OECD) determined that teachers are primarily motivated by the intrinsic value of teaching, such as making a contribution to society through the development of their students (McKenzie, Santiago, Sliwka, & Hiroyuki, 2005). Similarly, Ali (2011) studied teachers and concluded that efforts by these teachers were motivated by the "conception of their role as teachers, [and by] their sense of commitment to their students" (p. 1635) and Emo (2015) determined that when teachers perceive a positive outcome of a change, such as improvements in their students' learning or attitudes to learning, they are willing to take the risks inherent in innovation. Similarly, Davies (2013) cited positive student response as a key factor for teachers in the initiation of change in the classroom. Zehetmeier (2015) identified teacher motivation as a 'virtuous circle'; in a positive school environment, factors fostering innovation "led to impact, which led to fostering factors, which led to impact" (p. 125). The emotional impact of innovation, such as adaptation of skills to new cultural contexts, is closely tied to motivation. Ontario trained teachers can be expected to port new strategies and content into what and how they teach in an international context. Excitement about teaching may also influence them to seek international teaching venues where they can transfer their knowledge, skills, and attitudes as soon as possible after certification.

Teachers with high human capital engage emotionally with their students and invest of themselves when planning and implementing innovations (Hargreaves, 2004). In an effective classroom, teachers are authentic participants in the process of learning, and engage emotionally with their students (Hatt, 2005). Teacher training does not directly prepare a teacher for this emotional investment in international teaching contexts, but teachers who demonstrate high human capital find value and motivation by engaging emotionally with their students in the

learning process (Hatt, 2005). Indeed, this type of vulnerability can engender discomfort on the part of the teacher (Lasky, 2005), but ultimately, students respect and understand that teachers who take risks affirm their own incompleteness and their willingness to learn together (Greene, 1986), which may reflect new teachers' attitudes to learning to teach in a new culture. This willingness to learn in a new culture might be a more critical characteristic for international teachers than for teachers who stay in Ontario to teach as these teachers would need to learn a new culture, new educational curriculum, and perhaps a new language to be effective in their selected international sphere.

Internationalization: A Peripheral Focus?

There is a trend toward increased cultural diversity among those who enter teacher preparation programs across Canada (Battiste, 2013; Bickmore, 2014; Joshee & Johnson, 2017), and to some extent the trend reflects the multicultural policies of the country and the changing cultural makeup of Canada (Harvey & Houle, 2006). However, it may be that having teachers from a variety of countries or cultures teaching in Canada may not actually have much impact on the cultural competencies of the students they teach (Harvey & Houle, 2006). This seems to be an area of impact of internationalization that is understudied.

Teachers who are professionally accredited in Ontario and/or Canada have opportunities to teach in other countries and be immersed in other cultures, have opportunities to engage with cultural diversity internationally and have opportunities to build personal confidence cultural awareness. This is increasingly prevalent if new teachers are immersed in other cultures internationally in a professional role (Salmona, Partlo, Kaczynski, & Leonard, 2015; Shaklee &

Baily, 2012). When these teachers return to Canada the value of their international cultural competency is inestimable.

However, despite the advantages, teacher candidates have limited opportunities to engage in international teaching practica during their accreditation programs, partly because of costs as previously discussed in this chapter and partly because, as is the case in this study, international teacher training is peripheral to the two-year teacher education program.

These insights cause us to question what teacher education programs could do to make internationalization within teacher education a more attainable reality. Some of the current strategies to achieve this goal are institutional in nature and some are specific to flexibility or latitude for change within specific programs. All options should be explored strategically if we determine that internationalization, and the related globalization of education, are worthy goals.

Larsen (2016) and others (see, for example, Altbach & Knight, 2007; Marginson & van der Wende, 2006; Stromquist, 2007) have identified several strategies that can be pursued by higher educational institutions to internationalize their programs. These strategies include:

1. recruitment of international students;

2. internationalizing the curriculum;

3. study abroad and other international experiences;

4. faculty and student mobility;

5. international research partnerships;

6. global rankings; and,

7. international and intercultural extracurricular programming (Larsen, 2016, p. 3).

While some of these internationalization initiatives are certainly underway in the university in which we teach, many of these initiatives, aside from international experiences for

teacher candidates, are peripheral to the teacher education programs because of the legislated requirement to focus on mandated school curricula that limits exposure to intercultural knowledge. Some of our teacher candidates have the option to engage in a community leadership initiative in other countries such as England, Costa Rica, Italy, or Kenya for a brief period (usually three to four weeks) during the second year of their program; however, there is no evaluative component to these experiences and the preparations for them are not embedded in any courses. The literature on such experiences recommends that participants achieve the highest levels of intercultural knowledge from these experiences if they are course embedded and reflection opportunities are required during and following such international experiences (Chambers, 2009).

While internationalization may be a focus of accreditation in some Faculties of Education in Ontario and other parts of Canada, as well as other parts of the world, (Acedo, 2012; Begin-Caouette, 2012; Hurtado, Coronel, Carrasco, & Correa, 2013; Low & Lee, 2012; Lugovtsova, Krasnova, & Torhova, 2012; Madhavi & Paskpanadham, 2011; Olmedo & Hardon, 2010; Shaklee & Bailey, 2012; Tudball, 2012), in our local context, internationalization of teacher education is, at best, tangential to the program. This is, in part, because accreditation is offered from a provincial body and the right to offer courses within the province and to certify teachers requires provincial approval through an institutional review process on a rotating five-year basis. Teacher candidates are offered only one option to take a single 36-hour course called *International Teaching* during the final semester of their two-year program. While this course is comprehensive and well developed, there is no requirement for teacher candidates to have taken this course before they apply to have an international practicum or community service placement during their program, or to apply for international teaching jobs after their certification.

Historically, approximately 48 students enroll in this course in each academic year, which is approximately 30% of the total of eligible students. The course outline for this course takes an introspective historical approach in identifying course outcomes, which include:

- Gain an understanding of the modern international system;

- Critically reflect on the issues of international cultural, economic and social diversity as it impinges on the classroom;

- Gain an understanding of some of the challenges international teachers face;

- Demonstrate an understanding of regional education systems and challenges in particular areas;

- Gain an understanding of the international laws, structures of governance, and human rights issues of international education;

- Examine and critically analyze the subjectivity of being a "Teacher from the Developed World" in a developing world context; and,

- Examine the special challenges of teaching in societies where post-conflict reconstruction is being undertaken, and where ethnic strife has taken place.

This list of course outcomes would certainly seem to provide substantial learning for prospective international teachers and certainly seems like it would be valuable for any teacher who intends to teach internationally early in their career. However, given the optional nature of the course, teachers who may eventually choose to teach internationally may not be those who have taken the course. Conversely, teachers who have taken the international teaching course may take employment in the Ontario context without ever teaching outside of the province.

Final Comments

Since opportunity to learn about international education is very limited in the context of the

education program that was the focus of this study, partially because of the self-contained nature

of the provincial policies and regulations, we question whether we are truly preparing teacher

candidates for internationalization, despite calls for the development of "skilled, flexible, and

mobile labour forces worldwide" (Larson, 2016, p. 2). While a large percentage of our teacher

candidates are choosing to apply for early career teaching jobs in international contexts, at least

for short-term employment, we seem to be addressing their preparation for this context almost

incidentally. This prompts us to question the extent to which our university teacher preparation

program is self-contained vs. self-constrained. While there seems to be some realization of the

benefits of internationalization of teacher education programs, we seem to be treating this as an

opportunity to experience a new culture, rather than as an opportunity to realize specific cross-

cultural goals, which would be reflective of a truly internationalized agenda for our students.

This leads us to conclude that we are encouraging teacher tourism. While increased cultural

competence may be an outcome for some teachers who experience international teaching as a

way of waiting for Ontario teaching opportunities to be available, we cannot see any path by

which such competence can be an assured outcome from such experiences, given the current

circumstances that cause new teachers to seek international teaching employment.

Previous research tells us very clearly that specific learning goals and course-embedded

reflections are critical to newly contextualized learning experiences if significant learning

outcomes are to accrue (Chambers, 2009). It would be valuable to support our new teachers in

their choices to teach internationally, even for short time periods, with strategic supports aimed

at developing their international and cultural competencies. As for those new teachers who

choose to stay in Ontario and work toward full-time teaching employment in publicly funded school situations, it would be invaluable to seriously consider removing the strictures of Ontario Regulation 274. Our findings in this study are specific to the Ontario context and the unique circumstances created by Regulation 274, but the influences on Ontario teachers' choices to select international teaching options may have some commonalities across the country, making this research relevant as a basis for further investigation in other jurisdictions.

References

Acedo, C. (2012). Internationalization of teacher education. *Prospects, 4*(1), 1-3.

Ali, T. (2011). Understanding the evolving roles of improvement-oriented high school teachers in Gilgit-Baltistan. *The Qualitative Report, 16*(6), 1616-1644.

Altbach, P. C., & Knight, J. (2007). The internationalization of higher education: Motivations and realities. *Journal of Studies in International Education, 11,* 290-305.

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Saskatoon, Canada: Purich Publishing Limited.

Begin-Caouette, O. (2012). The internationalization of in-service teacher training in Quebec cegeps and their foreign partners: An institutional perspective. *Prospects, 4*(2), 91-112.

Bickmore, K. (2014). Citizenship education in Canada: 'Democratic' engagement with differences, conflicts, and equity issues? *Citizenship Teaching and Learning, 9*(3), 257-278. doi:10.1386/ctl.9.3.257_1

Chambers, T. (2009). A continuum of approaches to service-learning within Canadian post-secondary education. *Canadian Journal of Higher Education, 39*(2), 77-100.

Davies, T. (2013). Incorporating creativity into teachers practice and self-concept of professional identity. *Journal of Educational Change*, *14*(1), 51-71.

Emo, W. (2015). Teachers' motivations for initiating innovations. *Journal of Educational Change*, *16*(2), 171-195.

Greene, M. (1986). In search of a critical pedagogy. In A. Darder, M. P. Baltodano, & R. D. Torres (Eds.), *The Critical Pedagogy Reader* (pp. 84-96). New York, NY: Routledge.

Hargreaves, A. (2004). Inclusive and exclusive educational change: Emotional responses of teachers and implications for leadership. *School Leadership & Management*, *24*(3), 287-309.

Harvey, E., & Houle, R. (2006). *Demographic changes in Canada and their impact on public education*. Toronto, Canada: The Learning Partnership. Retrieved from http://www.tvo.org/TVOOrg/Images/tvoresources/6782CA52-E765-96AE-A95A6623A68EB09C.pdf

Hatt, B. E. (2005). Pedagogical love in the transactional curriculum. *Journal of Curriculum Studies*, *37*(6), 671-688.

Hayden, M. (2006). *Introduction to international education: International schools and*

their communities. SAGE Publications.

Hurtado, I. G., Coronel, J. M., Carrasco, M. J., & Correa, R. I. (2013). Internationalization of the practice in education degree: Students' intercultural experiences in the teaching and learning process at Sahrawi refugee camps. *Journal of Education and Learning, 2,* 253-261.

Joshee, R., & Johnson, L. (Eds.) *Multicultural Education Policies in Canada and the United States*. Vancouver, Canada: UBC Press.

Larsen, M. A. (2016). *Internationalization of higher education: Space, networks, and mobilities*. New York, NY: Palgrave Macmillan.

Lasky, S. (2005). A sociocultural approach to understanding teacher identity, agency and professional vulnerability in a context of secondary school reform. *Teaching and Teacher Education, 21*, 899–916.

Low, E. L., & Lee, S. K. (2012). Bringing Singapore's teaching education beyond its shores. *Educational Research for Policy and Practice, 11*, 43-51.

Lugovtsova, A., Krasnova, T., & Torhova, A. (2012). Internationalizing teacher education: The case of Belarus, *Prospects, 42,* 71-90.

Macdonald, M. (2011). *Way too many teachers: Oversupply doesn't begin to describe the labour-market mismatch between newly minted teachers and teaching jobs in Ontario.* University Affairs.

Madhavi, R. L., & Pashpanadham, K. (2011). Teacher education programs in SAARC countries: A comparative study. *International Forum of Teaching and Studies, 7*, 32-49.

Marginson, S., & van der Wende, M. (2006). Globalisation and education. Paris, France: OECD. Retrieved from http://www.oecd.org/edu/research/37552729.pdf

Maynes, N., & Hatt, B. E. (2015). Conceptualizing how mature teachers can influence students' growth in learning, *Brock Education Journal*, 24(2), 4-19.

Maynes, N., Hatt, B. E., Mottonen, A-L., & Allison, J. (2018). Employment seeking behaviours among new certified Ontario teachers. *Canadian Journal of Career Development, 18(1),* 1 – 16.

McKenzie, P., Santiago, P., Sliwka, P., & Hiroyuki, H. (2005). *Teachers matter: Attracting, developing and retaining effective teachers*. OECD.

Olmedo, I., & Harbon, L. (2010). Broadening or sights: Internationalizing teacher education for a global arena. *Teaching Education, 21*, 75-88.

Ontario College of Teachers. (2015). *Transition to teaching 2015*. Retrieved from:
    https://www.oct.ca//media/PDF/Transition%20to%20Teaching%202015/EN/201
    T2T_main_report_web_en.pdf

Salmona, M., Partlo, M., Kaczynski, D., & Leonard, S. N. (2015). Developing culturally
    competent teachers: An international student teaching field experience. *Australian
    Journal of Teacher Education, 40*(4). Retrieved from
    http://ro.ecu.edu.au/cgi/viewcontent.cgi?article=2526&content=ajte

Sercu, L., & Bandura, E. (2005). *Foreign language teachers and intercultural
    competence: An international investigation.* Bristol, England: Multi-Lingual Matters.

Shaklee, B. D., & Bailey, S. (2012). Introduction: A framework for internationalizing
    teacher education. In B. D. Shaklee & S. Bailey (Eds.), *Internationalizing teacher
    education in the United States* (pp. 1-13). Lanham, MD: Rowman & Littlefield.

Stromquist, N. P. (2007). Internationalization as a response to globalization: Radical
    shifts in university environments. *Higher Education, 53*, 81-105.

Tudball, L. (2012). Global perspectives on the internationalization of teacher
    education: Through an Australian lens. In B. D. Shaklee & S. Bailey (Eds.),
    Internationalizing teacher education in the United States (pp. 93-112). Lanham, MD:
    Rowman & Littlefield.

Zehetmeier, S. (2015). Sustaining and scaling up the impact of professional development
    programmes. *ZDM Mathematics Education*, *47*(1), 117-128.

Exploring Diversity in Initial Teacher Education Through Polyethnography

Sabrina Bava, MT, OCT
Victoria Marsh, MT, OCT
Rupert Collister, PhD
Ontario Institute for Studies in Education/University of Toronto

Abstract

This project began with a consideration of this book's theme, "*Globalization and diversity in education: What does it mean for teacher education?*" Author positionalities, as ITE faculty and teacher candidates, provided a relevant lens to address this theme. This chapter utilized the qualitative research methodology of duoethnography (adapted as a 'poly' ethnography to acknowledge the multiple voices of the participants). Conversations were used to juxtapose "life histories [in order to] to provide multiple meanings of the world" (Norris & Sawyer, 2012, p. 9). These conversations attempted to grapple with the systemic and curricular issues facing ITE programs today. This chapter raises questions about problematic practices in addressing diversity within ITE and sheds light on the hidden curriculum operating within ITE programming. This chapter ultimately suggests that while the moral commitment of teacher education is to address diversity issues and prepare teachers for difference, the values that underpin this work and curriculum choices do not acknowledge the disconnects between teacher candidates' beliefs, professional identity formation, and perceptions of program structures. The implications are that candidates and their faculty question their agency and the ability of ITE to address diversity issues effectively.

Résumé

Ce projet a commencé avec la considération du thème du livre « "Globalisation and diversity in education: What does it mean for teacher education?" Les positions des auteurs, en tant que professeurs de l'ITE et candidats enseignants, ont fourni une perspective pertinente pour aborder ce thème. Ce chapitre a utilisé la méthodologie de recherche qualitative « duo-ethnography » (adopté comme « poly » ethnographie pour reconnaître toutes les voix des participants). Les conversations étaient utilisées pour juxtaposer « les histoires de la vie des participants afin de donner plusieurs significations du monde » (Norris & Sawyer, 2012, p. 9, notre traduction). Ces conversations essayaient de capturer les problèmes systématiques et multidisciplinaires qui affectent les programs ITE d'aujourd'hui. Ce chapitre soulève des questions concernant les pratiques problématiques dans le traitement de la diversité au sein d'ITE et il met en lumière le curriculum caché opérant dans la programmation de l'ITE. Ce chapitre suggère finalement que même si l'engagement moral de la formation des enseignants vise à résoudre les problèmes de diversité et à préparer les enseignants à la différence, les valeurs qui sous-tendent ce travail et les choix de curriculums ne tiennent pas compte les différences entre les croyances des candidats, leur identité professionnelle et leur perspective de la structure des programmes. Les implications sont que les candidats et leurs instructeurs s'interrogent sur leur agence et sur la capacité de l'ITE à traiter efficacement les problèmes de diversité.

Exploring Diversity in Initial Teacher Education Through Polyethnography

Background

In 2017, Rupert was teaching in the Master of Teaching (MT) program (a two-year postgraduate teacher certification program) at the Ontario Institute for Studies in Education at the University of Toronto. Upon receiving the invitation to submit proposals for the '*9th CATE Teacher Education Working Conference*', he approached twelve teacher candidates from the program to determine their interest in engaging in a collaborative inquiry related to the conference theme of "*Globalization and diversity in education: What does it mean for teacher education?*" Six of those teacher candidates expressed interest in the project. Ultimately, only four felt they could start the project. A further two teacher candidates left at different stages during the project for program-related, personal, and/or workload issues.

We feel it is important to identify ourselves and our positionalities coming into this process in order to better contextualize our conversations and analyses. Sabrina Bava, MT and OCT, is a middle-class, cisgendered, white female. She is of Italian descent, a first-generation Canadian, and the first of her family to attend university. Victoria Marsh, MT and OCT, is a middle class, cisgendered, white female. Despite being the first in her family to excel and succeed in school, especially in higher education, she has always felt on a deep level, that school was her "place." Rupert Collister, PhD is a middle-aged, working-class (given his background and situation as a member of the 'Precariat' [Standing, 2014, 2016a, 2016b]), cisgendered, white man. He left school at sixteen years old with no qualifications at all and did not attend university until he was thirty years old. He has lived and worked in five countries, on three continents, and holds three passports.

Our context, Toronto, is a global, multicultural, and diverse city (Statistics Canada, 2018; World Population Review, 2018), however we believe this diversity is not reflected very well in the MT program's faculty cohort, and is only partially represented in the teacher candidate cohort. With that in mind we explored two questions:

- *Who are our current Canadian teachers and what challenges do we face in attracting and preparing educators who reflect the diversity of our students?* For the purpose of our inquiry, and for differentiation, we interpreted 'teachers' to mean Initial Teacher Education (ITE), i.e., MT program, faculty.

- *In what ways does our current [Master of Teaching] curricul[um] prepare teachers for an increasingly diverse population of students and what might need to change?* For the purpose of our inquiry we replaced 'Bachelor of Education' with 'Master of Teaching' to reflect the nature of our certification program. We also interpreted 'teachers' to mean teacher candidates, and we interpreted 'students' as students in the Ontario K-12 education system.

Our project began in early July 2017 and ran sporadically until July 2018, since the writing, editing, and 'polishing' of this chapter were integral to the inquiry process. This chapter is the result of our collaboration and we invite you into our emerging and ongoing conversation.

Process

Our inquiry process was based on the concept of 'Duoethnography' as described by Norris and Sawyer (2012) who say:

> Duoethnography […] is a collaborative research methodology in which two or more researchers of difference, juxtapose their life histories to provide multiple understandings of the world. Rather than uncovering the meanings that people give their

lived experience, duoethnography embraces the belief that *meanings can be, and often*

are, transformed through the research act [our emphasis]. (p. 9)

Since our aim was to engage in an inquiry with multiple participants, we used the term

'polyethnography,' from 'poly-vocal-ethnography'. As people exited from the project we did not

see any need to change this term since we intended to *honour* their voices, stories, and narratives,

even if we did not retell them directly, and even though those individuals were no longer active

participants in the process. It is unfortunately true that the diversity of our group was

progressively reduced as the project advanced. The reasons for this and the impact on our inquiry

are something that could be explored in a further deepening of our research.

 Our process included four recorded and transcribed conversations that were generally focused

on the stories and personal narratives of the participants, although not every participant was able

to join every conversation. Most participants also crafted post-conversation reflections that

focused on their embodied experience *in* the conversation more than the content *of* the

conversation. The process also included the selection of a variety of artefacts (Spradley, 1980)

which were used to illustrate some aspect of a conversation; or were used to 'spark' a personal

narrative or story; or were simply used to reflect the underlying themes of the conversations or

experiences. Upwards of 70 artefacts were collected as part of this emergent process. Artefacts

included (but were not limited to) journal articles, books and book chapters, TED talks, and

posters. All quotes and citations from third parties (i.e., not from the participants of this

polyethnography) originate in these artefacts. Together, the ten hours of audio/video, the

transcripts, the reflections, and the artefacts formed our 'body of data.' This 'body of data' was

then 'distilled' for 'themes'. The process of distilling themes was first conducted individually

and then collectively. Finally, the distilled themes were illustrated and supported with evidence from our 'body of data.'

Regarding the 'rigor' of our process:

> Duoethnographies are no more nor less susceptible to the lack of rigor than any other research. […] Ultimately it is up to the readers to assess whether or not the writing tells and shows a story in a manner that enables them to derive general insights that they deem relevant. Transparency and rigor are embedded within the conversation as the duoethnographers present and reconceptualize their stories in relation to the "other" (Dallery & Scott, 1989). Dialectic conversations have their own internal rigor that becomes apparent throughout the reading. Readers can ascertain whether the degree of explanation and expression is effective in elucidating particular aspects of the phenomenon under consideration and whether the methodology is made explicit throughout. (Sawyer & Norris, 2013, p. 91)

Distilled Themes

The initial list of themes we distilled from our body of data was extensive (with sub and sub-sub themes). We progressively grouped them into fewer 'higher-level' categories for ease of categorization, though this may have been a mistake as it inferred less complexity and intersectionality that we felt was actually represented in our body of data. The 'higher-level' thematic categories we were left with were: *The landscape of teacher education*; *Teacher identity*; *Teacher education curriculum*; *The complexity of relationships and contexts* (that teacher candidates are and will be embedded in throughout their career); and *Transforming the landscape of teacher education*. There was also a theme that emerged through our conversations

and experiences, and that intersects with *each* of these themes in some way. It is the theme of:

Lived trauma (in and through teacher education specifically, and education more broadly, particularly for students and teachers from racialized or other marginalized minorities). A final intersecting theme we identified was: The *Need for capacity building in teacher education*.

It is impossible to explore these themes separately in this chapter, thus the following discussion will interweave themes, sub- (and sub-sub) themes, and extracts from conversations, reflections, and artefacts. However, the following discussion will mostly focus on the 'Landscape of ITE' and *aspects* of 'Teacher identity' touching on diversity, genderization and allyship.

Discussion

In 1962, the educational theorist George S. Counts wrote:

> We must abandon completely the naïve faith, that school automatically liberates the mind and serves the cause of human progress; in fact, we know that it may serve any cause. [...] If it is to serve the cause of human freedom, it must be *designed for that purpose* [our emphasis]. (p. 62)

We are unsure whether the idea of school 'liberating the mind' or even 'human freedom' have ever *truly* been the aim of mainstream North American education, even if it has been the notional aim of progressive educators for arguably two-hundred and fifty-plus years (Forbes, 2003; Miller, 2008). In Canada, as in many other western countries, despite occasional periods of flirtation with more progressive or liberal ideas, education has generally been rooted in nationalism, national identity, and serving the dominant military, industrial, political, or religious agenda of the day (Gatto, 2006; Tomkins, 2008).

What we are sure of is that, in acknowledging the diverse nature of Canada's populations, as well as Canada's racist history, we are acknowledging that both individuals and society face many complex challenges. Any system of education in Canada seeking to address these challenges indeed needs to be "*designed for that purpose*" (Counts, 1962, p. 62). Furthermore, we believe that ITE programs are *integral to that purpose*, and that acknowledging the intersectional nature of both teachers' and students' lives might help to program faculty to build resilience in teacher candidates. Following Crenshaw (1991), we are using the term 'intersectionality' to "acknowledge the reality that we simultaneously occupy multiple groups – both oppressed and privileged positions – and that these positions intersect in complex ways." (cited in DiAngelo, 2016, p. 215). These beliefs directly relate to both of the questions we are seeking to explore in this chapter, *and* the theme of this book. In her reflections, Victoria noted:

> It leads me to think that some of the most important things we can do as teachers and learners is to focus on points of *intersection* at least as much as we focus on or recognize difference, and that this understanding can help us bridge gaps that will always, regardless of teacher positionality, exist. (18th July 2017)

In short, we see that the moral commitment of ITE is to, not only honour diversity in our students, the contexts we are all embedded in, the content we utilise, and the lives and experiences of ourselves and our colleagues (Schwab, 1969). It is also to prepare our teacher candidates for such diversity and complexity. However, we also see that the values that underpin this work and related curriculum choices, do not necessarily acknowledge the potential for disconnects that emerge from teacher candidates' beliefs, professional identity formation, or their perceptions of program structures. From our inquiry it seems that both teacher candidates *and* their faculty question their agency as well as ITE's ability to honour such diversity effectively.

The Landscape of Teacher Education

The landscape of teacher education in Canada and North America is complex. Teacher education has been positioned differently, in different countries, at different times in history, though there seems to be a certain predictability in the observable cycle of such positionality (Darling-Hammond & Lieberman, 2012). Typical positions have seen teacher education as a 'training' problem, as a 'learning' problem, and more recently as a 'policy' problem (Cochran-Smith & Fries, 2013). Our conversations touched on experiences related to all of these approaches, and Tomkins (2008) does an excellent job of exploring this history in the Canadian context more broadly.

Mainstream education has traditionally focused on the perpetuation of the dominant society. Rupert believes that teacher education programs are the place to instill recognition of such a situation and to initiate change that could transform the system from within. However, it is worth mentioning that a previous Ontario Minister of Education, reinforcing the idea that quality education is a 'policy' problem, noted:

> Our view is that schools will change new teachers far more than new teachers will change schools. If school practices do not change, then all the changes in the world in initial teacher education will not matter. If schools change their practices, then initial teacher education will adjust in part, and new teachers will adjust fully when they enter the schools. (cited in Cochran-Smith & Fries, 2013, p. 107)

In addition, as we discovered through our conversations, and as Milner (2016) reminds us:

> [...] it is wrong to assume that teacher educators are automatically committed to preparing teachers to meet the complex and diverse needs of the [K]-12 students [or

indeed the world]. And it certainly cannot be assumed that they are committed

philosophically, theoretically, practically, or empirically to such a focus. (p. 167)

For Victoria and Sabrina, our process was an essential step to their better conceptualizing their

own privilege and to recognizing the hidden curriculum that tended to privilege young, white,

and largely female voices. This idea has been corroborated by some marginalized voices within

the program in conversations, both within and outside of our process. The experience of some

teacher candidates was that the program did not always articulate or maintain a consistent focus

on issues of decolonization or social justice as it pertains to North American contexts, despite a

rhetoric and growing emphasis upon doing just that. Unfortunately, TCs who voiced these

sentiments within our process later dropped out and requested that they weren't identified.

However, Rupert has repeatedly 'unofficially' heard similar sentiments over the last 10 years

(personal communications, 2009-2019). These understandings again specifically connect to the

questions we are exploring in this chapter and the themes of this book.

In his third reflection (14th July 2017) Rupert recalled discussing his concerns about the

landscape of teacher education and societal issues with his mentor, the late Anne Goodman,

during his doctoral studies. She encouraged him to consider the idea, borrowed from Elise

Boulding, of the 'two-hundred-year present' (1988). This concept encourages us to take a longer

view of the achievements that humanity (and progressive educators) *have* made and *are*

currently making. It acknowledges that we are all:

> […] part of a continuum of people who have worked over the years to build a base that
>
> we can work from and [that the work we do] is a part of process and the issue is not 'are
>
> we going to see this in our life time or not?' [But] 'are we creating the conditions to
>
> make the next stage easier to happen?' (collaborative conversation, 2006)

93

This is not to say that we should become complacent or that government policy will suffice. Neither is it to ignore the immediacy of issues such as institutional, structural, or organizational violence, since "[…] you do not have to have an actual actor who does a violent act. […You] do not have to be a bad person, but if you go and you work by those rules you will perpetuate violence" (collaborative conversation with Goodman, 2006). This 'violence' potentially ranges from disrespect to outright racism, or from lack of representation in course materials to the silencing of marginalized voices in the classroom. Such 'violence' could also be experienced by simply *being* a teacher candidate from a marginalized group in an institution that allows space to someone like the current 'darling of alt white right' Dr. Jordan Peterson (Brooks, 2018). The concept of such 'violence' being experienced by racialized and other marginalized groups in both teacher education programs, and education and society more broadly, emerged from our conversations, from our artefacts, and from our various experiences (both first and second hand). As faculty and teacher candidates we were aware of this issue, however our conversations reinforced this awareness to a greater extent. This awareness is of critical importance both to the questions we are exploring in this chapter and to the themes of this book.

As we repeatedly reaffirmed in our process, words matter, "words create worlds" (Whitney & Trosten-Bloom, 2003, p. 53). Victoria brought the complex relationship of individuals and diversity discourse to light after our third conversation. In her reflection she said:

> When we began talking about representation and having certain people be a part of conversations based on say, their cultural or racialized experiences, I grew apprehensive (and had a pit forming in my stomach) as I realized quickly I did not have the vocabulary necessary to both explain myself and also the content knowledge to engage with these issues in a meaningful way, and thus the pit in my stomach led the way to an

interaction that saw me transitioning from a position as both a teacher and a learner to

far more of a learner than anything else. (25th July 2017)

While editing this chapter, Victoria realized that the reflective nature of the polyethnography

process, had deepened her understanding of how she needed to be more consciously a 'learner',

especially in her 'teaching practice.'

The Afghani/Persian poet Rumi said "[…] if you are here unfaithfully with us/you're

causing terrible damage" (1989, p. 56). We are the arbiters of our own fate, but we are the

arbiters of everyone else's fate too. As Palmer explains: "If we are unfaithful to [our] true self,

we will extract a price from others. We will make promises we cannot keep, build houses on

flimsy stuff, conjure dreams that dissolve into nightmares, and other people will suffer" (2000, p.

31). This is a self-perpetuating and exponential cycle that can as easily degenerate into a

downward spiral of negativity, inauthenticity, and, if left unchecked, the 'violence' noted earlier.

This kind of existence can cause teachers to live what Palmer, calls "a divided life" (2004, p. 4).

He says, "I yearn to be whole, but dividedness often seems the easier choice" (2004, p. 4). The

dividedness Palmer describes is given more power when we do something which we know is

contrary to our natural (but often submerged) way of being, or when we do not do something

which we know, or feel deep down, that we should. Such dividedness takes a heavy toll on, not

just ourselves, but also on all those around us. As Palmer says:

How can I affirm another's identity when I defy my own? A fault line runs down the

middle of my life, and whenever it cracks open – divorcing my words and actions from

the truth I hold within – things around me get shaky and fall apart. (2004, pp. 5-6)

Living as a divided self with little clear alignment between one's words and actions is a

dangerous position for teachers to find themselves in, and Rupert seeks to help teacher

candidates reduce the likelihood of living a divided life through the inclusion of deeply reflective pedagogies and practices (see for example Bailey, Eliuk, Miladinovic, & Collister, 2017; Dencev & Collister, 2010; Nelson, 2014). Victoria, Sabrina and others have referred to this approach as being insightful and powerful (personal conversations, 2010-2018). However, even as teacher candidates begin to understand the nature of their divided life in the context of ITE programs, many do not seem to be able to resolve it, whilst others do not seem to acknowledge it, or are not willing to engage meaningfully in practices that may help them mitigate its effects. A recurrent question that emerged from our conversations was 'how can a teacher, or teacher candidate, understand their students if they don't understand themselves?' assuming as Palmer says "we teach who we are" (2007, p. 1), and as Rupert's mentor and friend Tobin Hart says "if we teach who we are then who are we?" (Personal communication, 2011). Such knowing also relates to understanding our students. If we do not understand our students, how do we know that we are *not* perpetuating the 'violence' that Goodman described? In our minds this question is at the heart of the themes of this book.

Many teacher candidates we have met feel that ITE programs 'socialize' or 'indoctrinate' them into a certain, and theoretically 'progressive', approach to teaching that is not necessarily representative of their experiences in the field (personal communications, 2010-2018). Faculty would say that these approaches are research based, and guided by how people learn and how this research might inform pedagogical decision making for reflective teachers. Of course, both can be true.

Sabrina and Victoria both noted that during their first practicum experience, it appeared teacher candidates tended to try to embody their idea of what they imagine an 'ideal' teacher to be, whilst in subsequent practicum experiences some teacher candidates began to try to embody

their *own* teacher persona; whilst still others would focus on simply trying to be authentic in their presence and pedagogy. However, we also noted that not all teacher candidates had this opportunity, or their efforts were not always welcomed. We have all experienced conversations with teacher candidates who have experienced the pressure to conform to the idea that "Good teachers are [the] ones who get large gains in student achievement for their classes; bad teachers are just the opposite" (Hanushek, 2002, p. 3). These teacher candidates do not have the opportunity to explore who they are as a teacher, or to explore a pedagogy that is anything but an imitation of their Associate Teacher's. Although Rupert and other faculty emphasise the importance of not only *crafting* a philosophy of education but also *embodying* it. TCs regularly report that the pressure to conform can be high whilst on practicum. Pressure to conform can also come from other teachers or administrators in their practicum schools, or even in some circumstances by their practicum advisors who seem to be taking a 'pragmatic' approach to the practicum experience. Such 'conforming' is urged in order to increase teacher candidates' chances of gaining 'supply' or 'occasional teaching' positions once they finish their certification degree.

Reflective of this urge to conform, Rupert noted that some of his postgraduate students in other post-certification programs and provinces who may have been working in such positions for, often a number of years, have felt the same pressure to conform in order to gain full-time positions. Even his students with full-time positions will often admit to feeling pressure to conform to avoid negative performance reviews or to avoid conflict with parents. He has even had students who are full-time teachers in smaller Canadian provinces express concern regarding their future prospects for promotion and advancement should they not conform to the dominant model of what a teacher is, in their particular context (personal conversations, 2014-2018). Such

97

pressure is a form of *control* and *domination* and is a direct result of the systematic/social efficiency approach to education that has dominated for so long (Null, 2011; Schiro, 2013). This control and domination is a form of hidden curriculum that functions to marginalize the uniqueness of ITE faculty *and* teacher candidates. Necessarily, this also means that it is more difficult to retain diverse faculty and teacher candidates. Through our conversations, it appears that as a result K-12 teachers graduating from ITE programs may feel that they are less prepared to meet the needs of a diverse and inclusive classroom of learners. This understanding directly relates to the questions we are exploring and the themes of this book.

In addition to the many criticisms of *teaching* from within and outside of the field, there are also many criticisms of *initial teacher education* (Milner, 2016). Throughout our conversations there were criticisms of ITE programs for:

- A lack of diversity, in its broadest sense amongst faculty, teacher candidates, *and* practicum experiences;
- A tendency toward 'a single voice' rooted in theories developed and espoused by white, middle-class, European, cisgendered, males – despite rhetoric to the contrary;
- A lack of preparation for the precarious nature of employment as teachers in Ontario (and other provinces and contexts);
- The use of faculty who are also caught up in precarious employment situations, which may tend to reduce diversity among ITE faculty;
- An *apparent* lack of a critical eye when recruiting teacher candidates;
- An *apparent* lack of ongoing monitoring to ensure no teacher candidates are perpetuating the 'violence' discussed earlier;

- An *apparent* lack of follow-through on the complaints of teacher candidates regarding their peers (or faculty);

- An *apparent* lack of understanding of the potential impact of the program's ideology and implementation on the unique identities of racialized teacher candidates;

- The marginalization of certain kinds of knowledge and potential teacher candidates with experience with those kinds of knowledge; and

- a general lack of culturally mediated thinking and practice, just to name a few.

Although we do not have space in this chapter to expand on these criticisms, they reflect and connect to our observations about the pervasive nature of the dominant approach to education, which in turn relates to teacher identity and diversity (or lack thereof). This results in the situation where TCs find themselves needing to conform rather than develop their own identities. They also relate to the questions we are exploring and the themes of this book.

Teacher Identity

Identity is a complex convergence of race, ethnicity, gender, vocation, culture, and privilege. This intersection of identity is further complicated by the codification of identity into cultural, racial, economic, spiritual, or particularly relevant for this discussion, vocational models (Howard-Hamilton & Frazier, 2005). Such models have been and continue to be used to privilege one group over others or to actively marginalize certain groups in relation to the dominant group. Our conversations also explored the role of privilege in education repeatedly, and in various ways. In one of her reflections, Victoria noted:

> I realized with more resounding clarity, that privilege is a complex topic, and that while many factors (socioeconomic status among them), can provide privilege regardless of

other factors (like race), some factors, like race, provide a degree of privilege that

cannot be mitigated by any other factors. (18th July 2017)

In our second and third conversations particularly, there was a focus on identity through

discussion of how teacher candidates and teachers *may* pay more attention to students they

particularly identify with and *may* potentially marginalize those students they feel distanced

from. The reason for this was not only because of personal affiliation with some students over

others, in some cases, teachers were trying to exercise agency, and it seemed that such efforts to

attend to certain students were undertaken for social justice reasons. In these cases, including the

experiences of one of our colleagues, any potential marginalization of other students that resulted

from this attending, was simply seen as redressing the balance to an education system that

privileges some at the expense of others. Victoria explained her experience of these

conversations in her reflection:

> I was even more uncomfortable when we began discussing the biases that we bring to
>
> the classroom, namely because [a colleague] articulated something that, while I now
>
> recognize it as completely reasonable, seemed to be taboo at the time, partially because
>
> of misplaced understandings on my part relating to equality and how to contextualize or
>
> decontextualize the lived experiences of my students. After [our colleague] explained
>
> that her classroom would already be established as a safe space in regards to other
>
> issues like homophobia, ableism, mental health (among other diverse perspectives), it
>
> made me feel more at ease with the idea of giving more support to racialized students.
>
> (18th July 2017)

The conversation being referred to here was uncomfortable for a number of our members and

Victoria revealed her discomfort in one of her reflections:

It made me deeply uncomfortable to read [our colleague's] initial reflection post-

conversation, especially because I learned that she felt unsafe and uncomfortable, and I

realize that she had to enact a significant degree of emotional labour [during and after

the conversation as a result], however the perspectives that I gained that will inform my

practice as an educator and as a human being are significant too, and so I am again

grateful for her time and her energies. (3rd September 2017)

This experience revealed that lack of 'safe spaces' in one part of a teacher candidate's life can

lead to feelings of lack of safety in other parts of their life. An important learning and reminder

for us all.

These conversations also led us to discuss the general lack of cultural awareness and lack

of awareness of inherent bias amongst certain teacher candidates, ITE faculty, and programs.

They also led us to another discussion of the 'apparent' lack of diversity amongst program

faculty. We say 'apparent' because not all faculty will necessarily divulge their full identity to all

cohorts or individual students. The apparent lack of diversity amongst faculty, particularly with

regard to cultural background has a marginalizing effect on some racialized teacher candidates,

and, potentially encourages marginalizing discourse and/or actions by certain white teacher

candidates. It also appears to reduce the likelihood that such teacher candidates will be held to

account for such talk and/or action, particularly if they take place outside the formal structures of

the program.

Sabrina's experience in her first practicum led her to say:

It's very important [...] that our institutions pull teacher candidates [from] varying

backgrounds and diverse populations to hopefully [integrate] them into the school

population [...] to ensure that [students …] see themselves represented in people with positions of authority. (13th July 2017)

In our discussion, we juxtaposed our various points of view without necessarily forming a consensus. In her reflection Sabrina mused:

Maybe the issue is not necessarily that the white teacher before me represents me accurately and entirely, but more so that the colour of the individual's skin presents several implicit messages regarding privilege, or lack thereof. (20th August 2017)

She wondered:

Can a person belong to, or be welcomed by, a specific culture from which an individual is not born? For example, despite being born as an Italian Canadian, I have always had a strong passion for learning about different cultures, languages, and religions. It goes without saying that this strong passion translates into the classroom when I teach. For example, when teaching a group of students from the Middle East, Pakistan, and Ecuador, I have made a conscious effort to speak in their native tongue or relate to each of my students on the basis of culture. It is important to note, I do not mean to trivialize culture or to reduce culture to basic conversation. Although my limited experiences may only serve as anecdotal evidence, it seems that students react positively to this interaction. In my experiences, it has created a strong bond between student and teacher, as we both become learners of one another. With that being said, how can an educator identify with an abundance of diversity in the classroom without having been born to a specific race/culture? Is this even possible? (13th September 2017)

Over the years Rupert has seen, for example, predominantly young, white, female, cohorts where teacher candidates will say: "we have no diversity in our cohort" apparently ignoring the teacher

candidates born in Asia, the Indigenous teacher candidate, the Afro-Canadian teacher candidate, or the teacher candidate who is publicly 'out' as a lesbian. Such statements as this also ignore, for example, the few male teacher candidates, the few older teacher candidates, the teacher candidates from out of province, and the cultural heritage of *all* the teacher candidates in the cohort. He has seen a number of cohorts where one of the, often, few men will say "I do not believe there are systemic barriers holding people back, if I can make it they should be able to" whilst ignoring the experiences of the racialized teacher candidates, the international teacher candidates recently relocated to Canada, the teacher candidate with obvious physical exceptionalities, or the teacher candidates who are 'out' with regard to the mental health challenges they have faced (personal conversations, 2012-2018). Even at the beginning of our process, there was a statement by one of the participants who noted that they were "[...] very impressed by the amount of diversity especially in our cohort" (13th July 2017) referring largely to the teachable subjects of the teacher candidates and their home locations. However, Victoria noted the narrowness of this view of diversity. Ironically, this was the same cohort where a number of racialized teacher candidates had commented privately to Rupert earlier in the course about the *lack* of diversity and the *lack* of cultural awareness in the cohort in general (personal communications, May 2017). It seems positionality is all! How we view diversity and other aspects of identity is firmly rooted in our contexts and worldview.

We do have some concerns with the idea that 'teachers need to reflect the diversity in the schools.' We worry that this idea may be used to coerce visibly racialized teachers to work in schools with predominantly visibly racialized student cohorts, and to give white teachers positions in less-obviously racialized schools. Not only does this ignore the many facets of diversity amongst teachers and society, but in many cases such schools can still be found in low

socio-economic and/or high immigrant areas. Our worry is that there may possibly effectively be a 'ghettoisation' of teachers, such as is observable in various areas in the United States. There may be a more diverse teacher population overall but there could also be a marginalizing of them as much as their students (13th July 2017). Although it is important to note that "when teachers have the same racial background as their students, there are more opportunities for teachers and students to connect, and there are fewer situations for misunderstandings to occur in the learning environment" (Milner, 2016, p. 19). In her second reflection, Sabrina also noted:

> If an educator does not know anything about the everyday lived experiences of their students—the cultural backgrounds, the dialects, the family, the home, the community— I may suggest that it becomes difficult to bridge the gap/power divide between knower and learner. (29th August 2017)

However, Gay (2000) reminds us that having teachers that reflect the diversity of their students: "May be *potentially* beneficial, but it is *not* a guarantee of pedagogical effectiveness" [our emphasis] (p. 205). Milner (2016) further explains:

> Educators from any racial background *can* be successful with any group of students when the educators have (or are willing to garner) the knowledge, attitudes, dispositions, and skills necessary to understand and be responsive to their students' social, instructional, and curriculum needs [our emphasis]. (p. 19)

What can be said is that the "[...] identity of teacher educators themselves and their commitment to diversity *can* have a huge bearing on the teacher [candidates] and on the kinds of learning opportunities available to them as they learn how to teach for diversity" [our emphasis] (Milner, 2016, pp. 167-168).

Teaching has traditionally and is still often mostly considered to be a 'feminized' profession in Canada and the United States and likely elsewhere (Cochran-Smith & Fries, 2013; Pinar, 2007; Tomkins, 2008), initially because teaching was not seen as important to society and later because it was an opportunity to marginalize teachers and make them subservient to the various agenda noted earlier (Gatto, 2006; Pinar, 2007; Tomkins, 2008). In our first conversation Sabrina noted that an associate teacher at practicum commented:

> […] you're going to be a great teacher, you're white, you're female, and you fit the criteria, your interviews are going to go very well. You're the ideal image." [... So] I was in a position, an awkward position with my practicum teacher. [...] I was not going to challenge that, so [I] just nod[ded] 'ok thank you', but it bothered me. (13th July 2017)

She continued:

> […] that's the whole thing behind teaching, it caters to the domestic lifestyle of females, right? They are able to have a full-time job, be a professional but at the same time support a family, raise a household, and have summers off. It caters toward the specific gender identity and representation of being female. (13th July 2017)

Victoria explored this further by saying: "Well [...] I think we've all heard these conversations about the system is geared towards women [... and] the needs of female learners especially through into high school [...]." (13th July, 2017) As she noted, the genderization of the teaching profession brings with it a certain inevitability of men being reluctant to join a profession, leading to significantly more women than men graduating from certification programs and therefore reinforcing the stereotype of teaching as predominantly being a job for women. In our conversations, we devoted a significant amount of time to exploring how such genderization had

manifested in our own experiences (13th July 2017). The context of teaching as a gendered

profession is further complicated for teachers who identify with the LGBTQ+[2] community,

although intellectually at least, this space *may* be on the way to being reclaimed through the so-

called 'queering of education' (Rodriguez & Pinar, 2007; Rosiak, Schmitke, & Heffernan, 2017;

Talburt & Steinberg, 2000). Of course, diversity of teacher and teacher candidates' identity is not

limited to race, gender, sexual orientation, or vocational stereotypes (which tended to dominate

our conversations). Culture, age, personal history and experiences, and socioeconomic status are

all influential factors. However, Gloria Ladson-Billings (2015) noted and asks:

> Teacher educators may arm their prospective teachers with ideological supports and
>
> activities to promote an anti-oppressive social justice pedagogy, but they sometimes
>
> forget to equip them with the kinds of interpersonal skills that must be mastered in order
>
> to garner support for what might be unpopular and politically dangerous curriculum and
>
> pedagogical decisions. Do we merely allow them to move ahead in a trial-and-error
>
> fashion, or do we have an obligation to provide supports that move them more
>
> confidently from ideology to pedagogy? (pp. xiii-xiv)

Baskin (2016) notes "allies have been defined by many *as those who work for social justice from*

a position of power or membership within the dominant group" [our emphasis] (p. 375). What

then might stop teachers engaging in meaningful allyship with their marginalized students?

Patton and Bondi (2015) note:

> Allies for social justice recognise the interconnectedness of oppressive structure and
>
> work in partnership with marginalised persons toward social justice coalitions. They
>
> aspire to move beyond individual acts and direct attention to oppressive processes and

systems. Their pursuit is not merely to help oppressed persons but to create a socially

just world which benefits all people. (p. 490)

From our conversations and experiences, it is not at all clear that teacher candidates, or even

experienced teachers, particularly *feel* they have 'power' to foster a culture of social justice and

allyship, or that they particularly embody the privileges of the 'dominant group' even though

being teachers inherently grants such 'power' and 'privilege'.

Presaging Ladson-Billings' statement above, the great curriculum theorist, Jerome Harste

(2003) said that at the heart of every curriculum should be two questions: 'what kind of person

do I want to be?' and 'what kind of world do I want to live in?' Or as Rupert's friend and

colleague Sam Crowell rephrased these questions as 'what kind of teacher do I want to be?' and

'what kind of world do I want my students to live in *and* how can I help bring that about?'

(personal conversation, 2011). It seems that this inquiry process is helping us begin to answer

these questions for ourselves, knowing that *this* process is "soul searching, soul wrenching, and

rewarding, and it is not for the light of heart" (Norris & Sawyer, 2012, p. 11).

Concluding Thoughts

Ideally, contemporary and 'progressive' education involves the integration and raising of

traditionally marginalized voices within modern curricula; as well as the evolution of curricula to

honour the *praxis* (the ongoing cycle of practice and reflection) and *phrónêsis* (practical wisdom)

that such voices embody. Through this polyethnography, our aim was to parse the many

challenges of teacher education in response to the growing needs of a diverse classroom of

learners and a diverse society. In this chapter, the process *is* the product and it is through our

emergent process that we have gained a deeper awareness of ourselves as teachers and as human

beings. It is with great hope that this chapter offers authentic, present, and mindful voices from the Canadian classroom and the contexts and relationships it is immersed in.

Phelan (2015) writes:

To speak educationally about teacher education means "to express an interest in freedom […] the freedom of the other" who is the newcomer, the teacher, and to preserve her capacity to renew the educational conversation" (Biesta & Säfström, 2011, p. 540). (p. 1)

In this chapter, we, the newcomers, have sought to reinvigorate our sense of our own capacity to engage in educational conversation. Through the juxtapositioning of our own stories, artefacts, and experiences, we have "foregrounded [...] individuality, that is, originality, creativity, and the capacity for dissent" (Phelan, 2015, p. 1). Prior to engaging in our process, we were less aware of the social and historical contexts in which we were embedded. The dialogical nature of our work allowed us to gain additional perspective. However, as Phelan (2015) again notes:

[...] if teacher education is to become more than normalization – a repetition and reaffirmation of what already is – each new teacher must have the opportunity to question, to define what matters to her, and what she rejects. If teacher education is to be educational it must *confront and engage the difference that each new teacher introduces* […] [our emphasis]. (p. 1)

In an effort to disrupt an overrepresented grand narrative of teacher identity, our polyethnographical process invites our readers to consider the complexity of identity as it manifests in both ITE and education more broadly, particularly as it relates to issues of class, race, gender, sexuality, vocation, and social justice. We invite you to consider issues of 'violence' or injustice, as perpetuated through silence, both verbal and written, at a classroom

108

and institutional level. We invite you to consider the implications of this 'violence' for our broader educational system, and indeed society at large.

This process involved a reciprocal journey of storytelling among teacher researchers. We believe that the polyethnography methodology, used within ITE, can serve to disrupt the process of repetition, reaffirmation, and normalization that is so endemic to current programming while also creating a dialogic space whereby future education programs and curricula can be reconceptualised.

References

Bailey, D., Eliuk, B., Miladinovic, C., & Collister, R. (2017). Reflections on collaboration: Perspectives and practices. In M. J. Harkins, Z. Barchuk, & R. Collister (Eds.), *International conversations of teacher educators: Collaboration in education*. Halifax, Canada: Faculty of Education, Mount Saint Vincent University. Retrieved from http://www.msvu.ca/site/media/msvu/International%20Conversations%20of%20Teacher%20Educators%20Dec%2013.pdf.

Baskin, C. (2016). *Strong helpers' teaching: The value of Indigenous knowledges in the helping professions* (2nd ed.). Toronto, Canada: Canadian Scholars' Press Inc.

Biesta, G., & Säfström, C. A. (2011). A manifesto for education. *Policy Futures in Education, 9*(5), 540-547.

Boulding, E. (1988). *Building a global civic culture: Education for an interdependent world*. Syracuse, NY: Syracuse University Press.

Brooks, D. (2018). The Jordan Peterson Moment. *New York Times*. Retrieved from https://www.nytimes.com/2018/01/25/opinion/jordan-peterson-moment.html

Cochran-Smith, M., & Fries, K. (2013). Researching teacher education in changing times: Politics and paradigms. In M. Cochran-Smith & K. M. Zeichner (Eds.), *Studying teacher education: The report of the AERA panel on research and teacher education* (pp. 69-110). New York, NY: Routledge.

Counts, G. S. (1962). *Education foundations of freedom*. Pittsburgh, PA: University of Pittsburgh Press.

Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of colour. *Stanford Law Review, 43*(6), 1241-1299.

Dallery, A., & Scott, C. (1989). *The question of the Other*. Albany, NY: State University of New York Press.

Darling-Hammond, L., & Lieberman, A. (Eds.). (2012). *Teacher education around the world: Changing policies and practices*. Abingdon, England: Routledge.

Dencev, H., & Collister, R. (2010). Authentic ways of knowing, authentic ways of being: Nurturing a professional community of learning and praxis. *Journal of Transformative Education, 8*(3), 178-196.

DiAngelo, R. (2016). *What does it mean to be white? Developing white racial literacy* (S. R. Steinberg Ed.). New York, NY: Peter Lang Publishing, Inc.

Forbes, S. H. (2003). *Holistic education: An analysis of its ideas and nature*. Brandon, VT: The Foundation for Educational Renewal, Inc.

Gatto, J. T. (2006). *The underground history of American education: An intimate investigation into the prison of modern schooling*. Oxford, NY: The Oxford Village Press.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York, NY: Teachers College Press.

Hanushek, E. (2002). Teacher quality. In L. Izumi & W. Evers (Eds.), *Teacher quality* (pp. 1-12). Palo Alto, CA: Hoover Institution.

Harste, J. (2003). What do we mean by literacy now? *Voices From the Middle, 10*(3), 8-12.

Howard-Hamilton, M. F., & Frazier, K. (2005). Identity development and the convergence of race, ethnicity, and gender. In D. Comstock (Ed.), *Diversity and development: Critical contexts that shape our lives and relationships* (pp. 67-90). Belmont, CA: Cengage Learning.

Ladson-Billings, G. (2015). Foreword. In K. Kumashiro (Ed.), *Against common sense: Teaching and learning toward social justice* (3rd [10th anniversary] ed., pp. xi-xiv). New York, NY: Routledge.

Miller, R. (2008). *The self-organising revolution: Common principles of the educational alternatives movement*. Brandon, VT: Psychology Press/Holistic Education Press.

Milner, H. R. (2016). *Start where you are, but don't stay there: Understanding diversity, opportunity gaps, and teaching in today's classrooms*. Cambridge, MA: Harvard Education Press.

Nelson, J. (2014). Collaborative Conversations. *Perspective Magazine, 14*(Winter 2014), 8-10. Retrieved from Perspective Magazine website: http://www.byui.edu/Documents/instructional_development/Perspective/2014%20Winter/JANIEL%20NELSON.pdf

Norris, J., & Sawyer, R. D. (2012). Toward a dialogic methodology. In J. Norris, R. D. Sawyer, & D. Lund (Eds.), *Duoethnography: Dialogic methods for social, health, and educational Research* (pp. 9-39). Walnut Creek, CA: Left Coast Press.

Null, J. W. (2011). *Curriculum: From theory to practice*. Lanham, MD: Rowman and Littlefield Publishers, Inc.

Palmer, P. J. (2000). *Let your life speak: Listening for the voice of vocation*. San Francisco, CA: Jossey-Bass: A Wiley Company.

Palmer, P. J. (2004). *A hidden wholeness: The journey toward an undivided life*. San Francisco, CA: Jossey-Bass: A Wiley Imprint.

Palmer, P. J. (2007). *The courage to teach: Exploring the inner landscape of a teacher's life* (2nd [10th anniversary] ed.). San Francisco, CA: Jossey-Bass: A Wiley Imprint.

Patton, L., & Bondi, S. (2015). Nice white men or social justice allies?: Using critical race theory to examine how white male faculty and administrators engage in ally work. *Race, Ethnicity and Education, 18*(4), 488-514.

Phelan, A. M. (2015). *Curriculum theorising and teacher education: Complicating conjunctions*. Abingdon, England: Routledge: Taylor and Francis Group.

Pinar, W. F. (2007). Punk'd. In N. M. Rodriguez & W. F. Pinar (Eds.), *Queering straight teachers: Discourse and identity in education* (pp. 155-182). New York, NY: Peter Lang Publishing, Inc.

Rodriguez, N. M., & Pinar, W. F. (Eds.). (2007). *Queering straight teachers: Discourse and identity in education*. New York, NY: Peter Lang Publishing, Inc.

Rosiak, J., Schmitke, A., & Heffernan, J. (2017). Queering teacher education curriculum: A case study of lessons learned in the transformation of a teacher education program. In C. McConnell Moroye & K. Kauper (Eds.), *Curriculum and teaching dialogue* (pp. 3-17). Charlotte, NC: Information Age Publishing.

Rumi. (1989). Forget your life. In S. Mitchell (Ed.), *The enlightened heart* (pp. 56-57). New York, NY: HarperCollins.

Sawyer, R. D., & Norris, J. (2013). *Duoethnography*. New York, NY: Oxford University Press.

Schiro, M. S. (2013). *Curriculum theory: Conflicting visions and enduring concerns* (2nd ed.). Thousand Oaks, CA: SAGE Publications, Inc.

Schwab, J. J. (1969). The practical: A language of curriculum. *Journal of Curriculum Studies, 45*(5), 591-621. doi:10.1080/002027232013.809152

Spradley, J. (1980). *Participant observation*. New York, NY: Holt, Reinhart and Winston.

Standing, G. (2014). *A precariat charter: From denizens to citizens*. New York, NY: Bloomsbury Academic.

Standing, G. (2016a). *The corruption of capitalism: Why rentiers thrive and work does not pay*. London, England: Biteback Publishing Ltd.

Standing, G. (2016b). *The precariat: The dangerous new class*. New York, NY: Bloomsbury Academic.

Statistics Canada. (2018, 25th July 2018). Immigration and ethnocultural diversity in Canada. Retrieved from https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-010-x/99-010-x2011001-eng.cfm

Talburt, S., & Steinberg, S. R. (Eds.). (2000). *Thinking queer: Sexuality, culture, and education*. New York, NY: Peter Lang.

Tomkins, G. S. (2008). *A common countenance: Stability and change in the Canadian curriculum*. Vancouver, Canada: Pacific Educational Press: University of British Columbia.

Whitney, D., & Trosten-Bloom, A. (2003). *The power of appreciative inquiry: A practical guide to positive change*. San Francisco, CA: Berrett-Koehler Publishers, Inc.

World Population Review. (2018). Toronto population 2019. Retrieved from http://worldpopulationreview.com/world-cities/toronto-population/

Challenges & Barriers to Fostering Teacher Diversity: Implications for Teacher Education

Lynn Lemisko
University of Saskatchewan

Laurie-ann M. Hellsten
University of Saskatchewan

Abstract

This paper focuses upon the diversity of teachers and addresses the questions: What are the challenges and barriers in attracting, retaining and sustaining educators who represent diverse identities and abilities? And, with such hindrances in mind, what are the implications for teacher education in Canada? Our exploration of these questions focuses particularly on what beginning teachers with diverse identities say about their experiences entering the profession. Their voices provide insights into the obstacles they faced, which illuminates ways in which teacher preparation programs might contribute to attracting, retaining and sustaining educators who represent diverse identities and abilities.

Résumé

Pour répondre aux questions sur la mondialisation et la diversité en éducation et sur ce que cela signifie pour la formation des enseignants au Canada, nous examinons ce que les enseignants en service ayant des identités et des capacités diverses disent de leurs expériences d'entrée dans la profession. Dans ce document, notre domaine d'intérêt est la diversité des enseignants et nous abordons les questions suivantes : Quels sont les défis et les obstacles pour attirer, retenir et soutenir les éducateurs qui représentent des identités et des capacités diverses ? Et, avec de tels obstacles à l'esprit, quelles sont les implications pour la formation des enseignants ? Notre exploration de ces questions se concentre particulièrement sur ce que les enseignants débutants disent de leurs expériences dans la profession. Leurs voix donnent un aperçu des obstacles auxquels ils sont confrontés, ce qui éclaire les façons dont les programmes de formation des enseignants peuvent contribuer à attirer, retenir et soutenir les éducateurs qui représentent des identités et des capacités diverses.

Challenges & Barriers to Fostering Teacher Diversity: Implications for Teacher Education

Introduction

To address questions about globalization and diversity in education and what this means for Canadian teacher education, we examine what beginning teachers with diverse identities and abilities say about their entry-to-the-profession experiences. In this paper, we will tackle the questions: What are the challenges and barriers in attracting, retaining and sustaining educators who represent diverse identities and abilities? And, with such hindrances in mind, what are the implications for teacher education?

Our exploration of these questions will focus particularly on what visible minority beginning teachers and beginning teachers with dis/abilities say about their experiences entering the profession. Their voices will provide insights into the obstacles they faced, which in turn illuminate ways in which teacher preparation programs might contribute to attracting, retaining and sustaining educators who represent diverse identities and abilities. This paper will rely on data gathered during our investigations into the experiences of newly graduated teachers.

Background

There are several important arguments that support diversification of the teaching force including, for example: (1) diverse teachers representing diverse identities and abilities serve as role models for all students; (2) teachers representing diverse identities and abilities can improve the academic outcomes and school experiences of students with diverse identities and abilities; and (3) the workforce rationale, which stipulates, in part, that "recruiting and preparing more

people of color for the teaching profession has the potential to not only expand the overall supply

of teachers for the most demanding and difficult-to-staff schools, but also alleviate the high rate

of attrition in those settings" (Villegas & Irvine, 2010, pp. 176 & 186). Villegas and Irvine

(2010) point to a number of studies which indicate that teachers representing diverse ethnic and

racial identities use their insider knowledge about the language, culture, and life experiences of

minority students to improve their academic outcomes and school experiences, while Vogel and

Sharoni (2011) claim:

> The insights, knowledge, attitudes, and commitment of teachers with
>
> disabilities can make a significant contribution to the successful inclusion of
>
> these pupils [with special needs]. These teachers can play an important role in
>
> enhancing academic, social and emotional outcomes for these youngsters. (p.
>
> 493)

Although we do not take issue with these arguments, in gathering data from a variety of

related early career teacher projects, including a province-wide 'Beginning Teacher' study, we

have encountered unexpected insights into the challenges faced by teachers with diverse

identities and abilities. We have heard about the experiences of beginning teachers who have

faced racism and from beginning teachers who expressed fears about disclosing disabilities.

Discovering these stories led to our interest in examining the apparent incongruity between

efforts to recruit a more diverse teaching force and systemic conditions that impede support for

increased diversity among teachers. We think the stories told by these beginning teachers can

serve as 'cautionary tales.'

Most beginning teachers are optimistic and idealistic (Martin, Chiodo, & Chang, 2001),

but are then often shocked by their initiation into the profession (Simurda, 2004), find their first

116

three years as the most stressful in their careers (Martin, Chiodo, & Chang, 2001). On top of this, a sense of isolation characterized by intense feelings of aloneness, which can be experienced by all teachers, is often exacerbated among beginning teachers (Buchanan et al., 2013). These early experiences shape beginning teachers for the rest of their careers (Moir & Gless, 2001) and have implications for teacher effectiveness and career length (McCormack & Thomas, 2003).

Based on the voices we have heard to date, we wonder if recruitment efforts, when not tied to thoughtful retention strategies, might actually work to negatively affect beginning teachers with diverse identities and abilities, setting them up to experience a heightened sense of isolation and amplified early career struggles. We posit that deepening such understandings can assist teacher education institutions in working with school partners toward systemic attitudinal change, as well as helping teacher educators develop realistic approaches to attracting a more diverse student body while developing programmatic elements that support teacher resilience.

Description of Our Projects: From Where Did the Stories Emerge?

We have been and are in the process of gathering data using cross-sectional surveys of education graduates in Saskatchewan and case studies of new teachers (interviews, journals, day in the life of, focus groups, etc.). In addition to this, data has been and continues to be gathered through surveys and scripted individual interviews. For this chapter in particular, the data analyzed was based on six semi-structured focus group discussions (about 90 minutes long) with beginning teachers who were in their first or second year of their teaching careers. There were four focus groups that included participants who were working in provincial system schools and two focus groups that included participants who were working in First Nations schools. There were 18 participants all together, with only two male participants.

The focus group discussions were facilitated using guiding questions that concentrated on (a) professional and personal factors affecting the beginning teachers' beliefs about their competence and confidence in their new roles; (b) the supports and resources they were offered; (c) desired supports and resources they desired but did not receive; and (d) any mentorship experiences. The focus group discussions were digitally recorded and then transcribed by the University of Saskatchewan's Social Science Research Lab.

We do want to make clear, however, that our investigations were not guided by research questions that focused specifically on new teacher diversity. Overall, our research is aimed at better understanding how to effectively build and sustain beginning teacher capacity through induction and mentoring programs in the Saskatchewan context. More specifically, we (a) focused on examining the efficacy and sustainability of a particular type of mentorship approach in rural school divisions; and (b) continue to examine the efficacy of existing mentorship programs and the ways teacher mentorship can enhance teacher effectiveness, student learning, grow leadership capacity, and promote flourishing teachers.

But in the course of these investigations, racialized and differently abled beginning teachers have shared stories with us that provided unexpected insights into the challenges they faced. As we engaged in thematic analysis of our data to identify repeated patterns of meaning (Braun & Clarke, 2006), the challenges and barriers these new teachers faced became starkly evident and our insights and understandings of their issues deepened. It is these findings and contemplation of the implications that we will discuss in this chapter.

Findings

In attending to the voices of beginning teachers who participated in our studies, we heard stories of the experiences of new teachers who faced obstacles and tensions related to two identity markers –'dis/ablity' and race (Annamma, Connor, & Ferri, 2013). In the following section, we share examples of the voices of beginning teachers who identified with each of these markers, to illuminate the challenges they encountered.

Dis/Ability.

Although there were some beginning teachers who participated in our study who were visibly dis/abled, none chose to share challenges related specifically to their visible dis/ability. Rather, the new teachers who shared stories related to tensions around dis/ability told of their experiences connected to 'invisible' chronic illnesses/conditions and learning disabilities. In explaining their circumstances, beginning teachers divulged, for example:

> *I have two disabilities.…I have severe ADHD and a learning disability and no one in the entire division would know that.*
>
> *I have to go to three doctor's appointments a month and figure out all of these different things, and this is incredibly difficult.*
>
> *I have Crohn's, my medication dosage tripled when I started* [teaching], *and it had been stable for ten years.*

In sharing their stories, many of these beginning teachers revealed that they had registered with a university unit in charge of disability services for students (hereafter, DSS) and received accommodations related to their particular needs. However, these beginning teachers were

reluctant to disclose their need for accommodations as they moved into their teacher education program and especially when they moved into their professional careers:

> *I pulled out of DSS when I came into the* [teacher education program], *in fear - I have a fear that, what if I did? What if I did disclose and they're like 'oh, you have a learning disability? How are you going to properly do these things, right? I was a DSS student on campus….I'm on campus, it's like, 'Oh, here's some notes, here's you know, maybe that assignment won't be due today', and when I moved into the workforce, I didn't expect them to care, but that left huge, huge gaps.*

The stories told by beginning teachers demonstrated that their reluctance to disclose as they began their careers might well be related to the implicit messages they received from school divisions as they applied for teaching jobs:

> *So I guess for me was when I did interviews, when I read things about the division, when I filled out applications, nowhere did it ask or say, you know like when I look at a university …and it would say, 'DSS students, we are happy to see you and come to us if you' - about what accommodations we can make and kind of that open door. I haven't seen anyone anywhere anything that says, 'let us know if you have a disability, we care'. You know, instead it's like, of course they know some of us have disabilities…*

There were examples of beginning teachers who did feel able to disclose to professional colleagues, but these new teachers made it clear that they did so only in circumstances where deeply trusting relationships had been developed:

> *I have ADHD as well, and that was one of the first things I told my principal, but I have a relationship with my principal where I'm comfortable going into her office*

120

and being like 'This effin sucks, I need some help', you know? But I've worked with

[her] *like I said, I was an EA for eight years and I worked with admin where I would*

never walk into their office and tell them anything. So that's -- there's a huge

difference when you go from one administrator to another. And that's one of my

biggest fears, I would like my temp [temporary contract] *to turn into a permanent*

and I would like to follow my admin wherever she may go, to whatever school she

goes to, I know it doesn't work that way, but…

However, the majority of beginning teachers were clear that fears about exclusion, disrespect and job loss lay at the heart of why they did not and would not disclose:

I am not going to not be seen as the qualified individual I am because I have a

disability and I'm not going to say 'oh, I need extra time' …Cause they'll go,

'Okay, we'll take from the other 300 teachers who want a job then.'

I never - and I would never …share my disabilities because I'm not going to be seen

as insufficient, lose my contract, because I have a disability.

And I would refuse to tell them, I would deny that on my life what the pills are,

locked in my desk, I would refuse.

…What if that [dis/ability] *came into question when so many of us are on temp or*

probationary contracts? And that fear piece comes into it, that things aren't secure.

Maybe once I'm over my two [probationary] *years I will disclose that. But…*

They also explained why the sense of isolation experienced by beginning teachers can be amplified for new teachers with dis/abilities:

The only place I do [disclose or discuss dis/ability] *is like in one of our houses with the doors closed and I know exactly who's in that room and that's the only time you can be open ...*

...you can't do it in the staff room with your admin in there. Or a coffee shop ...Or at a restaurant because there might be a parent. Or there might be a superintendent or another teacher.

Given the invisibility of their dis/abilities, the stories told by these beginning teachers revealed the tensions, isolation and feelings of 'unsafeness' they faced with respect to concerns about disclosure.

Racism.

Among the beginning teachers who participated in our study, there were members of visible and invisible racialized groups. New teachers who shared stories related to tensions around racism, told of their experiences connected to their 'visible' First Nations, Métis and South Asian identities and some shared challenges they faced connected to their 'invisible' (blond, blue-eyed) Métis identities. These stories highlight how racism adds to the stresses experienced by beginning teachers and how racism engendered feelings of isolation and unsafeness among these new teachers.

Some stories highlighted how increased scrutiny related to racist issues added to the stresses experienced by beginning teachers. For example, one new teacher who identifies as a member of a visible minority shared this experience:

We have a lot of racism issues in my classroom so just because I was new and they didn't really know what to expect so I had people watching, even other teachers

122

would come watch my classes a lot because that was the talk of the, like it was just a bigger deal, they were always there so I had really good support I guess, not sure if it was support or people trying to watch whatever was going on.

For some beginning teachers of colour, insensitive racist comments were directed at them from their professional colleagues:

…you're a first-year, First Nations woman, so of course the students are not going to respect you'. My principal said that to me, in an email. …So that's the kind of dynamic I have in my school. My principal is supposedly anti-racist…

I got told not by my admin but by another staff [member] *that I shouldn't say I'm Metis because I don't look it.*

Many disrespectful racist comments made by colleagues seem to be aimed at undermining the enthusiasm and confidence of these beginning teachers by indicating that they were hired because of their minority identities and not because of competency:

[she said] *…that maybe I was only hired because of my ancestry. That I was filling a minority gap, that's the reason I got my contract and she didn't.*

I've had a teacher say that to me in a staff meeting one time. She's like 'oh, I wish I was aboriginal so I could get a job'.

I had a sub that had been in the division for thirteen years come in and go, Well aren't you young.' I said, 'Yeah, I'm probably the youngest teacher in the division.' You know, I was 21 when I got this contract. And he goes, 'Oh, well do you fill a minority gap? I was like, 'Well, I'm Metis, but' –and he was like, 'Oh, so yeah, that would be why you got your contract.'

For other beginning teachers of colour, racism was directed at them from students and the
community in which they worked:

> *Other teachers would come check on me because word would get out if a student*
> *said something or a parent said something or whatever. Word got around school*
> *pretty fast…*
>
> *I had to call parents and say like you are using this word at home and your kids are*
> *calling me that word, you shouldn't even be using that word at home and it's just in*
> *rural situation I'm in, a lot of the parents even have no idea how to react to that or*
> *they say things at home that they don't realize are, you know, and then it's awkward*
> *for the first year teacher because it's like you don't want to complain about every*
> *little thing but at the same thing the principal hears things and it's like 'what are*
> *they doing to you?'*
>
> *My situation was so different, too, because the racism issue was something this*
> *school had never had to face before because they never seen someone of colour;*
> *like in my town they had no idea what to do. So, for me I think there were a lot more*
> *stresses than there should have been…*

No matter whether beginning teachers experienced racism directed toward them from
professional colleagues or from the community in which they worked, new teachers who
encountered bigotry shared stories of the ways in which racism increased stress and feelings of
isolation and unsafeness.

> *…for me the racism thing just took over my year, like looking back on my first year*
> *teaching the teaching probably went great but I spent more time dealing with the*
> *racism issues than I ever did teaching.*

I won [student teaching] Award, I won the Dean's Honour Roll I'm just a go-getter

in everything I do, ... so being incompetent and being at the bottom like, 'oh, a First

Nations woman'... There's one word that, like incompetent there's another word that

comes up for me, like isolation, incompetent; those two are, I would just feel like I

was not good enough.

Beginning teachers with diverse identities and abilities who shared their stories with us

provided unexpected insights into how their sense of isolation and feelings of unsafeness on top

of the usual stresses felt by new teachers could interfere with teacher effectiveness and contribute

to curtailed careers despite the enthusiasm they expressed about becoming teachers. If the goal is

to enhance the diversity of the teaching force, we must address the unwelcoming atmosphere

fostered by implicit and explicit messages of exclusion, doubt and disrespect that are received by

racialized teachers and teachers with dis/abilities. Given that the retention of beginning teachers

is of special concern (Ingersoll, 2001; Watts Hull, 2004) as it is estimated that 20 to 50 percent of

beginning teachers resign during their first three to five years (Villani, 2002; Voke, 2002), we

need to ponder the question: Are we losing so many new teachers, and especially teachers with

diverse identities and abilities, because they feel alone and unsafe?

Unexpected Insights: Commonplace or Exceptional?

We garnered unexpected insights from the stories told to us by beginning teachers, but our

findings though unanticipated, are not unusual. Research examining the experiences of racialized

and differently abled beginning teachers demonstrates similar findings.

For example, Horton and Tucker (2014) in their study of 75 dis/abled employees working

in academic institutions discovered that these workplaces present "challenging, unpleasant and

anxiety-inducing" experiences for these employees (p. 76). In another example, a survey of new teachers in Scotland who were participating in a beginning teacher induction scheme (Matheson & Morris, 2011) revealed a similar reluctance to disclose disabilities as we found among our study participants. In Matheson and Morris's study (2011) many beginning teachers expressed distrust regarding the purpose of the survey, wondering how the information they supplied would be used. One of these beginning teachers indicated that s/he was "afraid that barriers would be put in my way to continuing in the profession" and another "did not believe that I would be treated fairly or that this information would be kept confidential from my employers…" (Matheson & Morris, 2011, p. 6). Like the beginning teachers who shared their stories with us, the new teachers surveyed in Scotland were reluctant to disclose disabilities because they were concerned that disclosure would interfere with future employment and because they feared that their competency would be unfairly judged. Matheson and Morris (2011) reported:

> The decision not to disclose to other staff colleagues was, in many cases, reported as being due to lack of confidence that the teachers would be treated fairly. They referred to a wish not to be judged, to negative attitudes, to a fear of being seen as less than capable, to embarrassment and to a lack of understanding among colleagues. (p. 8)

Similarly, studies of racialized new teachers imply, at the very least, that racism adds to the stresses experienced by beginning teachers. For example, Ingersoll (2015) found that while visible minorities entered teaching at higher rates than did non-minorities in the United States between 1987 and 2012, racialized teachers also left schools at higher rates. Ingersoll (2015) reported, "In recent years, minority teachers were more likely to depart their schools, either to migrate to another school or to leave teaching altogether" (p. 17). Although the survey utilized to gather data for this study did not explicitly ask participants to respond to questions about racism, the study did reveal that minority teachers' careers were less stable than those of nonminority teachers,

126

with a "large proportion" of racialized teachers departing due to personal reasons or job dissatisfaction (Ingersoll, 2015, p. 20). Intriguingly, 81% of racialized teacher respondents indicated that they left teaching because of their dissatisfaction with how their schools were administered (p. 20), leaving us to wonder if dissatisfaction might have been exacerbated by the sense of isolation and feelings of unsafeness that can arise when there is a lack of administrative support in situations of intolerance.

Although research that explores the experiences of racialized and dis/abled beginning teachers does not always address all of our ponderings it is clear that our findings, arising from the stories told to us by beginning teachers with diverse identities and abilities, are not unusual. However, questions about how our unexpected insights might influence teacher education programs, remain.

Implications for Teacher Education and Educational Partners

Put simply, to attract, retain and sustain educators who represent diverse identities and abilities, teacher education programs must, as Jason and Irizarry (2007) propose, help teacher candidates learn how to promote social justice and how to 'teach against the grain,' (p. 94) challenging assimilationist notions of teaching practices. Although there have been sincere attempts to incorporate social justice and culturally responsive education into teacher education curricula, it is apparent that much teacher preparation programing arises from a monocultural perspective which does not acknowledge power relations or explore disparities based on inequity of opportunity (Jason & Irizarry, 2007, p. 93).

Rather than approaching social justice or culturally responsive education as a simple 'celebration of diversity,' teacher education programs need to help all teachers develop

"informed and sophisticated advocacy skills to challenge and resist processes and systems designed to limit students' educational opportunities" (Enchandia, et al, 2007, p. 11). To support successful engagement of teachers who represent diverse identities and abilities, teacher education programs must require all teacher candidates to deeply examine personal identities, self-conceptualizations and beliefs as the starting point for reducing prejudice and enhancing respect for multiple perspectives (Flores et al., 2007, p. 58). Further to this, we suggest that a deep examination of power relationships that produce social inequities, along with anti-racist and anti-oppressive education be embedded in teacher education curricula. In requiring that all teacher candidates explicitly engage with such uncomfortable but critical understandings, we think teacher education will assist all in developing attitudes and skills necessary for navigating those difficult experiences they will face when they need to confront intolerance and oppression. Also necessary is an exploration of practical approaches to taking action to support social justice. For example, teacher preparation curricula need to include courses and field experiences that engage teacher candidates in learning how to effectively incorporate anti-racist/anti-oppressive pedagogical approaches into their practice (Anderson et al., 2015).

Several studies (for example, Enchandia et al., 2007; Lau, Dandy, & Hoffman, 2007) point out how the organizational structure of teacher education programs can assist in offering support to attract, retain and sustain teachers who represent diverse identities and abilities. These studies point out the importance of cohorting teacher candidates as a way of providing a peer support network. Within well-mentored cohort groups, teacher candidates can engage together in problem-solving endeavours that ask them to deal with racism and oppression while leaning on the emotional and spiritual support they need when we ask them to take action for social justice and make this implicit in their educational practice. Enchandia et al. (2007) also make clear that

mixing several 'minority' teacher candidates with several 'majority' teacher candidates in cohorts "highlights the vast resources available to the cohort by virtue of their peers' language, culture, ethnicity and identity" (p. 18). Hence, organizing teacher candidates in cohorts is seen as a way that teacher education programs can work to attract, retain and sustain teachers representing diverse identities and abilities.

To transform initial teacher education programming to support teachers with diverse identities and abilities, we suggest that there needs to be transformation among teacher educators themselves. If we want teacher education programs to highlight anti-racist/anti-oppressive and social justice education in meaningful ways, faculty members and instructors offering in these programs will need to engage in reflection to examine personal identities, self-conceptualizations and beliefs and consider the oppression that comes with a monocultural perspective. Although engagement in thinking that acknowledges power relationships, privilege and social inequities is certainly uncomfortable, we cannot expect that the programs we offer will manifest these ideas until we have engaged in this kind of thinking ourselves. If we are committed to attracting, retaining and sustaining a diverse teaching force, then we propose that teacher education institutions will need to consider how to attract, retain and sustain a diverse teacher educator force.

Along with this, we also submit that teacher education institutions need to work in close and authentic partnerships with schools and school divisions to break down barriers that impede support for increased diversity among teachers. Schmidt (2015) suggests that school division and teacher education partners should work together to address policies that demonstrate a lack of commitment to equity issues. Schmidt (2015) points out:

…barriers that serve to impede the realization of a more diverse teaching force arise in the form of some school division hiring policies that circumvent issues of diversity and ignore potential bias with problematic statements such as 'we aim to hire the best teachers,' without defining what that means or what criteria are taken into account in decision-making. (p. 586)

Addressing and transforming systemic attitudes that affect beginning teachers with diverse identities and abilities will require sensitivity and understanding, but this is absolutely necessary if we are to ensure that new teachers are not set up to experience a heightened sense of isolation, feelings of unsafeness and amplified early career struggles.

In Conclusion

It has long been known that beginning teachers encounter enormous challenges as they enter the profession and in recent times there have been efforts directed toward offering the kinds of supports new teachers need to remain and flourish in their work. Despite these efforts, it is clear that beginning teachers continue to experience a sense of isolation and they are "often left on their own to succeed or fail within the confines of their own classrooms" (Ingersoll & Strong, 2011, p. 202). The stories told to us by beginning teachers who expressed fears about disclosing disabilities and by beginning teachers who have faced racism revealed their experiences of a heightened sense of isolation and feeling of unsafeness. Discovering these stories points out the incongruities that exist when we examine the efforts to recruit a more diverse teaching force and the systemic conditions that lead to a lack of support for new teacher with diverse identities and abilities.

Ingersoll (2015) argued that recruitment alone cannot assist in diversifying the teaching force because recruitment strategies do not address the factors that drive teachers with diverse identities and abilities out of the profession. He emphasized "the importance of *jointly* developing teacher recruitment *and* teacher retention initiatives" (Ingersoll, 2015, p. 21).

Based on the voices of beginning teachers that we have heard, we continue to be concerned that recruitment efforts might actually work to negatively affect beginning teachers with diverse identities and abilities given that they are experiencing a heightened sense of isolation and amplified early career struggles. Similar to Ingersoll, we posit that recruitment efforts must be matched by programs, processes and policies that work to support the retention and sustenance of beginning teachers. Teacher education institutions need to develop programming that supports teacher resilience and social justice education while working with school partners toward systemic attitudinal change. When beginning teachers with diverse identities and abilities are unstintingly supported and respected, we will come closer to achieving the teacher diversity necessary for supporting and respecting our diverse students.

References

Anderson, V., McKenzie, M., Allan, S., Hill, T., McLean, S., Kayira, J., … & Butcher, K. (2015). Participatory action research as pedagogy: Investigating social and ecological justice learning within a teacher education program. *Teaching Education,* 26(2), 179-195.

Annamma, S. A, Connor, D. & Ferri, B. (2013) Dis/ability critical race studies (DisCrit): theorizing at the intersections of race and dis/ability. *Race Ethnicity and Education, 16:1*, 1-31, doi:10.1080/13613324.2012.730511

Buchanan, J., Prescott, A., Schuck, S., Aubusson, P., Burke, P., & Louviere, J. (2013). Teacher Retention and Attrition: Views of Early Career Teachers. Australian Journal of Teacher Education, 38(3). http:/ / dx.doi.org/ 10.14221/ ajte.2013v38n3.9

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2)*,* 77-101.

Enchandia, A., Wong, P. L., Murai, H., Bérta-Ávila, M., William-White, L., Baker, S., … & Echandia, A. (2007). The M/M Center: Meeting the demand for multicultural, multilingual teacher preparation. *Teacher Education Quarterly, 34*(4), 9-25.

Flores, B. B., Clark, E. R., Claeys, L. & Villarreal, A. (2007). Academy for teacher excellence: Recruiting, preparing, and retaining Latino teachers through learning communities. *Teacher Education Quarterly, 34*(4), 53-69.

Horton, J. & Tucker, F. (2014). Disabilities in academic workplaces: Experiences of human and physical geographers. *Transactions of the Institute of British Geographers*, *39*, 76-89. doi:10.1111/tran.12009

Ingersoll, R.M. (2001). Teacher turnover, teacher shortages and the organization of schools. Seattle, WA: Center for the Study of Teaching and Policy, University of Washington.

Ingersoll, R. M., & Strong, M. (2011). The impact of induction and mentoring programs for beginning teachers: A critical review of the research. *Review of Educational Research, 81*(2), 201–233. doi:10.3102/0034654311403323

Ingersoll, R. (2015). What do the national data tell us about minority teacher shortages? In B. Bond, E. Quintero, L. Casey, & M. Di Carlo (Eds.) *The State of Teacher Diversity in American Education* (pp.14-22). Washington, DC: The Albert Shanker Institute.

Jason G., & Irizarry, J. G. (2007) "Home-growing" teachers of color: Lessons learned from a town-gown partnership. *Teacher Education Quarterly, 34*(4), 87-102.

Lau, K. F., Dandy, E. B., & Hoffman, L. (2007). The pathways program: A model for increasing the number of teachers of color. *Teacher Education Quarterly, 34*(4), 27-40.

Martin, L.A., Chiodo, J.J., & Chang, L. (2001). First year teachers: Looking back after three years. Action in Teacher Education, 23(1), 55–61.

Matheson, I., & Morris, P. (2011) *Reflecting on experiences of people with disabilities participating in the Teacher Induction Scheme (ITS) - Report on survey responses*. Edinburgh, Scotland: The General Teaching Council for Scotland. Retrieved from http://www.gtcs.org.uk/web/FILES/FormUploads/reflecting-on-experiences-people-with-disabilities-in-tis.pdf .

McCormack, A., & Thomas, K. (2003). Is surviving enough? Induction experiences of beginning teachers within a New South Wales context. Asia-Pacific Journal of Teacher Education, 31(2), 124–138.

Moir, E., & Gless, J. (2001). Quality induction: An investment in teachers. Teacher Education Quarterly, 28(1), 109–114.

Rougoor, C. (2014) *A qualitative study of the professional experiences of teachers with mobility challenges and their self-perceptions of professional success*. Unpublished master's thesis. Faculty of Education, Brock University St. Catharines, Ontario.

Scheneider, J., & Schmidt, C. (Eds.) (2016) *Diversifying the teaching force in transnational contexts.* Rotterdam, Netherlands: Sense Publishers

Schmidt, C. (2015) Herculean efforts are not enough: diversifying the teaching profession and the need for systemic change, *Intercultural Education, 26*(6), 584-592, DOI:10.1080/14675986.2015.1109776

Simurda, S.J. (2004). The urban/rural challenge: Overcoming teacher recruitment and retention obstacles faced by urban and rural school districts. Threshold, Spring, 22–25.

Valle, J. W., Solis, S., Volpitta, D., & Connor, D. J. (2004) The disability closet: Teachers with learning disabilities evaluate the risks and benefits of "coming out". *Equity & Excellence in Education*, 37(1), 4-17.

Villani, S. (2002). Mentoring programs for new teachers: Models of induction and support. Thousand Oaks, California: Corwin Press Inc.

Villegas, A. M., & Irvine, J. J. (2010) Diversifying the teaching force: An examination of major arguments. *The Urban Review*, 42, 175–192

Vogel, G., & Sharoni, V. (2011). "My success as a teacher amazes me each and every day": Perspectives of teachers with learning disabilities. *International Journal of Inclusive Education*, *15*(5), 479-495.

Voke, H. (2002). Understanding the teacher shortage. ACSD InfoBrief, 29, 1–17.

Watts Hull, J. (2004). Filling in the gaps: Understanding the root causes of the teacher can lead to solutions that work. Threshold, Spring, 8-12, 15.

Indigenous Teacher Education in Canada: Acknowledging the Past and Forging the Future

Carla DiGiorgio, PhD
Acadia University

Abstract

This chapter addresses the question: How can we better support and develop indigenous teacher education in Canada in a way that acknowledges the past, addresses the experiences of student teachers, and provides approaches that universities and professors can use to provide better and more authentic learning experiences for indigenous teacher candidates? It is clear that the quality of learning is intrinsic to the cultural authenticity of experience of new teachers, their future students and teacher education programs and their professors. This chapter shows that a focus on preservice teachers' needs and more culturally relevant pedagogy provides an opportunity to create genuine programs that reflect student input and address basic inequalities in our society in Canada. In this way, teacher preparation and ongoing development can propose ways forward to correct wrongs and needs in our society as a whole and reframe histories to respect the complexity of our multiple languages and cultures.

Résumé

Ce chapitre adresse la question: Comment pouvons-nous mieux soutenir and développer la formation des enseignantes autochtones au Canada pour qu'on reconnait l'histoire, adresse les expériences des enseignantes, et offre les approches que les universités et professeurs peuvent utiliser pour offre des expériences d'apprentissage plus authentiques pour eux? C'est clair que la qualité d'apprentissage est centrale de l'authenticité d'expérience des enseignantes nouveaux, leurs étudiants futurs et les programmes des sciences en éducation et leurs professeurs. Ce chapitre montre qu'un focus sur les besoins des enseignantes et une pédagogie plus relevant culturellement, peut offrir une opportunité de créer des programmes véritables qui reflètent les réponses des étudiants et adressent les inégalités de notre société au Canada. Au suivant, la formation des enseignantes et le développement professionnel pourraient proposer façons de corriger les fautes et les besoins de notre société entière, et repositionnaient les histoires à respecter la complexité de nos diverses langues et cultures.

Indigenous Teacher Education in Canada: Acknowledging the Past and Forging the Future

Introduction

This chapter aims to address a current concern in Canada: What are the challenges and benefits in preparing and supporting indigenous teacher candidates who will enable more authentic learning for our youth in this country? Access to post-secondary education is now considered a necessary step in finding meaningful employment, offering a chance for greater stability and higher earning power in an ever changing and competitive global workforce. While Canadians as a whole are considered to have ready access to these higher education paths, Indigenous people from coast to coast have been consistently at a deep disadvantage. While there has been steady improvement since the 1980s, the disparity between indigenous learners and the rest of Canadians in their quest for higher education is still evident. Countless reports, including the Truth and Reconciliation Committee (2012), have specified that access to education, notably a holistic, indigenous and region-specific approach to elementary and secondary education in indigenous communities, as well as increased indigenous programming and curricula, in provincial boards nationwide, is key to rectifying the gross missteps in Canada's past with regard to the Indigenous population.

In honoring this particular recommendation, we as a nation still have a long way to go. Numerous reports indicate that one of the key ways to develop indigenous education and raise awareness and alliance among the non-Indigenous population, is to increase the number of indigenous educators in both provincial district and First Nations schools (Kitchen & Hodson, 2013; Neeganagwedgin, 2013). In order to accomplish this, more indigenous students must enter post-secondary education at the university level and pursue their Bachelor of Education.

This chapter will be divided into four parts: (a) a historical view of indigenous teacher education in Canada; (b) an overview of Indigenous preservice education programs in Canada; (c) research into experiences of indigenous students in teacher education and (d) suggestions from proactive programs and research that have provided useful recommendations to maximize success for indigenous teacher educators in Canada. It is hoped that this approach will provide useful information for educational organizations nationwide which are striving to better their teacher education programs to address the needs of candidates and provide better preparation to succeed in their future careers.

A Historical View of Indigenous Teacher Education in Canada

In 1981, More noted the absence of support for indigenous teacher education candidates in universities across Canada and recommended the following to ensure their success: (a) orientation and support before and throughout the program; (b) inclusion of First Nations studies during the teacher education program; (c) increased practicum time, and a significant number of courses available off-campus; (d) community-based programs, with program control resting predominantly at the community level; (e) local influence on course content and program design; (f) courses taught by local and First Nations instructors and (g) flexible entrance requirements if necessary. In a 1990 survey, Nyce (1990) found that there were still misconceptions around whether these programs met university standards, or whether adapted entrance requirements lowered the standard of the program. There was a lack of provincial funding, and the number of indigenous teachers graduating was still not meeting the need. There has been a lack of research on off-campus indigenous teacher education, and many are unaware that they even exist.

The strength of the community-based teacher education model has been its partnerships with First Nations on a local basis, the schools and school boards, teacher associations, and sponsoring universities (Eastmure, 2011). Eastmure recounts the aims in 1996 of the Yukon Native Teacher Education Program, which was to make sure that graduates had not only knowledge of current curriculum methods, assessment and evaluation techniques, but also knowledge of child development, a child-centred approach to teaching and learning, use of a multi-cultural approach to teaching especially First Nations children, and the willingness to bring one's own family, clan, and community culture to the classroom to share with the children. Familiarity with urban and rural school settings, and extensive practicum teaching were crucial to the process. This was just the beginning of a new approach to teaching worldwide and in the north, and it set the stage for future developments in pedagogy and awareness and valuing of cultures, especially those that had been overlooked in the past.

The 'other'ness that has been experienced by Indigenous people by being excluded from mainstream society has been heightened by their exclusion from postsecondary education as well (Battiste, 2000; Maher, 2012). The humanistic and holistic nature of Indigenous knowledge-making and tradition has been dismissed as too feminine; this judgment includes Indigenous spirituality that embraces wholeness of being, breadth of knowledge, and application of that knowledge to everyday life and living.

Western culture also tends to discount learning through oral transmission when elders pass on the culture to young people through stories and lessons.

The Western view of science as being devoid of subjectivity has meant that Indigenous ways of learning and living have been largely omitted from our understanding of nature, social ways and human development. Indigenous females are 16% less likely to complete high school

and 20% less likely to complete university than non-Indigenous women (Give Girls a Chance, 2018). Many indigenous mothers have tried to provide more accurate Indigenous histories for their children to offset the inaccuracies and biases that are still conveyed by teachers in Canadian classrooms. The history of female leadership in Indigenous communities, where women were in the forefront of decision making and government, has not been understood or included in history classes.

Neegananagwedgin (2013) notes that the separation of mind and body is a Western notion, and the pressure on Indigenous learners to do this has made post-secondary education incomplete for them, as it does not acknowledge their own understanding and approach to learning. Traditional Indigenous teaching emphasized the development of the individual as a self-sufficient person. All family members were seen as teachers who helped to raise children who could look after themselves. Learning included all aspects of child development, from spiritual to social to survival skills. Residential schools served to strip Indigenous young people in Canada of their self-sufficiency, and made their parents regard their knowledge as less valuable in the modern world. The ideas of respect, caring, looking after each other, helping, and working together, were conveyed to be less important than capitalist notions. The separation of children from their parents caused both to feel isolated and to lose touch with their traditional ways. Some young people in residential schools were able to support each other, and in doing so, showed their resilience. Some individual leaders from Indigenous backgrounds who became leaders of the schools tried to change the ways of the schools to help the children, but the system itself was flawed, and its White goals remained.

So, for Indigenous people in Canada, Western education has often been a tool of oppression, rather than support. Other aspects of learning in Western classes also serve to

ostracize Indigenous learners, such as age-segregation, teaching by telling and questioning rather than observation and example, and using clock time rather than observation of nature (Hampton, 1995). Some Indigenous leaders sought new avenues for education funding in order to build an education system that better reflected their values. Indigenous people sometimes believed that education would allow their children to have a better life. The understanding between Indigenous people and government, when they allowed the government to take their children, was that they would be educated, and would have a better life. In criticizing American colonialism, Wilson (2006) argues that colonizers seek to maintain the status quo because it benefits those in control, an idea drawn from Pierre Bourdieu (1977). Those in control are able to convey that their actions are reflective of what should be, and regardless of their merit, this 'truth' is accepted as fact rather than questioned as a human strategy. This applies to challenging the dominant education system, its curriculum and materials. Those in control do not see the biases and inaccuracies, and feel that they are doing the right thing, because it is serving to keep them in power. As a result, change to curriculum, textbooks, and respect for oral history in the Western world has been very slow to develop. The lack of growth of appreciation for alternative and in this case Indigenous ways of knowing has led many indigenous students to become disillusioned and drop out of school and university. Indigenous people do not see themselves in the materials presented to them in school.

The complexities between different indigenous communities over time have made it troubling to have a White depiction of Indigenous people in academic learning and knowledge. Also, separate disciplines have not appealed to the indigenous desire to see the reason behind the learning and the application to real life. The domination by Western cultures of history, the arts, religion, and all other aspects of culture, has made it difficult for indigenous students to see

themselves in their educational environments. The use of standardized tests to assess students is also not a genuine way to assess their knowledge, and the results have led to placement of indigenous students in special education settings, based on insufficient understanding of their ability and style of learning. Lower expectations result in lower motivation and achievement (Rubie-Davis, Hattie & Hamilton, 2006)

Leiding (2006) noted that teachers need to be better educated about their indigenous students' interests and need to be better educated about their own biases. Historically discrimination has been perpetuated by ignorance. Teachers also need to communicate more effectively with indigenous families and communities. The influence of the teacher is so strong because students internalize the messages that teachers send them. Indigenous students have appreciated teachers who were helpful, compassionate and thoughtful. The teachers who went the extra mile to make sure that they succeeded had the effect of encouraging indigenous students to continue in their studies.

Kitchen et al. (2010) propose that it is not only individuals who fail student teachers; the systems of university programming also are insensitive to indigenous student needs. They write that "institutional discrimination may be thriving in the tacit assumptions of the mainstream university administrators who manage such programs" (p. 116). If preservice teachers are not asked what they need, universities may assume based on past students or programs. The authors also suggest that the mainstream B.Ed. programs offering more open philosophical approaches to teacher education may provide the kind of freedom of thought that allows teacher candidates to think through their own philosophies of education in a practical way as part of the course expectations. This helps them to build knowledge and understanding over time to eventually have their own sense of their identity as a teacher.

An Overview of Indigenous Preservice Education Programs in Canada

Central and Western Provinces and Northern Territories.

Geographically speaking, Western and Northern Canada share the bulk of the country's landmass, with population rates dipping sharply the farther north one looks. Indigenous learners in northern Manitoba, Saskatchewan, Alberta, and British Columbia have historically been limited in post-secondary choices within their communities unless they are willing to relocate further south within their respective provinces, and even more so for residents of the Yukon, Northwest Territories and Nunavut. As such, many of the university education programs offered by institutions such as the University of Regina and the University of Saskatchewan, among others, have partnered with northern post-secondary institutions to offer Bachelor of Education programs within those more remote communities. By making these programs more accessible within communities, future Indigenous educators are able to maintain family and community ties while gaining their qualifications, and ultimately allowing them to teach in their home communities.

The Nunavut Teacher Education Program (NTEP) currently partners with the University of Regina to provide an on campus and community-based program, creating the opportunity for Nunnavumiut scholars to become certified to teach in Nunavut schools. Operated through Nunavut Arctic College, which has been in operation since 1995 (Aarluk Consulting, 2005), it is the only Bachelor of Education program available in Nunavut. Similar programs are offered through Aurora College, Northwest Territories, and through Yukon College, Yukon Territory, both in conjunction with the University of Saskatchewan.

Looking south, University of Saskatchewan, and University of Regina, offer an on campus version of NTEP, with University of Saskatchewan's program called the Indian Teacher

Education program (ITEP), and University of Regina's associate programs ranging from The Saskatchewan Urban Native Teacher Education Program (SUNTEP), Northern Teacher Education Program (NORTEP), the previously mentioned NTEP and YTEP, to the Indigenous Education Program offer by First Nations University of Canada (U of R website, 2018). University of Alberta offers a Bachelor of Arts in Native Studies that can be followed up with a Bachelor of Education in elementary or secondary school but does not offer a program in which the degrees run concurrently, nor is it specifically targeted to Indigenous scholars. In addition, University of Regina operates First Nations University of Canada, which boasts an extensive Bachelor of Education program focused on Indigenous studies and focuses on development of First Nations content and processes. As well, First Nations University offers a Cree immersion B.Ed. for elementary, allowing future educators to teach students in their traditional language.

University of British Columbia is home to NITEP-Indigenous Teacher Education program which "For over 40 years...has delivered a teacher education program in an environment that honours diverse Indigenous traditions and philosophies." (UBC website, 2018). To better serve Indigenous students in British Columbia, the program is offered at the Vancouver campus, as well as Lillooet and Fraser Valley, allowing students to study closer to, if not within, their home communities. At eleven months long, this program is the most accelerated offered nationwide to date, but still requires a previous bachelor's degree, unless the student enrols in their Dual degree program. In Alberta, the Indigenous People in Education program at the University of Alberta specializes in providing teacher education to Indigenous people. The Blue Quills First Nations College also offers a Bachelor of Education and Master of Education program in partnership with the University of Alberta.

Quebec and Ontario.

Ontario and Quebec make up the largest population density in Canada, with the most post-secondary institutions and the largest provincial education districts. By size alone, they encompass a diverse cultural swath, including numerous Indigenous communities, with as many students attends school on reserve as off reserve in district schools. For the purposes of this summary, I have chosen to focus on Lakehead University, Queens University, and McGill University, as all three institutions offer education programs with Indigenous studies for both Indigenous and non-Indigenous scholars.

Lakehead University of Thunder Bay, previously mentioned, is home to a large education department, offering a Bachelor of Education degree in Aboriginal Education, geared specifically for Indigenous scholars wishing to become educators and non-indigenous scholars wishing to teach in Indigenous communities in Ontario. Queens University, Kingston, offers the Aboriginal Teacher Education Program (ATEP), geared for Aboriginal learners with a high school diploma or equivalent. It consists of 2 summer sessions at the Kingston campus, with 4 fall and winter sessions at Kenjgewin Teg Educational Institute, Manitoulin Island. This is a community-based program, allowing learners to study and eventually teach in their home communities. In addition, their concurrent and consecutive education programs offer a specialization in Aboriginal education.

McGill University hosts the Office of First Nations and Inuit Education (OFNIE), formerly known as the McGill native and Northern Education Program, which was created to provide community-based teacher education for Indigenous educators. OFNIE partners with numerous Indigenous communities, including Nunavut and other areas of Quebec, to provide initial teacher certification in more isolated communities, as well as further professional

development (Holmes, 2006). In addition, they also offer a Bachelor of Education in Indigenous Studies, as well as two certificate programs for Indigenous language and literacy, and middle school education (McGill University website, 2018).

Atlantic Canada.

Although it is the smallest geographic region in Canada, the Atlantic region is home to some of the most recognizable post-secondary institutions in the country. While many of these institutions offer Bachelor of Education degrees, I have focused on only four: Mount Saint Vincent University, Saint Francis Xavier University, University of New Brunswick, and Cape Breton University. Saint Francis Xavier University has fostered a reasonably strong relationship with Indigenous scholars in Nova Scotia. Its education program is one of the more popular in Atlantic Canada, and in 2008, it launched a part time study X-project program geared towards Mi'kmaw students that would allow them to learn in their communities, with flexibility for mature students who had family responsibilities. While the information on this 2008 program is still on the website, there is nothing that indicates this program is still in operation. An email to St FX enquiring into the program brought a response, which informed me that the program is still offered when there is enough interest to warrant it, with a section tentatively offered for the 2018 fall program. According to the CBC (2015), "The university says (the X-project) ... is the most successful indigenous education program in the country" and has increased graduation rates dramatically in its 50 years of operation. The article continues "[t]he Mi'kmaw Kina'matnewey Regional Education Authority reports 88 to 90 per cent annual high school graduation rates in the communities with which X-Project works." The idea is that providing the opportunity for indigenous teachers to do their training and gain employment in indigenous community schools,

the completion rate of high school students has gone up because they are being taught by their own people using indigenous ways of learning that are relevant to them.

Cape Breton University is one of two post-secondary institutions (along with UNB) in the Atlantic provinces that offer an Aboriginal/Indigenous concentration within its B.Ed. program, and judging from the website, it has the most explicit commitment to post-secondary education for Indigenous students. University of New Brunswick- Fredericton's Bachelor of Education offers a specialty in Indigenous Education within its program but does not have any additional Indigenous supports listed on its website. However, the Mi'kmaq-Wolostoqey Centre website affiliated with UNB, describes the Bachelor of Education for First Nations Students (BEdFNS), also known as the First Nations Teacher Education Program (FNTEP), currently under review and set for relaunch in September of 2019. It is a four-year program, initially launched in 1977, that offers both on-campus and in-community options for study. According to the website, " [t]he majority of licensed First Nations teachers in the Maritimes are graduates of this UNB program, which offers a separate admissions procedure and academic advice and support." (UNB website, 2018).

Cape Breton University has provided a means for indigenous students to access the B.Ed. program, both as regular on campus students post-bachelor degree, as well as in-community as a cohort of indigenous students from various First Nations who have come together to complete the program in an alternative schedule to allow for completion in the same time frame as if they were to complete on campus. The on-campus option has provided the opportunity for students to enrol in the program with a Bachelor's degree in Miqmaq studies. This provides the opportunity for students to study in a Miqmaq program throughout their undergraduate degree, and the

government provides approval for their "teachable" subject area to be Miqmaq studies which is a branch of the Social Studies curriculum.

Research into experiences of indigenous students in teacher education

Neegananagwedgin (2013) focuses on the issues surrounding indigenous females in accessing postsecondary education in Canada. She traces the lack of representation of females to the treatment they receive in K-12 schools. Historically, it has been even more difficult for indigenous women than it is for indigenous men due to discrimination against women. The treatment that indigenous people in Canada face due to the omission of their history, culture and language from education is even worse due to the treatment of women as inferior to men. Women need to be involved in the development of their own curriculum and teaching methods (Native Women's Association of Canada, 2004). Inclusive education has been espoused in Canada, and the relationship between culture and ability needs to be clarified in terms of how indigenous people are wrongly excluded for their culture. Many indigenous children are identified as being deficient academically, when what is being excluded is their way of learning and knowing. Their history needs to be acknowledged, and they need to be accepted and acknowledged for the valuable knowledge, culture and ability they have. The spirit that indigenous learners have has survived in spite of the trauma that they have been subjected to, and their broken motivation to learn needs to be rebuilt through a completely different learning system in Canada.

The attrition of indigenous students from B.Ed. programs is a common challenge (Deer, 2013). Some students lose motivation due to time away from their families and communities. Some are not able to commit the time to the program, and others are challenged by the language

issues of studying mainly in English. Instructors may be flexible and consider personal circumstances and need for extra support, but if the student is not able to commit the time and does not have the skills to succeed, they can fall behind and never recoup, especially in such an intense program. There is also the challenge for students who do not have enough of the strategies they need for success. Others are disillusioned by insufficient focus on creative regeneration of indigenous curriculum. Some courses focus more on traditional Western teaching methods or materials to which some students cannot relate. Sometimes condensed programs focus more on the technical skills required for teaching, leaving out the cultural components and relationship building that allows indigenous teaching and ways of knowing to be appreciated and supported in students (Riley & Ungerleider, 2012). Preservice teachers are forced to fit to the plan, and those willing to do this are successful, while others who do not fit, are not. Programs that involved theory discussion as well as technical knowledge were appreciated by students who could develop their own philosophies of teaching, using the ideas they found useful and building on them with indigenous knowledge. Many students in practicum felt ostracized in mainstream schools for being Indigenous (DiGiorgio, 2016). Students mentioned the importance of a holistic approach to the health of the learner, including the teacher candidate and the child in the classroom, something they did not consistently experience in schools.

Kitchen et al. (2010) noted a difference in the way B.Ed. students who graduated felt about those who dropped out. They felt that those who dropped out actually had original contributions to make to the program but felt left out due to the predominance of Western ideas and the rejection of their indigenous ideas. This tension between compliance with the 'current system' and promotion of one's own indigenous ways of learning, made it difficult for indigenous preservice teachers to succeed. The B.Ed. program should be an opportunity for

students to feel at home and develop leadership as indigenous teachers. They should not have to compromise their identities in order to succeed in school and become a teacher.

Kitchen and Hodson (2013a) asked teacher educators in an indigenous program how they adapted their teaching to meet the needs of indigenous learners. They recommend that teacher educators, who are not themselves Indigenous, can learn and be open to learning about their students' culture, and the history of Indigenous peoples in Canada. They can adapt their teaching to include indigenous ways of knowing and learning, so that students are able to see themselves in their learning and develop ownership and leadership of their own curriculum. They can critically analyze traditional ways of knowing and use these ideas to strengthen their growing understanding of teaching and learning. Teacher educators, by using indigenous approaches as learners themselves, can set a good example for their students who will themselves be teachers in the near future. This approach of course is good no matter what or whom the teacher educator is teaching, regardless of culture or language, but it is particularly important in classes where students have a history of negativity and exclusion, and the curriculum and texts their teachers use portray their culture in a bad light.

Suggestions from proactive programs and research that have provided useful recommendations to maximize success for indigenous teacher educators in Canada

Kitchen and Hodson (2013b) describe the nature of culturally responsive pedagogies that reflect indigenous notions of shared power, where culture is recognized and valued, where learning is interactive, dialogic and spiral, and where participants are connected to each other through a community and common vision of respect for the individual and the group (Bishop, O'Sullivan

& Berryman, 2010). This approach is not limited to indigenous education but applies to all cultures in Canada. There has been a shortage of teachers in Canada who represent and are able to teach in a mother tongue and culture that is in the minority. Until this is the case, current teacher educators need to 'live alongside' their indigenous colleagues in community to ensure that indigenous teacher candidates are able to develop the skills to lead their people. The two-eyed approach to teaching and learning means that indigenous teachers need to have one eye on their own culture, while also being a member of the society at large in Canada and teach non-aboriginals to appreciate the indigenous way of learning and doing (Battiste, 2000). Language is the key to a culture, and Battiste (2000) stresses that language needs to be central to any indigenous education program. This means that indigenous teachers need to teach indigenous language and use this language as the means through which indigenous knowledge and culture are transmitted and understood.

Kitchen and Hodson (2013a) also refer to the notion of "relational knowing", where the relationships between teachers and students are modelled in the teacher education program. The creation of a safe environment where mutual respect for each other's cultures is fostered enables learners to develop their own understanding based on their personal experiences and knowledge, supplemented by new knowledge from various perspectives, such as language, culture, and other forms of diversity. This relationship of trust and care is also necessary in schools, where teachers need to establish trust before they can teach content of any kind. Indigenous preservice teachers who have experienced trauma in their lives need to be able to share this at their own pace, to get over the feelings they have about schooling, before they can move on and learn to be teachers themselves. In this way, individual life experience reflects greater societal trauma that has been

inflicted on Indigenous people in Canada, and each can inform the other as indigenous and non-indigenous preservice teachers learn from each other.

Kitchen et al. (2010) have mentioned the need for 'healing' to take place before a healthy self-identity and cultural identity can be developed. Each person does this at his or her own pace, and teacher educators need to allow this time and space for healing to take place. This may involve group discussions, personal journaling, counselling and mentoring from professors and other support personnel at the university and in schools during practicum. This also requires the rest of the class to be respectful of each person's individuality and needs with regard to healing. Everyone is different, and this patience is what builds trust and bonds the learners with each other and the teacher. Self-efficacy or confidence with the content material and curriculum develops from the teacher's own self-efficacy about him or herself first. Also, preservice teachers need to understand the context of the curriculum in its own culture, and that of curriculum authors, before he/she can teach the material in a way that makes sense to the learners and is meaningful to them and the teacher.

Education faculty have marvelled at the resilience and determination of indigenous preservice teachers, and their commitment to their families and communities (Jay, Moss, & Cherednichenko, 2009). Recommendations have been made to teacher education programs to be respectful and to research the needs of the communities before setting out a schedule for a particular indigenous education program. If the program includes students from several communities, it is necessary to make sure that the schedule accommodates important dates and events, as well as being flexible in case of unplanned commitments, such as funerals and other family events. Flexibility on the part of education faculty is important to students and can make or break their success and motivation.

Maher (2013) also found that the institutional constraints of time and space do not need to become obstacles to the success of student progress (Maher, 2013). Centralization of communication in the community, if possible, helps to alleviate the frustrations that students face in dealing with various members of the on-campus university who may not appreciate the variability of indigenous programs, or their need to be flexible. Instructors also need to be aware of students' rights in terms of accessibility to extra time if need be, or support with second language issues in writing, assessment, and other learning assignments and expectations. One-on-one mentoring is recommended for students as this approach leads to less stress and greater success.

Kitchen and Hodson (2013a) recommend that as many instructors as possible be from the Indigenous population, to provide mentorship and understanding of the cultural context of learning and teaching for preservice teachers. Using models such as the Medicine wheel and Talking circles provides familiarity and depth to class activities, allowing students to feel comfortable and at home with their learning. The use of the same instructors throughout the program develops relationships and builds trust. Distance learning may be necessary and useful for some courses, but face-to face contact is preferable for learning to take place. It allows the participants to get to know each other, and to learn and participate in hands-on activities together. Teacher educators themselves need support and preparation to be successful teachers in an indigenous program. Culture and language need to be embedded in programs. Elders should be included wherever possible in the teaching and learning process.

Kitchen et al. (2010) have used a wildfire gathering model, utilizing talking circles, to enable new Indigenous teachers to discuss their experiences in becoming teachers. Again, the awareness that there is not just one Indigenous experience, but many, and the contextualization

of these experiences as individual life events and shared events, made the Kitchen et al. study unique. The transformation necessary for people to go beyond their negative histories and move on to embrace the change possible in the future is a central tenet of this research methodology. The application of Critical Race Theory to Indigenous life experience, has allowed Kitchen et al. to analyze life experiences of their subjects from a race perspective. By breaking down the assumptions and unquestioned inaccuracies and discrimination, it is possible to better understand the reasons why indigenous teachers and learners face challenges long after traumatic events are experienced.

This development of teacher identity goes beyond the notion of indigenous identity and recognizes each indigenous student as unique and complex. Health and mental wellbeing are central to learning and need to be included in the curriculum for teacher development for all teacher candidates. Also, the need to empower not only the individual but also the community in which the individual lives, results from this idea of balance. Indigenous ways of knowing see the individual as the centre of the community. Journaling is frequently recommended as a strategy for teacher candidates to express their growing awareness of their learning and becoming a teacher. Writing has the power to heal and sets the tone of reflection for a teacher to use in his or her practice throughout one's career. Teacher education can signal the beginning of a new era in the life of a teacher candidate, in which he or she can process and make peace with the past and start a new with a new optimism.

Kitchen et al. (2010) refer to students who excel in Indigenous programs as "adaptive experts" who are able to take information from both their Indigenous and Western worlds and create their own approach to teaching. Building this ability in all B.Ed. students is a worthy goal for success for all. Students need to understand their own lives and histories before they can

153

teach to others. This self-development and knowledge can be facilitated through experiences during initial teacher education that encourage preservice teachers to learn about themselves. Strategies such as the Medicine wheel and Talking Circles can encourage communication, sharing and reflection that are genuine and essential to developing self-identity and efficacy as a teacher.

Conclusion

This chapter has aimed to provide an overview of the experiences of indigenous preservice teachers in Canada. There have been some very successful preservice programs, and faculties continue to adapt to reflect feedback from graduates and schools. The key to successful programming seems to be the partnerships that are forged between universities and indigenous communities. Hopefully as these partnerships continue to grow, indigenous graduates will promote healing, self-government and understanding for all Canadians. Improving access of Indigenous peoples in Canada to teach their own people needs to be a top priority in our teacher education programs. Through our commitment to learn how to support indigenous teachers, indigenous teachers in turn are teaching all of us how to approach education and living in a more holistic and respectful way.

References

Aarluk Consulting Inc. (2005). *Final Report: Evaluation of the Nunavut Teacher Education Program* (Submitted to the Government of Nunavut Department of Education and Nunavut Arctic College, 8 September 2005).

Anuik, J., & Gillies, C. (2012). Indigenous knowledge in post-secondary educators' practices: Nourishing the learning spirit. *Canadian Journal of Higher Education, 42*(1), 63-79.

Battiste, M. (2000). Maintaining Indigenous identity, language and culture in modern society. In M. Battiste (ed.), *Reclaiming Indigenous voice and vision* (pp. 192-208). Vancouver, Canada: University of British Columbia Press.

Bishop, R., O'Sullivan, D., & Berryman, M. (2010). *Scaling up education reform: Addressing the politics of disparity*. NZCER: Wellington, NZ. Retrieved March 22, 2018 from: http://www.nzcer.org.nz/nzcerpress/scaling-education-reform-addressing-politics-disparity

Bourdieu, P. (1977). *Outline of a theory of practice*. Oxford, England: Cambridge University Press.

Burgess, C. (2012a). Aboriginal teacher candidates' experiences in the professional experience. *The International Journal of Learning, 18*(3), 343-356.

Burgess, C. (2012b). *The role of agency in determining and enacting the professional identities of early career Aboriginal teachers*. AARE/APERA International Conference, Sydney, Australia.

CBC News (2015, October). St Francis Xavier University announces new scholarship with $8M donation. Retrieved March 22, 2018 from: http://www.cbc.ca/news/canada/nova-scotia/st-fx-endowment-fund-1.3254172

Craven, R. & Mooney, J. (2000). *Teaching the teachers to understand and teach indigenous Australian studies: New models, teaching strategies, and resources to empower and educate a nation.* American Educational Research Association, April 24-28.

Deer, F. (2013). Integrating Aboriginal perspectives in education: Perceptions of pre-service teachers. *Canadian Journal of Education, 36*(2), 175-211.

DiGiorgio, C. (2016). Aboriginal experiences in preservice education programs and coursework: A Canadian perspective. In V. Stead (Ed.), *RIP Jim Crow: Fighting racism through higher education policy, curriculum, and cultural interventions* (pp. 134-156). International Book Series: Equity in higher education theory, policy and praxis. New York, NY: Peter Lang.

Eastmure, L. P. (2011). Honouring the past, touching the future: Twenty-two years of indigenous teacher education in the Yukon. *The Northern Review, 34*, 35-60.

Give Girls a Chance Inc. (2018). Retrieved March 22, 2018 from
        http://www.givegirlsachanceng.org/

Hampton, E. (1995). Towards a redefinition of Indian education. In M. Battiste & J. Barman
        (Eds.), *First Nations education in Canada: The circle unfolds* (pp. 5-46). Vancouver,
        Canada: University of British Columbia Press.

Holmes, D. (2006). *Redressing the Balance: Canadian University Programs in Support of
        Indigenous Studies.* Report Prepared for the Association of Universities and Colleges of
        Canada, Ottawa.

Jay, J., Moss, L., & Cherednichenko, B. (2009). The Aboriginal practical experience and its
        impact on pre-service teachers' decisions about living and working in remote indigenous
        communities in Australia. *Education in Rural Australia, 19*(3), 35-43.

Kitchen, J., Cherubini, L., Trudeau, L., & Hodson, J. (2010). Weeding out or developing
        capacity? Challenges for indigenous teacher education. *Alberta Journal of Educational
        Research, 56*(2), 107-123.

Kitchen, J., & Hodson, J. (2013a). Living alongside: Teacher educator experiences working in a
        community-based Indigenous teacher education program. *Canadian Journal of
        Education, 36*(2), 144-174.

Kitchen, J., & Hodson, J. (2013b). Enhancing conditions for indigenous learners in higher
        education: The experiences of Nishnawbe Aski teacher candidates in a teacher education
        program. *Brock Education, 23*(1), 97-115.

Klein, M. (2006). Constructivist practice in preservice teacher education in mathematics:
        Aboriginal and Torres Strait Islander voices heard yet silenced. *Equity and Excellence in
        Education, 30*(1), 65-71.

Leiding, D. (2006). *Racial bias in the classroom*. Toronto, Canada: Rowman and Littlefield
        Education.

Maher, M. (2013). Making inclusive education happen: The impact of initial teacher education in
        remote Aboriginal communities. *International Journal of Inclusive Education, 17*(8),
        839-853.

Maher, M. (2012). Teacher education with indigenous ways of knowing, being and doing as a
        key pillar. *AlterNative: An International Journal of Indigenous Peoples*, *8*(3), 343-356.

Maher, M. (2010). Indigenous teacher education initiative: Shared conceptualisation leading to
        social justice and social capital in remote Australian Aboriginal communities. *The
        International Journal of Interdisciplinary Social Sciences, 5*(1), 357-365.

More, J. M. (1981). Native teacher education in Canada. *Education Canada, 20*, 32-41.

Native Women's Association of Canada (2004). *Life long learning from the womb to the tomb.* Retreived March 22, 2018 from: http://www.nwac-hq.org

Neeganagwedgin, E. (2013). A critical review of Indigenous education in Canada: Eurocentric dominance impact and everyday denial. *International Journal of Inclusive Education, 17*(1), 15-31.

Nyce, D. L. (1990). *Teachers plus: First Nations teacher education programs in Canada*. (Unpublished master's thesis). Vancouver, Canada: University of British Columbia.

O'Dowd, M. (2010). "Ethical positioning": A strategy in overcoming student resistance and fostering engagement in teaching Aboriginal history as a compulsory subject to pre-service primary education students. *Education in Rural Australia, 20*(1), 29-42.

Riley, T., & Ungerleider, C. (2012). Self-fulfilling prophecy: How teachers' attributions, expectations, and stereotypes influence the learning opportunities afforded Aboriginal students. *Canadian Journal of Education, 35*(2), 303-333.

Rubie-Davies, C., Hattie, J., & Hamilton, R. (2006). Expecting the best for students: Teacher expectations and academic outcomes. *British Journal of Educational Psychology, 76*(3), 429-444.

Truth and Reconciliation Commission of Canada (2012). *Truth and Reconciliation Commission of Canada: Interim Report*. Winnipeg, Canada: Truth and Reconciliation Commission of Canada.

University of New Brunswick (2018). University of New Brunswick Faculty of Education. Retrieved March 22, 2018 from http://www.unb.ca/fredericton/education/

Wilson, A. C. (2006). Burning down the house: Laura Ingalls Wilder and American colonialism. In *Unlearning the language of conquest: Scholars expose anti-Indianism in America*, ed. Four Arrows, aka D. T. Jacobs, 66-80. Austin, TX: University of Texas Press.

Part II. Diversity of Students: How are we preparing teachers for globalization and diversity?

In what ways does our current Bachelor of Education curricula prepare teachers for an increasingly diverse population of students and what might need to change? What world view is reflected in current programmatic orientation in teacher education and how does it need to change, evolve, or transform?

Globalization and Teacher Education: Exploring Teacher Candidates' Experiences of Teaching and Learning in a Global Society

Zhanna Barchuk and Mary Jane Harkins
Mount Saint Vincent University

Abstract

Globalization is one of the most powerful influences that is affecting educational systems in many countries. The nexus between education and globalization has become central to many studies and one of the most contested topics in academia. Those involved in teacher education need to become creative in strategies that prepare 21st century teachers for future opportunities and challenges. The purpose of the study was to identify theoretical and practical considerations, suggestions, and approaches to help keep pace in teacher education with our rapidly changing world. Key themes that emerged involved: (a) teacher candidates' willingness to teach and learn about globalization and their awareness of the importance of global issues; (b) identification of benefits and challenges when teaching about globalization; and (c) the need for teacher candidates to gain an increased awareness and understanding of the many complexities of globalization and related topics. This study provides an initial step towards fostering future discussions on the complex issues of teacher education in the twenty-first century.

Résumé

La mondialisation est une des plus puissantes influences qui affecte les systèmes éducatifs dans de nombreux pays. Le lien entre l'éducation et de la mondialisation est devenue centrale dans beaucoup d'études et un des sujets plus contestés dans le milieu universitaire. Ceux qui sont impliqués dans la formation des enseignants doivent être créatif dans les stratégies qui préparent les enseignants du XXIe siècle pour les défis et les possibilités futures. L'étude visait à identifier des considérations théoriques et pratiques, des suggestions et des approches pour aider à suivre le rythme dans la formation des enseignants avec notre monde en mutation rapide. Principaux thèmes qui ont émergé impliqués : (a) volonté de candidats enseignants d'enseigner et d'apprendre sur la mondialisation et leur prise de conscience de l'importance des enjeux mondiaux ; (b) l'identification des avantages et des défis lorsqu'on enseigne sur la mondialisation ; et (c) la nécessité pour les candidats enseignants obtenir une prise de conscience accrue et la compréhension des nombreuses complexités de la mondialisation et les sujets connexes. Cette étude fournit un premier pas vers la promotion des débats futurs sur les questions complexes de formation des enseignants dans le vingt et unième siècle.

Globalization and Teacher Education: Exploring Teacher Candidates' Experiences of Teaching and Learning in a Global Society

In the second decade of the 21st century, globalization remains one of the most powerful influences that is affecting educational systems around the globe. Faced with the complex global realities, challenged by the ongoing evolution of technology, and exposed to the ongoing everyday movement of ideas, people, and things within and across borders, educators find themselves under a constant pressure to redefine teaching and learning and to explore innovative ways to provide their students with knowledge, skills and understandings needed in a global society. Growing cultural diversity and the widening spectrum of learners with diverse backgrounds call for intensified human development and appropriate provision of support to these students (OECD, 2003). Florida (2005) encourages educators, administrators, and policymakers to amplify the university's powerful role in "generating, attracting, and mobilizing talent, and in establishing a tolerant social climate – that is open, diverse, meritocratic and proactively inclusive of new people and new ideas" (p. 2). The nexus between education and globalization has become central to many studies and one of the most contested topics in academia (Apple, 2000; Burbules & Torres, 2000; Gabbard, 2003; Green, 1997; Popkewitz, 2000; Spring, 2008).

As Kincheloe, Slattery and Steinberg (2000) point out: "Education is the lifelong process of coming to understand ourselves as individuals and members of our local communities in the constantly changing global society" (p. 1). Increased efforts are needed to adapt, thrive, and innovate within the quickly changing educational landscapes of the global age. These changes impact on the types of skills students need for future employment; therefore, providing diverse educational experiences allows pre-service teachers to acquire knowledge, attitudes, and skills

necessary for facing the challenges of the global world. Engaging in critical discussion on globalization can enhance global citizenship (Patterson, Carrillo, & Salinas, 2012). Larsen (2016) however, emphasizes the myriad of complexities of globalization and the need for an awareness of the intersections with local contextual factors. As Pitt, Dibbon, Sumara, and Wiens, (2011) state, "the dilemma for the pre-service programs is to prepare future teachers for schools as they currently exist while also enlarging their vision about what schools and public education might, should, or will become" (p. 4).

Globalization and Teacher Education

Globalization discourse has become very widespread in all fields. A scan of the writing about globalization quickly reveals that the term has become an umbrella construct that enables conflicting views to coexist. Dixon (2006) suggests that globalization is "neither fixed nor certain … and understanding of globalisation and notions of time, space, subjectivity, and agency are socially constructed, multiple, and complex" (p. 320). As a result, the researchers need to recognize that there are multiple entry points into the debates and discussion around globalization. For purposes of this chapter, rather than defining globalization in a certain way, globalization is identified as a complex phenomenon which involves the most common factors effecting globalization such as expansion, concentration, and acceleration of worldwide relations (Ghorayashi, 2004; Osterhammel & Petersson, 2005; Soubbotina, 2000).

Globalization is one of the most powerful influences that is affecting educational systems in many countries. Priestly (2002) states that globalization has altered educational systems at three macro-levels: (a) changes in discourse, (b) policy, and (c) practice. For instance, because of

globalization, education systems adopt new fields of study, ways of thinking and examining

material, and even a new vocabulary. Barchuk and Harkins (2013) report that the words like

'standardization,' 'universalization,' 'competitiveness,' 'accreditation standards,'

'achievements,' 'technology,' 'social media,' 'push for practice,' and 'job skills' are among the

most commonly used by educators when describing their experiences of teaching in a global

world.

Tatto (2006) claims that it is a challenging time for teacher education "as governments

are now thinking that the cost of educating their populations should be lowered at the same time

as they expect school administrators, teachers, and teacher educators, to do much more, in more

difficult circumstances, than they have ever done before" (p. 4). At the same time, the

development and implementation of modern teaching and learning tools require larger budgets

than before. According to Marginson (2007), the treatment of education as a consumer good has

already led to a significant decrease of public funding which increased dependence on private

sources, such as student tuition fees and corporate sponsored research. In addition, the influence

of economic globalization on education has also resulted in a considerable shift in the conception

and value of academic labour (Olssen & Peters, 2005). This shift, evident in a decrease of tenure

and tenure-track professorial positions being created and being replaced by cheaper part-time and

adjunct instructors (Berger & Ricci, 2011; Nelson, 2010), has implications for how faculty can

develop innovative learning environments, and which faculty are able to do so. Educators also

note a general increase in demands on faculty to produce economically viable research and

partnerships (Giroux, 2002, 2007; Hill & Kumar, 2009; Marginson, 2007). As Dixon concludes,

> The move of the university from a service profile to a market profile has caused
>
> significant concern and dilemmas for academics and university policy makers.

Universities are seen to be forced into the market place in ways that are reshaping them in their purposes and in the knowledge they create and disseminate (p. 320).

Yet, another way of advancing in the global market is the use of international accountability and standards. International testing and global university rankings are some of the ways in which accountability is enacted. Global university rankings are used by the stakeholders, such as students, parents, faculty, university administrators and research agencies, to make decisions that shape the global academic landscape. Universities are entering a period of significant change in order to respond to the challenges, opportunities, and new responsibilities before them. Many education programs have initiated a number of strategies aimed at increasing their ranking and competing globally. These strategies often lead to internationalization of the educational milieu (Beck, 2012).

Internationalization and Teacher Education

Key findings of early Canadian research on internationalization (Knight & De Wit, 1995; Knight, 1999, 2001) explored growing evidence of international activities, programs, mobility, etc., and suggested increasing systemic support to the internationalization process. In fact, these studies illuminated the growing understanding of internationalization as a process rather than as a collection of strategies that specifically promote 'international' such as the recruitment of international students, study abroad programs, exchanges, and so on (Beck, 2012). The findings also confirmed that the term *internationalization* was not widely understood and needed further clarification.

In her later study Jane Knight (1999) defined internationalization of higher education as "one of the ways a country responds to the impact of globalization, yet, at the same time reflects

the nations' individuality" (p. 12). This definition has been frequently used by university associations such as the AUCC (Association of Universities and Colleges in Canada) within their policy documents. In 2008, Knight clarified her definition stating that, "internationalization of higher education is a process in rapid evolution—both as actor and as reactor to the new realities of globalization and to the rather turbulent times facing higher education" (p. 31). Internationalization in this study is understood as the ways that higher education institutions choose to adapt to globalization and the strategies they use in their adaptation.

Knight (1999) has provided four categories for the ways that institutions can approach internationalization through activities such as increased student and faculty exchanges and increased recruitment of international students; through competencies such as development of new intercultural skills, knowledge and values for students and faculty; through ethos, such as creating a university culture of diversity and internationalism; and through process, such as developing an intercultural dimension to teaching in curriculum modification. Each of these methods, according to Knight (1999), is not mutually exclusive, and a university may choose one or all ways to internationalize their campus in response to the trends in globalization affecting their specific institution. Kehm and Teichler (2007) note that higher education institutions have made efforts to internationalize, observing that "almost all higher education institutions refer to their international dimension in their mission statement and in formulations of their profiles" (p. 262); however, questions remain as to how to best implement these initiatives. As the ways and methods to internationalize continue to be debated (Knight, 2008; van der Wende, 2007; Altbach & Knight, 2007; Knight, 2015; Avila, 2007; de Wit, 2002), the exploration of how these methods are supported or constrained by local and national contexts is needed.

An interesting development in the conceptualization of internationalization has been the division of internationalization into 'internationalization at home' and 'crossborder education' (Knight, 2012):
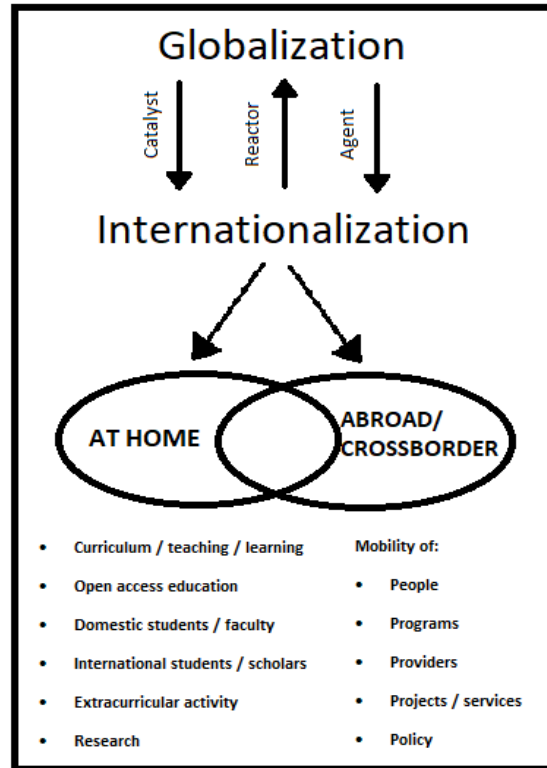
Figure 1: Two pillars of internationalization: at home and crossborder (Knight, 2012, p. 22). The 'at-home' concept, which is one of the foci of this study, has been developed to give greater prominence to campus-based strategies that include the intercultural and international dimension in the teaching learning process, research, extracurricular activities, relationships with local cultural and ethnic community groups, as well as the integration of foreign students and scholars into campus life and activities. Knight (2012) attracts attention to the need of increasing campus- and curriculum-based efforts to help students live in a more interconnected and culturally diverse world and understand international and global issues. Universities thus have the responsibility to

"integrate international, intercultural and comparative perspectives into student experiences through campus-based and virtual activities in addition to international academic mobility experiences" (Knight, 2012, p. 23). Based in this identified need for students to gain awareness and appreciation of diverse students cultures and multifacet perspectives, we developed a study to explore pre-service teachers' perceptions on teaching and learning in a global society in an education program in a university in eastern Canada.

The Study

The methodology for this study involved an exploration of pre-service teachers' perceptions on teaching and learning in a global society. The participants in the study were first year, secondary social studies pre-service teachers enrolled in a two-year Bachelor of Education program in eastern Canada. Two qualitative methods of data gathering, and analysis were used: (a) an individual, written questionnaire and (b) a focus group interview. Using multiple research methods can operate to enrich the data and to enhance validity (Ristock & Pennell, 1996; Slim, & Snell, 1990). The study was designed to answer the following research questions:

What do pre-service teachers identify as the strengths and challenges of teaching about globalization?

What changes are needed in teacher education programs to prepare pre-service teachers for teaching in diverse settings in a global world?

Data Collection and Analysis.

Thirty first-year secondary teacher candidates participated in the study. The participants in the study were first year, elementary and secondary social studies pre-service teachers enrolled in a

two-year Bachelor of Education program in eastern Canada. Most of the participants fall under the 'less than 30 years old' category. The participants came from different academic backgrounds, having majors in History, English, Sociology, Psychology, Art, Geography, and Economy. 12 participants signed up for the focus group and 10 were able to attend the discussion which took place at the university recording studio. Because the participants represent different perspectives, their views are not homogeneous, and benefit the study by contributing to the holistic understanding of the studied phenomenon.

The questionnaires, developed by the researchers, were coded and analyzed using an inductive approach (Sim, 1998), to identify shared experiences, repetitive themes, and to capture pre-service teachers' present understanding of globalization and related issues. This information was used to foster discussion during the focus group. General open-ended questions were used as catalyst for each participant to consider globalization related issues. Charmaz (2006) notes the importance of negotiation during interviews: "Whether participants recount their concerns without interruption or researchers request specific information, the result is a construction—or reconstruction—of a reality" (p. 27). Charmaz (2006) also observes that a qualitative researcher needs to emphasize eliciting the participant's definitions of terms, situations, and events and try to explore their assumptions and implicit meanings. Although the questions were determined in advance, the focus group format allowed for divergence from the protocol to follow up on significant points brought up by the study participants. The focus group discussion was audio recorded then transcribed. A thematic analysis of the focus group transcripts was conducted following the same processes as the written questionnaire. Key themes that have emerged from the study will be discussed in the following section.

Findings and Discussion

The purpose of the study was to identify theoretical and practical considerations, suggestions, and approaches to help keep pace with our rapidly changing world. Considering all perspectives on global issues is a vital, practical necessity for both students and teachers of increasingly diverse school populations in Canada. Key themes that emerged involved: (a) teacher candidates' willingness to teach and learn about globalization and their awareness of the importance of global issues; (b) identification of benefits and challenges when teaching about globalization and global issues; and (c) the need for teacher candidates to gain an increased awareness and understanding of the many complexities of globalization and related topic.

Where There's a Will…

Responses of the participants to the questionnaire and the focus group discussion revealed various levels of understanding of the term globalization, its specifics and controversies. Despite some differences in perspectives, most of the participants showed a clear understanding of the complex nature of the globalization process as well as of its positive and negative aspects. The pre-service teachers constantly referred to interconnectedness, hybridity and complexity as some of the key features of globalization. All 30 participants agreed that globalization had become an important part of our life and thus, needs to be reflected in school curricula. Even though participants understood possible challenges of teaching global issues, they all agreed that controversial global issues need to be taught at school.

The participants agreed that although discussing global issues might create conflicts of opinions in the classroom and will demand a lot of work on the teachers' part to structure, monitor, and assess, the benefits of introducing such topics are well worth it. The main reasons

for teaching controversial global issues were expressed as fostering understanding of current world processes, preparing responsible and active future citizens, and developing and improving the critical thinking skills of the students. Many respondents viewed these reasons as overlapping and interconnected goals of teaching rather than separate skills and understandings. Globalization and global issues were viewed as a great way "to stay current," "to address bias," "to prepare students to be critical thinkers" and "to promote open-mindedness" (participants, focus group).

The participants indicated their understandings of the inevitability of ongoing educational changes as a result of globalization process. Many changes have been driven in part by the emergence of powerful new information technologies. As Altbach (2004) points out, "IT and globalization go hand in hand" (p. 20). Information technology drives the innovative use of resources to promote new products and ideas across nations and cultures, regardless of geographic location. Creating efficient and effective channels to exchange information, technological advances have been the catalyst for global interconnectedness.

Pre-service teachers reported that they find themselves under a constant pressure to explore innovative ways to provide their students with knowledge, skills and understandings needed in a global society. They acknowledged that being a teacher demands open-mindedness and a desire to continue the learning process. One of the focus group participants stated that she felt "prepared for future challenges because I am willing to learn." Therefore, advanced research, critical thinking, and critical evaluating skills were considered by the participants as determining factors of pre-service teachers' preparedness for their future profession. The participants agreed that modern digital technologies have vastly increased the capacity to know and to do things as

well as to communicate and collaborate with others. The increased participation and interaction across institutional and national boundaries involve a shift toward what Kalantzis and Cope (2006) identify as "multilingualism, divergence, and enduringly deep diversity" (p. 409). The participants of the study demonstrated awareness that the diversity of student populations prompts educators at all levels to revisit the ways in which we develop our practices and engage with the global educational community.

Participants shared their school practicum experiences of technologybased collaborative projects that allowed teachers and students to form and sustain communities for research and learning in ways unimaginable just a decade ago. Pre-service students described technology as "a door opener", "a powerful way of sharing our voices and opinions", and "the best tool to learn about globalization and global issues" (participants, focus group). One of the participants reported:

> …Learning how globalization has come about is important as well. Experiencing how technology works sort of helps students to see that. In my practicum school, grade 5 and 6 students, every Wednesday morning talked to students from a school in Western Africa. I thought it was huge! It was eye opening for many students!

The enthusiasm with which the participants discussed globalization, global issues, and the practical implementations for teaching practices showed a great deal of interest on their part, in addressing these topics in a balanced, effective, and responsible way. Pre-service teachers also agreed that learning about globalization and global issues can help their students view local issues differently and provide them with a better understanding of the circumstances within which they live.

Embracing Complexities and Contradictions of Teaching about Globalization

Despite these benefits, teaching about globalization and global issues also presents many tensions and challenges. The data obtained through the study showed that the pre-service teachers' perception of the benefits and importance of teaching controversial global issues does not differ much from the scholarly consensus (Hytten & Bettez, 2008). The most common challenges reported by participants were:

1. Choosing an issue, determining its local and global importance, and finding the lens through which to view it;

2. Lack of personal understanding and ways of approaching complexities and student diversity inherent in the teaching of global issues;

3. The need for enhanced attention to critical analysis in everyday teaching practices;

4.   Lack of time and resources for the proper development and introduction of globalization and global issues.

While recognizing their limited experiences addressing globalization and global issues in the classroom, the participants came to realize that embracing a growing diversity of our student population could be one of the most powerful tools in an educational setting. The pre-service teachers agreed that cultural diversity in the classroom can provide unique opportunities to enhance the learning environment. Some focus group participants talked about their practicum experiences in schools that are "amongst the most diverse in the province, with around 70 different countries being represented within the student body." Another pre-service teacher mentioned that her school community has "the largest immigrant and refugee population in Atlantic Canada." As a result, addressing the needs of their communities is seen by participants as an important personal and professional responsibility.

Challenges are the inevitable part of the above mentioned responsibility. Many participants in this study were concerned that they will not be competent, experienced, and knowledgeable enough to be able to teach a controversial global topic in a balanced, non-offensive, and non-biased way. Pre-service teachers shared some uncertainty about their preparedness to work effectively with diverse student populations and to design culturally relevant instruction for the diverse needs of students in their practicum settings. Some pre-service teachers reported that discussion about diversity in the university classes is very helpful, but they did not always know how to translate knowledge about the importance of diversity in the curriculum into pedagogical practice. The implementation of a range of teaching pedagogies that address the needs of a diverse population of students appears to be a challenge in existing teaching practices.

Preparing pre-service teachers for future global challenges and opportunities requires cultural immersion experiences, alternative teaching practicum placements, service-learning opportunities, and building curriculum keeping global interconnectedness in mind (Barchuk & Harkins, 2013). Pre-service teacher education should be viewed as a strategic opportunity for ensuring an effective and timely transformation of the educational system. Unfortunately, the study of the issues related to various aspects of globalization, with all their inherent dilemmas, controversies and confusions, may add to already existent challenges facing pre-service teachers. Advanced research and critical thinking skills; the ability to allow for flexibility in teaching practices; and, the capacity to embrace complexities and contradictions while encouraging their students to become competent and confident citizens of a global world are critically important skills for pre-service teachers that need to become part of their lifelong professional goals. Accordingly, some relevant accessible approaches and strategies to teaching about globalization

172

and global issues that would develop pre-service teachers' understanding of this complex matter without undermining teachers' confidence and enthusiasm would be timely and foundational.

The question of how to address possible challenges and encourage pre-service teachers to include global issues in their future practice emerged during the focus group discussion. Means of helping pre-service social studies teachers address these challenges suggested by the participants included:

- Providing practical strategies and resources for addressing the needs of diverse student population;

- Increasing pre-service teachers' cultural competency and providing opportunities for international and intercultural experiences;

- Continued push for technology integration into methods courses to make sure that "technology is not divorced from the subject matter" (Participant, Focus Group);

- Including pre-service teachers in the conversations about educational systems in general, and teacher education in particular as well as exploring their perceptions of challenges and benefits of teaching and learning in a global world.

Moving Forward with International Practicum Placements

As a consequence of rapid globalization, there are now demands on educators to provide things such as globally marketable qualifications and educational experiences that meet the new needs of an internationalized workforce, while still being mindful of the effects they have in the world beyond their borders (Heffernan & Poole, 2005; Etling & McGirr, 2005). Therefore, universities are engaging in partnerships that expand their educational boundaries and, with this emerging interest, new opportunities are being provided in international settings.

Within these settings, pre-service teachers, their home institutions and partnering institutions are engaged in a mutually beneficial partnership that will both meet the priorities of the involved universities as well as support the preservice teachers in new cultures (Fischer & Lindow, 2008). Therefore, academic partners should not approach the partnerships with preconceived notions of their own knowledge superiority and should allow for equal partners in designing, implementing and maintaining the partnerships (Holm & Malete, 2010). This point was highlighted by John Ssebuwufu, the Director of Research and programs at the Association of African Universities in Ghana, when he said that "the African institution must fully own the programs, and not be left feeling that the programs are an imposition with minimum input from their side" (as cited by Fischer & Lindow, 2008).

Canadian universities specifically have shown a strong interest in building alliances with universities abroad and have increasingly supported this position with concrete measures and investments (Association of Universities and Colleges of Canada, 2007a). For example, there are now more leadership positions on Canadian campuses that are associated with internationalization (Association of Universities and Colleges of Canada, 2007a). Driving this growth is Canadian student interest and understanding of the added value that international education and experience can have on their learning (Association of Universities and Colleges of Canada, 2007a). In a survey of Canadian universities and colleges, the top five reasons for internationalizing campuses were to prepare internationally knowledgeable graduates; build strategic alliances; promote innovation in curriculum and diversity of programs; to ensure research and scholarship address international and national issues and to respond to Canada's labour market needs (Association of Universities and Colleges of Canada, 2007b). The internationalization of campuses can also be affiliated with the priorities of Canada as a nation,

for example by promoting human rights, democracy and education (Association of Universities and Colleges of Canada, 2007a).

It is important to note that international collaboration can also create concerns if the partners on both sides do not have equal control or have a different understanding of the collaboration. There may be room for miscommunication, frustration and strained relationships (Hamrita, 2011; Etling, & McGirr, 2005). This is why there is such an importance placed on preparing students through coursework for cultural understandings and true reciprocity with trust and effective communication between partners (Etling & McGirr, 2005). At a personal level, international collaborations involve each participant's philosophies, values, beliefs and traits. The commitment to a collaboration from the partners and stakeholders as Sosin and Parham (2001) acknowledge "leads to learning together, the development of mutual respect, trust and need to take the actions to sustain the relationships" (p. 110). Some believe that collaboration is an attitude, not an activity while others view it as existing on a continuum of skills. According to Robb and Cronin (2001), participants of an international collaboration may experience "the profound personal and professional change. Each of us revealed and critiqued their basic philosophical assumptions about pedagogy, peer relationships and the ways we carry out the day-to-day activities in our professional academic lives" (p. 129). Partners often highlight that "individual change in the process of collaborative interaction is the most important result of working together" (Freedman & Salmon, 2001, p. 180).

International academic partnerships, although similar in their aims and priorities, vary greatly. They differ in the type of partnership, its length, the scope and funding of the collaboration, the level of partners' involvement and the characteristics of the partners involved (Samoff & Carrol, 2002). Many universities use a memorandum of understanding (MOU) as a

175

basis on which to create a partnership (Etling, 2005). In terms of the types of international partnerships that universities engage in, there is a lot of diversity. Often joint academic activities between partners fall under the broad categories of collaborative teaching and curriculum development; joint conferences; faculty and student academic exchanges and internships; and collaborative research (Heffernan & Poole, 2005; Samoff & Carrol, 2002).

Preparing pre-service teachers for teaching diverse populations at home and abroad can be very beneficial for both teachers and students. International practicum placements may have benefits that were not initially anticipated and/or indirectly a result of the collaboration, such as enhancing or impacting the wider non-academic community (Etling & McGirr, 2005; Samoff & Carrol, 2002) Some of the benefits foster important cultural, language and knowledge exchange among the students in the different countries (Hamrita, 2012). These placements offer global experiences to pre-service students and bring international perspectives to their own campuses as well as strengthening institutions' academic reputation especially if the partnerships bring respected researchers, educators and political officials to their campuses (Samoff & Carrol, 2002).

Building Good Principles of Practices

Darling-Hammond and Bransford (2005) have challenged schools of education to broaden their view of practice teaching and design programs that "help prospective teachers to understand deeply a wide array of things about learning, social and cultural contexts, and teaching and be able to enact these understandings in complex classrooms serving increasingly diverse students" (p. 302). Key themes that emerged from the findings involved: (a) teacher candidates' willingness to teach and learn about globalization and their awareness of the importance of global issues; (b) identification of benefits and challenges when teaching about globalization;

176

and (c) the need for teacher candidates to gain an increased awareness and understanding of the many complexities and contradictions of globalization and related topics. The findings demonstrate how teaching about globalization and global issues can challenge and broaden pre-service teachers' understanding of the core attributes of a teacher, raise their awareness of the links between theory and practice, and increase their understanding of the teaching and learning process.

Pre-service teachers are finding themselves at the cusp of a dynamic shift in the concept of educational spaces and opportunities. With a growing need to be responsive to an increasingly diverse Canadian student population and with the globalization of the education job market, international collaborative partnerships are proving to be an effective way through which education programs can encourage pre-service teachers to push the boundaries of their knowledge, skills and perspectives as well as to adapt to the new educational context. Innovative pedagogical strategies are needed that are sensitive to students' varying cultures, traditions and values and that are transferable across a range of contexts in different countries. This study provides an initial step towards fostering future discussions on the complex issues of teacher education in the twenty-first century.

References

Altbach, P. (2006). *The decline of the guru: The academic profession in developing and middle-income countries*. New York, NY: Palgrave Publishers.

Altbach, P. (2004). Globalisation and the university: Myths and realities in an unequal world. *Tertiary Education and Management*, 10 (1), 3-25.

Altbach, P. & Knight, J. (2007). The internationalization of higher education: Motivations and realities. *Journal of Studies in International Education,* 11 (3/4), 290-305.

Apple, M. W. (2000). Between neoliberalism and conservatism: Education and conservatism in a global context. In N. Burbules & C. A. Torres (Eds.), *Globalization and education: Critical perspectives* (pp. 57-78). New York, NY: Routledge Falmer.

Association of Universities and Colleges of Canada. (2007a). *Internationalizing Canadian campuses main themes emerging from the 2007 Scotiabank-AUCC workshop on excellence in internationalization at Canadian universities.* AUCC & Scotiabank.

Association of Universities and Colleges of Canada. (2007b). *Canadian Universities and international student mobility.* Association of Universities and Colleges of Canada.

Avila, J. (2007). The process of internationalization of Latin American higher education. *Journal of Studies in International Education,* 11(3/4), 400-409.

Barchuk, Z., & Harkins, M. J. (2013). Teaching in a global world: International conversations with teacher educators. In L. Thomas (Ed.), *What is Canadian about Teacher Education in Canada? Multiple Perspectives on Canadian Teacher Education in the Twenty-First Century* (pp. 276-297). Canadian Association for Teacher Education/Association canadienne pour la formation à l'enseignement.

Barnes, N., & Phillips, P. (2000.) Higher education partnerships: Creating new value in the environment sector. *International Journal of Sustainability in Higher Education*, 3, 23-29.

Beck, K. (2012). Making sense of internationalization: A critical analysis. In Yvonne Hebert & Ali Abdi (Eds.), *Critical perspectives on international education* (pp. 43–60). Rotterdam: Sense Publishers.

Berger, E., & Ricci, C. (2011). Exploited by universities: Part-time workers as victims. *Workplace*, 18, 1-9.

Burbules, N. C., & Torres, C. A. (Eds). (2000). *Globalization and education: Critical perspectives.* New York, NY: Routledge Falmer.

Charmaz, K. (2006). *Constructing grounded theory. A practical guide through qualitative*

analysis. London: Sage.

Darling-Hammond, L., & Bransford, J. (Eds.) (2005). Preparing teachers for a changing world. San Francisco, CA: Jossey Bass.

De Wit, H. (2002). Internationalization of higher education in the United States of America and Europe: A historical, comparative, and conceptual analysis. Westport, CT: Greenwood Press.

Dixon, M. (2006). Globalization and international higher education: Contested positionings. *Journal of Studies in International Education*, *10(4),* 319-333.

Etling, A. (2005). Forging international university partnerships: One approach. *Journal of International Agricultural and Extension Education, 12(2),* 123-137.

Etling, A., & McGirr, M. (2005). Issues and procedures in forging international university partnerships. *Journal of International Agricultural and Extension Education, 12(2),* 76-82.

Fischer, K., & Lindow, M. (2008). Africa attracts renewed attention from American universities. *The Chronicle of Higher Education, 18 (1),* 92-116.

Florida, R. (2005). The World Is Spiky. The Atlantic Monthly. October 2005. Available Online: http://www.theatlantic.com/past/docs/images/issues/200510/world-is-spiky.pdf

Freedman, R., & Salmon, D. (2001). The dialectic nature of research collaborations: The relational literacy curriculum. In R. Ravid & M. Handler (Eds.), *The many faces of school-university collaboration* (pp. 179-183). Englewood, CO: Teacher Ideas Press.

Gabbard, D. A. (2003). A nation at risk–reloaded: Part I. *Journal for Critical Education Policy Studies*, *1(2),* 47-64.

Gaudelli, W. (2003). *World class: Teaching and learning in global times*. Mahwah, NJ: Erlbaum.

Ghorayashi, P. (2004). Globalization and reproduction of gender inequality. In J.-L. Chodkiewicz & R. E. Wiest (Eds.). *Globalization and community: Canadian perspectives* (pp. 204- 228). Winnipeg, Canada: University of Manitoba Anthropology Papers.

Giroux, H. (2002). *Neo-liberalism, corporate culture, and the promise of higher education: The university as a democratic public sphere.* Harvard Educational Review, 72(4), 425-463.

Giroux, H. (2007). *University in chains: Confronting the military-industrial complex.* Boulder, England: Paradigm.

Green, A. (1997). *Education, globalization, and the nation state*. New York, NU: St. Martin's Press.

179

Hamrita, T. K. (2011). Building a holistic international educational partnership: Collaboration between the university of Georgia and the Tunisian higher education system. *Man Up: Integrating Fatherhood and Community Engagement, p.15-24*.

Hardt, M. (2001). *Globalization and democracy.* Institute on globalization and the human condition. Hamilton, Canada: McMaster University.

Heffernan, T., & Poole, D. (2005). In search of "the vibe": Creating effective international education partnerships. *Higher Education, 50* (2), 223-245.

Hill, D., & Kumar, R. (2009). *Global neo-liberalism and education and its consequences*. New York, NY: Routledge.

Hodges, B. D., Maniate, J. M., Martiminakis, M. A., Alsuwaidan, M., & Segouin, C. (2009). Cracks and crevices: Globalization discourse and medical education. *Medical Teacher*, 31(10), 910-917.

Holm, J., & Malete, J. (2010). The asymetrics of university partnerships between Africa and the developing world: Our experiences in Botswana. *Gloing Global 4: The International Education Conference.*

Hytten, K., & Bettez, S. C. (2008). Teaching globalization issues to education students: What's the point? *Equity & Excellence in Education, 41 (2),* 168–181.

Kalantzis, M., & Cope. B. (2006). On globalization and diversity. *Computers and Composition*, 23, 402-411.

Kehm, B. & Teichler, U. (2007). Research on Internationalisation in Higher Education. *Journal of Studies in International Education*. 11. 260-273. 10.1177/1028315307303534.

Kincheloe, J.L., Slattery, P., & Steinberg, S.R. (2000). *Contextualizing teaching: Introduction to education and educational foundations.* Toronto, ON: Pearson.

Knight, J. & De Wit, H. (1995). Strategies for internationalization of higher education, *Journal of Studies in International Education, 1 (2),* 32-41.

Knight, J. (1999). *Internationalization of higher education*. Paris. France: OECD.

Knight, J. (2001). Monitoring the quality and progress of internationalization. *Journal of Studies in International Education*, 2(2), 3-18.

Knight, J. (2006). Cross-border education: An analytical framework for program and provider mobility. *International Higher Education*, *21(1),* 345-395.

Knight, J. (2008). *Higher education in turmoil: The changing of world of internationalization*. Rotterdam, Netherlands: Sense Publishers.

Knight, J. (2012). Student mobility and internationalization: Trends and tribulations. *Research in Comparative and International Education, 7(1),* 20-33.

Knight, J. (2015). Meaning, Rationales and Tensions in Internationalization of Higher Education. In S. McGrath and Q. Gu (Eds). *Routledge Handbook on International Education and Development,* (pp 325-339). London: UK. Taylor Francis

Larsen, M.A. (2016). Globalisation and internationalisation of teacher education: a comparative case study of Canada and Greater China, *Teaching Education*, 27(4), 1-14. doi: 10.1080/10476210.2016.1163331

Marginson, S. (Ed.) (2007). *Prospects of higher educations: Globalization, market competition, public goods and the future of the university*. Rotterdam, Netherlands: Sense Publishers.

McBurnie, G. (2001). Leveraging globalization as a policy paradigm for higher education. *Higher Education in Europe*, XXXVI (1), 1- 26.

McCabe, L. (2001). Globalization and internationalization: The impact on education abroad programs. *Journal of Studies in International Education, 5(2),* 138-145.

Morgan, D. (1988). *Focus groups as qualitative research*. Newbury Park, CA: SAGE.

Nelson, C. (2010). *No university is an island: Saving academic freedom*. New York, NY: New York University Press.

OECD (2003). *Education at a glance*. Paris: OECD. Retrieved from http://www.oecd.org/edu/skills-beyond-school/educationataglance2003-home.htm

Olssen, M. & Peters, M. (2005). Neo-liberalism, higher education and the economy: From the free market to knowledge capitalism. *Journal of Education Policy*, 20(3), 313-345.

Osterhammel, J. and Petersson, P. N (2005). *Globalization*. Princeton, NJ: Princeton University Press.

Patterson, L., Carrillo, P. B., & Salinas, R. S. (2012). Lessons from a Global learning virtual classroom. *Journal of Studies in International Education*, *16(2),* 182-197.

Pitt, A., Dibbon, D., Sumara, D., & Wiens J. R. (2011). Deans speak out. Education Canada, 51(1). Retrieved from http://www.cea-ace.ca/education-Canada

Popkewitz, T. S. (2000). *Educational knowledge: Changing relationships between the state, civil society, and the educational community*. Albany, NY: State University of New York Press.

Priestly, M. (2002). Global discourses and national reconstruction: The impact of globalization on curriculum policy. *The Curriculum Journal, 13(1)*, 121-138.

Ristock, J., & Pennell, J. (1996). *Community research as empowerment: Feminist links, postmodern interruptions.* Oxford University Press, England: Don Mills.

Reinharz, S. (1992). *Feminist methods in social research*. New York, NY: Oxford University Press.

Richardson, W. (2008). *Blogs, wikis, podcasts and other powerful web tools for classrooms (2nd Ed).* Thousand Oaks, CA: Corwin Press.

Robb, J. & Cronin, D. (2001). Sailing the ship: A collaborative journey. In S. Ravid & M. Handler (Eds.). *The many faces of school-university collaboration.* (115-129), Englewood, CO: Teacher Ideas Press.

Robertson, R. (1992). *Globalization: Social theory and global culture*. London, England: Sage

Samoff, J., & Carrol, B. (2002). *The promise of partnership and continuities of dependence: External support to higher education in Africa.* (Prepared for presentation at the 45th Annual Meeting of the African Studies Association). Washington: Stanford University.

Sim, J. (1998). Collecting and analyzing qualitative data: Issues raised by the focus group. *Journal of Advanced Nursing*, *28(2)*, 345-352.

Slim, J. & Snell, J. (1990). Focus groups in physiotherapy evaluation and research. *Physiotherapy*, *82*, 189- 192.

Sosin A. & Parham, K. (2001). Our "Stealth PDS": An undetected professional relationship. In Ravid R. & Handler, M. (Eds.), *The many faces of school university collaboration* (99-110), Englewood, CO: Teacher Ideas Press.

Soubbotina, T.P. (2000). *Beyond economic growth: Meeting the challenges of global development.* Washington, DC: World Bank.

Spring, J. (2008). Research on globalization and education. *Review of Educational Research*, 78 (2), 330-363.

Stromquist, N. (2002). *Education in a globalized world: The connectivity of economic power, technology and knowledge.* New York, NY: Rowman and Littlefield.

Suárez-Orozco, M. M., & Qin-Hilliard, D. (2004). *Globalization: Culture and education for a new millennium.* Berkeley, CA: University of California Press.

Tatto, M. T. (2006). Education reform and the global regulation of teachers/ education,

teacher education. *Journal of Teacher Education*. 61 (5), 422–431. Retrieved March 19, 2016, from Academic Search Premier database.

Van der Wende, M. (2007). Internationalization of higher education in the OECD countries: Challenges and opportunities for the coming decade. *Journal of Studies in International Education*, *11*, 274-289.

Inquiring into Teachers' Relational Capacities: Attending to the Diverse Lives of Children, Families, Communities, Teachers, and Teacher Educators

Joanne Farmer
Nathalie Reid
Claire Desrochers
Sue McKenzie-Robblee
Janice Huber
Centre for Research for Teacher Education and Development & Department of Elementary Education
Faculty of Education, University of Alberta, Edmonton

Abstract

Grounded in a broader study with multiple interviews, this chapter takes a narrative inquiry into the life of one teacher across time, places, situations and relationships to recognize the ways prior experiences with families shaped her knowledge of teaching. Despite a growing emphasis on relational ways of knowing in the Alberta Teaching Quality Standard required for certification, Canadian and international research literature suggests that diverse families and children are often silenced in school systems. The authors call for teacher education curriculum to attend to who the teachers are and not simply how they teach. The authors maintain that the narrative of teacher as expert in the classroom must change to situate teachers as holding relational knowledge and teaching knowledge because of who they are as persons.

Résumé

Ce chapitre, qui s'appuie sur une étude plus vaste comportant de multiples entrevues, présente une enquête narrative sur la vie d'une enseignante qui évolue au fil du temps, sur plusieurs localités, différents contextes ainsi que ses divers relations dans son entourage pour voir comment ses expériences antérieures avec les familles de ses élèves ont façonné ses connaissances sur l'enseignement. Malgré l'importance croissante accordée aux aspects relationnelles du savoir dans les normes de qualité de l'enseignement de l'Alberta requise pour la certification, la recherche canadienne et internationale suggère que les familles et les enfants de diverses origines sont souvent réduits au silence dans les systèmes scolaires. Les auteurs appellent à ce que les programmes de formation des enseignants tiennent compte de qui sont les enseignants et non pas seulement de la façon dont ils enseignent. Les auteurs soutiennent que le discours de l'enseignant en tant qu'expert dans la salle de classe doit changer pour situer les enseignants comme détenteurs de connaissances relationnelles et de connaissances pédagogiques en raison de qui ils sont en tant que personnes.

Inquiring into Teachers' Relational Capacities: Attending to the Diverse Lives of Children, Families, Communities, Teachers, and Teacher Educators

Beginning in Experience

Joanne: *During your B.Ed. program, what changes, if any, did you experience in your understanding of interacting with families?*

Dawn: *Unfortunately, not so much from university … like that's not their focus, right or wrong, it's teaching us how to teach.*

. . .

Joanne: *What kinds of … professional learning have you engaged in that shapes your present interactions with families?*

Dawn: *Two years ago this year I've had several families who have come from Africa and so then I research before I meet the families. What are some of the cultural customs? … Because I certainly don't want, until we have a good relationship, I don't want whatever I've said or done or my body language to put us off to a bad start. So, that really helped…* (Interview with Dawn, March 2016)

The above excerpts of Dawn's experience are from our recent inquiry *Interactions Between Early Career Teachers and Families* (Huber, Reid, Farmer, Desrochers, & McKenzie-Robblee, 2017). Our semi-structured interview protocol was designed to illuminate experiences across time, place, situations, and relationships

that had, and were, shaping the knowledge the teachers drew on as they interacted with families. Dawn, who chose her own pseudonym, was one of 20 urban, Kindergarten to Grade 6 teachers in their first five years of teaching who volunteered to participate in the study. The stories she and the other teachers shared were still in the forefront of our minds (Basso, 1996) when we read the call for proposals for this volume, particularly the question: In what ways does our current Bachelor of Education curricula prepare teachers for an increasingly diverse population of students and what might need to change? We

sensed there were resonances between the volume's theme and our inquiry's potential to shape future teacher education, specifically professional learning that is attentive to teachers' relational capacities as they interact with children, youth, families, communities, and colleagues. As we continued to reflect upon our data and the theme of this volume, three resonant threads began to emerge.

First, many of the teachers shared stories of gradually awakening to how their everyday experiences alongside children are indelibly connected with families: *"when you're working with a child, you're working with … the family. They [children] are not on an island by themselves"* (Interview with Mrs. Lee, May 2016). Second, Dawn and many of the teachers expressed that it was only as they began teaching that they realized the many "absences and silences" (Greene, 1992, p. 252) in their Bachelor of Education (BEd) experiences around the interwoven lives of children, families, and teachers. The third thread was that many of the teachers expressed delight and wonder as they reflected on memories of experiences and relationships in their childhood, youth, and early adulthood and made connections between these memories and their present understandings of interacting with families, including Robert who said:

> *Small things like teaching Sunday school, playing soccer with the younger*
>
> *neighbourhood kids, babysitting. Those sorts of interactions were stuff that, at the*
>
> *time, I didn't think would have a very big impact, but I think in the end they do.*
>
> (Interview with Robert, March 2016)

The interview seemed to open a space where almost every teacher felt themselves attending to ways their relationships in and with families and communities were significant in developing the relational capacities important for their present interaction with families.

While there were meaningful connections between all three resonant threads and the theme of this volume, we sensed that the third thread, the importance of prior experiences with families, held the most potential to shape changes in B.Ed. curricula that might better support teachers to live well alongside an increasingly diverse population of children, youth, families, and communities. To craft a rich narrative, we chose to tell the story of one participant, Dawn, and ways her experiences in and with families lived at the heart of the relational capacities—the relational ways of knowing, being, and doing—that she has been growing and sustaining across time, place, and situations. These relational capacities in who she is and is becoming as a teacher began long before, and have continued during and since, her B.Ed. experiences.

Situating the Chapter: Attending to Diverse Lives and a Growing Emphasis on Relationships

The study in which Dawn participated was grounded in research attentive to the diversity of families in Canada, which include common-law, intergenerational, multi-racial, single, and same-sex configurations (Statistics Canada, 2015, 2016b, 2017c, 2017d). Over 80% of families live in urban centres (Statistics Canada, 2017b), including 50% of the First Peoples in Canada (Statistics Canada, 2017a). These centres are shaped by hundreds of different ethnicities, languages, and cultures (Statistics Canada, 2016a). We noted that Canada is a country where the lives of children and families are shaped by significant disparity, inequity, and "high poverty levels… [which] undermine personal well-being and social mobility" (UNESCO, 2010, pp. vii-viii). Macdonald and Wilson (2013) reported that the lives of 50% of children of Indigenous ancestry and 33% of children who were new to Canada live in poverty, compared to 12% of children who were not of Indigenous ancestry

187

or recent immigrant or refugee experiences. Further, as noted by Hunter (2011), "female lone-parent families … experience[d] a poverty rate of 37.2%" (p. 4) while in 2009, the "national poverty rate among all unattached elderly … [persons had been] 26.1%" (p. 4). These statistics are significant given that at this same time, over 60,000 children in Canada were being raised by grandmothers or aunts who had "very low income" (CANGRADS, 2013, n. p.).

It was fundamental to our inquiry that we attend to the diverse lives of children and families in Canada alongside additional international research literature highlighting that as children, youth, and families interact with schools their diverse lives are often ignored, silenced, or used to define them as deficit or in need of being changed or fixed (Bishop, Berryman, Cavanagh, & Teddy, 2009; Dei, 2003; Delpit, 2006; Guiney Yallop, 2012; Ladson-Billings, 2009; Mickelson, 2000; Miller Marsh & Turner Vorbeck, 2009; St. Denis, 2011; Steeves, 2006; Young, 2005a & b). We also noted, however, the growing policy emphasis in Alberta on healthy relationships. For example, *Alberta's Plan for Promoting Healthy Relationships and Preventing Bullying* (Alberta Education, 2014) drew attention to the need for "practicing teachers … to have the knowledge and skills to create learning environments that promote healthy relationships and prevent bullying" (p. 21). A similar emphasis on relationships was nationally supported by Canada's Truth and Reconciliation Commission (2015):

> Together, Canadians must do more than just talk about reconciliation; we must
> learn how to practice reconciliation in our everyday lives—within ourselves and our
> families, and in our communities, governments, places of worship, schools, and

workplaces. To do so constructively, Canadians must remain committed to the ongoing work of establishing and maintaining respectful relationships. (p. 21)

As we began to engage in the inquiry into Dawn's experiences, we continued to hold close these provincial and national emphases on teachers' capacities to establish and maintain healthy and respectful relationships. We also remained committed to staying attentive to the multiple portrayals in the research literature of the diverse lives of children, youth, families, and communities in Canada, and the ways diversity can be silenced in schools.

Relational Capacities and Teacher Education

While we were working on this project, Alberta Education (2018) approved a new *Teaching Quality Standard* (TQS) that includes emphasis on teachers' competencies with "fostering effective relationships … with students, parents/guardians, peers and others in the school and local community to support student learning" (p.4). Teachers in Alberta are now expected to demonstrate their capacity with this competency by:

(a) acting consistently with fairness, respect and integrity; (b) demonstrating empathy and a genuine caring for others; (c) providing culturally appropriate and meaningful opportunities for students and for parents/guardians, as partners in education, to support student learning; (d) inviting First Nations, Métis and Inuit parents/guardians, Elders/knowledge keepers, cultural advisors and local community members into the school and classroom; (e) collaborating with community service professionals, including mental health, social services, justice, health and law enforcement; and (f) honouring cultural diversity and promoting intercultural understanding. (p. 4)

While we were excited by this shift toward fostering relationships, we were also awake to how our extensive literature review suggests there are often fears, tensions, and uncertainties in the interactions between teachers, principals, superintendents, parents, families, and communities (DeFur, 2012; Evans, 2013; Horne, 2010; Houle, 2015; Huber, Murphy, & Clandinin, 2011; Kim et al, 2012; Ratcliff & Hunt, 2009; Siegel-Hawley & Frankenberg, 2012). This literature and Dawn's stories raised questions about teachers' relational capacities with children and families. We wondered, for instance, about the influences that had hindered and supported each of our capacities for growing and sustaining relationships with children, youth, families, and communities. We noted that it was not until graduate studies that a few of our courses and professors drew our attention to aspects highlighted in the TQS, such as caring, empathy, inter-professional collaboration, and welcoming the diverse perspectives and knowledge of Indigenous peoples, and helped us to see the importance of these ideas for classrooms, schools, and the broader community.

We were inspired by the work of Hollingsworth, Dybdahl, and Turner Minarik who (1992) emphasize the importance of relational knowing to support the growth of "multi-ethnic children in urban classrooms" (p. 5). They view "knowing through relationship, or relational knowing," (p. 9) as being fluid and "generated through a sense of care for self and other" (p. 9). They wonder if "teacher educators (among others) with good intentions too often turn prospective teachers' attention to curriculum, pedagogical tasks and activities (by) sidestepping both the painful anxiety and the complexity which would come from the process of examining one's experiences of self in various relational settings" (p. 12). They maintain that:

Accomplishing the work of such knowledge acquisition [pedagogical tasks and activities] at a pace which defies personal reflection is another way that educators avoid the anxiety of coming to know either central beliefs about themselves or the meaning behind their chosen profession as teacher. The result can be technically "correct" but less than compassionate teaching because teachers are not freed by their training to develop the potential for compassion which comes from knowing themselves and others well. (p. 13)

Similarly, Gallego, Hollingsworth, and Whitenack (2001) wonder if education reform attempts are based in teacher's disciplinary knowledge that "direct the teacher's attention toward the curriculum at the expense of the child" (p. 240).

Clandinin (2010) echoes these concerns arguing that while teacher education should provide the knowledge for teaching, it must also attend to who the teacher *is*:

Many teacher education programs are designed around a concept of 'knowledge for teaching'. We teach how to plan a lesson, a unit, a theme; how to discipline a child; how to conduct oneself within the professional code of ethics; how to convey a particular science concept. The list is endless and always under negotiation. In each course or part of a program, a set of knowledge, skills, and attitudes is presented, and students are tested to see if they have acquired the set. … 'Teacher knowledge' [is] embodied in who we are as persons, [and is] knowledge that all teachers hold. Too often it is unacknowledged. Yet it is 'teacher knowledge', and a confidence that one can express that knowledge in practice, that we see as underlying our work as teacher educators. A teacher education program concerned with 'teacher

knowledge' begins with what preservice teachers already know rather than what should be taught to them. (p. 29)

If knowledge for teaching is a dominant story that Bachelor of Education (B.Ed.) students carry into their careers as they leave university and enter the profession, we wonder about the knowledge that is embodied in the complexities, diversities, and tensions of lives lived—B.Ed. students' lives, as well as the lives of the children and families with whom they interact. If B.Ed. students do not also recognize the knowledge that is embodied in who they are, and in who they are becoming as persons, will they also fail to recognize the knowledge that is embodied in the diverse children and families with whom they interact?

Thinking Narratively

Although the study in which Dawn participated was not a narrative inquiry, we carefully designed its semi-structured interview protocol to be attentive to temporality, sociality, and place, described by Connelly and Clandinin (2006) as the "commonplaces of narrative inquiry" (p. 479). When describing the dimension of temporality, they noted that "events … under study are in temporal transition. Narrative inquirers do not describe an event, person, or object as such, but rather describe them with a past, a present, and a future" (p. 479). As narrative inquirers attend to the sociality dimension they attend to both personal conditions, as well as social conditions: "By personal conditions we mean the feelings, hopes, desires, aesthetic reactions, and moral dispositions of the person…. By social conditions we mean the existential conditions, the environment, surrounding factors and forces, people and otherwise, that form the individual's context" (p. 480). Place, as another dimension of experience, refers to "the specific concrete, physical, and topological

192

boundaries of place where the inquiry and events take place. The key to this commonplace is the importance of recognizing that all events take place some place" (p. 481). As we returned to the transcript of Dawn's interview we did so thinking narratively, attending to the stories she shared of making her life in and outside of schools, prior to, during, and following teacher education. This helped us to understand the multiple experiences she drew upon as she interacted with families and as she imagined future interactions with families.

Thinking Narratively with Dawn's Stories of Experience

At the time of her interview Dawn was in her fifth year of teaching in a large western Canadian city; she was in a Grade 1 classroom in a school she described as having "80% families who have immigrated to Canada" including families from Syria, the Philippines, and countries in Africa. Dawn completed her teacher education in this same city over a span of almost ten years because, at the time, she was also working and had three school-aged children.

As we read and re-read the transcript of Dawn's interview, we gradually saw ways she was drawing on earlier experiences of relationships in her family and with other families as she presently interacted with children and families. As a way to represent some of the stories Dawn shared, which at times appeared across multiple pages or reappeared in differing places in the transcript, we followed Butler-Kisber's (2002) example of drawing on "the words of the participant(s) to create a poetic rendition of a story" (p. 232), particularly when "bits and pieces…[are] scattered over several" or across a transcript. These poetic renditions follow, as does our thinking narratively with Dawn's stories.

Understandings of Family

Family
is really whoever
the parent or parents say is family,
aunts and uncles,
grandparents,
family friends.
Whether it's a significant other,
whoever it is
it's whoever the parent or parents say,
'This is who is in our family.
This is who it's okay to have a conversation with"
and so,
those [people] are family for the kids.
[In the school where I currently teach there is] a huge Asian population,
so a lot of times
it's a lot of extended family
and they all live together.

Dawn's interview began with her sharing how she understands "family." At first she spoke somewhat generally about how she situated parents as the central people in a child's family. However, Dawn also expressed her understanding of the many different people who may be or become integrally involved in a child's life, and thus, are considered family. Dawn then connected these understandings with her present experiences of teaching at a school where many families lived together in homes with extended family members. She gradually made further connections with experiences in her childhood and as a teacher in a specialized early childhood program prior to beginning teacher education:

In my own childhood
I spent a lot of time at my grandparents' place
so my one grandmother
was extensively involved in our raising.

And, when I worked for the GRIT [Getting Ready for Inclusion Today] Program,
I worked right in people's homes …
A lot of those kids
lived with grandparents
or there was extended family there.

194

So I think it just changed my view
of what family was for kids.

Shifting from the families whom she was currently works alongside, and their practice of

living in multi-generational homes, Dawn then moved backward in time and place to

memories of herself as a child and of the substantial place her grandmother had in her

life. We sensed it was in this way that she began to think across the "experiential

continuum" (Dewey, 1938, p. 14) of her life that Dawn felt further connections between and

among these experiences and her experiences in the GRIT program. For example, as Dawn

described this program as "*an early intervention program meant for children from 2 ½ to 6*

½ [who are] often medically fragile … [and] multiply disabled," she remembered that as she

worked with the children in their homes, which often included grandparents and other

extended family members, her understandings of family continued to grow. Dawn noted

that this helped her to become more mindful of the diverse family constellations in which

children may be composing their lives and, too, of what family can mean to children.

Dawn then shifted inward as she remembered aspects of what she felt as she was

alongside children and families in their home places:

When you're working
in somebody else's house,
often the parents didn't work [outside their homes/in salaried jobs]
so, there was somebody there.
A parent there,
watching,
talking to us.

It was supposed to be their break time
and their time away from their child
when we were in there
doing intensive work.
But, they were always there and
I'd talked to them,
they watch you,

you interact with them.
So,
I think it does shape your view on things.

As she thought with these experiences Dawn was further reflecting upon the slow and gradual emergence of relationships with the parents and family members. There was a sense that these relationships between the parents and/or family members and herself were not necessarily an intentional aspect of the GRIT program, especially since her support was intended to give families a break time. However, the parents and/or family members stayed, watched, and talked with Dawn.

Attending to Children's and Families' Lives

And in Grade 1
the kids often turn seven.
They invite everybody to the birthday party.
Does that mean as a teacher I get invited to birthday parties?
Yes.
Does it mean I go?
Usually, yes, I do go.
I will show up,
Maybe not for long
but I go, I see them,
I wish them 'Happy Birthday.'

As Dawn continued to think about her experiences of interacting with families, she drew on some of her present experiences of being invited to, and often attending children's birthday parties. What seemed significant to Dawn was not so much the amount of time she spent at the parties but that she showed up, she was there, and she ensured that during this time she expressed her wishes to the child. Dawn shared, too, another way she has interacted with children and families, also in an out-of-school place, and in a similarly significant familial situation:

And this past week
one of my kids,

196

her Lola,
her grandma
died.
So,
I just said to the mom,
'You let me know the information'
and I went and attended the funeral.
Just for the girl
because it was hard for her.

As she thought about this experience of attending the child's grandma's funeral, Dawn was attentive to and guided by the girl's feelings. As she shared this story, what seemed central to Dawn was that as she lived alongside the child and attended to how the child seemed to be feeling, her sense that the child was finding the situation to be difficult shaped her decision to attend the funeral. Although Dawn did not make any connections between this child's experiences and her childhood memories of her grandmother, as we thought with this story we wondered about this possibility. We also wondered about ways this intergenerational relationship in Dawn's life may have shaped what appeared as a decision that *of course* she would attend the funeral for the child's grandma.

Shaping Influences of Also Composing Her Life as a Parent

It took me a long time to get my Ed degree;
it took me almost ten years to finish it off.
And so my youngest child,
when he was in Grade 4,
had a teacher who emailed me every day,
what he had for homework and
I loved it.
Absolutely loved it.
And that was something that was a real eye opener to me
because he knew I
physically couldn't get into the school,
couldn't pick up my kid,
I couldn't talk to him and I couldn't touch base
and he made that effort.

197

As Dawn continued to share stories of her life-making it became apparent that her experiences as a parent were also profoundly shaping her current interactions with families. She particularly highlighted the importance of communication. As she recalled the memories of her youngest son's Grade 4 teacher, and his efforts to email her every day, she noted this was "*something I kept in the back of my mind as I was going to school, that I could communicate by email with parents, it didn't have to be face to face. I could still make contact with the emails.*" Dawn also moved backward in time and place to earlier experiences alongside her children as she storied a way she currently uses technology to facilitate communication between children she teaches and their families:

> *There was nothing more frustrating*
> *than when I would sit down*
> *at the supper table with my kids and say*
> *'So what did you do in school today?'*
> *and the answer was, 'Nothing.'*
> *My youngest has*
> *expressive and receptive language delay*
> *and so sometimes he really couldn't*
> *think of anything that he had done.*
> *And I know even still,*
> *when I talk to him,*
> *if you give him one word or something*
> *it cues and you get all this information.*
>
> *When we [Dawn and children in her class]*
> *go on field trips,*
> *even if we do a fun activity at school,*
> *if I take pictures and I post them*
> *I will have parents say,*
> *'Oh, when I showed my child this picture*
> *Wow, the things they told us*
> *because it was enough to trigger different ideas.'*
> *So I say, 'Well that's good, 'cause that's what I want.'*

Thinking about her experiences around communication, both with families and among family members, seemed to draw Dawn to share how communication had also been

198

important during her past experiences as a foster parent. For example, as she moved back

to memories of these earlier situations in her life-making, Dawn remembered:

Just like when I was a foster parent,
communication is everything.
We would have visits with bio parents and talk
and communicate
about how their child was doing.
As a foster parent,
we took short courses on
how to talk to bio parents,
how not to be judgmental

However, as Dawn interacted with the teachers of the children in her care, she often

experienced dis-ease:

My interactions with teachers and my foster kids
often weren't positive,
and they were not
very understanding
of where the kids were coming from,
what they had been through,
and what we were trying to achieve.
So I found it
really difficult
talking with teachers.
And I kept thinking,
'I can do this better.
I have a different perspective
and I can do this better
than how this is going'.

That she was in the midst of teacher education as she interacted with her foster

children's teachers indelibly shaped Dawn's becoming as a teacher. Dawn often imagined

how she hoped to interact with families when she was a teacher. As she moved forward

from memories of these past experiences, Dawn once again shifted to the present as she

thought about how she communicates with families:

I've had families come back to me
after their child has moved on

199

and say
'You know,
we appreciate the communication'.
And I say,
'You know what I think?
My views of that
have a lot to do
with being a parent'.

'World'-Travelling to Parents' and Families' Situations

I went back to school
when my youngest was 1.
So I feel like he lost out the most
because I certainly did the least amount of volunteering in his classroom,
because I was going to school
and working
at the same time.
So I get it from a parent's point of view,
you have to work
that's just the way things are,
but you love your kid and
you still want to be involved.
And I said [to myself]
'That's what I [want to] try to do'

During her interview, Dawn expressed a particularly deep commitment to creating

openings for ongoing interactions with families who do not and/or cannot come to the

school to interact with her in person. Dawn explicitly related this to her earlier experiences

as a mom who was simultaneously working and studying in a BEd program while her

children were going to school. Travelling back in time to these memories, Dawn's thoughts

again returned to her youngest son and his Grade 4 teacher's efforts to email her every

day.

Dawn also reflected on how she invites families to communicate with her via email,

any time, sharing that, *"I'll get emails at ten o'clock at night; I'll get emails on the weekend,*

I'll get emails all the time." While Dawn noted that some of her colleagues have a policy of

not returning emails after 5:00 pm, she described herself as being guided a bit differently.

Dawn chooses to respond immediately "*if it's something quick and easy to email back,*" and, if not, she takes time to think about her response: *"Sometimes it means I actually need to phone them … and say, 'Okay, can we just touch base because I'm not quite sure what it is you're asking?'"* However, Dawn further shared that while emailing with parents in this way is often appreciated by parents and families, it can create questions from others such as her husband and some colleagues who "*think I'm crazy that I communicate that much with parents.*"

Attending to the Diverse Perspectives of Families

Two years ago this year,
I've had several families who
have come from Africa.
And so then I research
before I meet the families.
What are some of the cultural customs?
Because I certainly don't want,
until we have a good relationship,
I don't want whatever I've said or done
or my body language
to put us off to a bad start.
So,
I think those short courses
for foster parents
were a huge impact for me.

An aspect of being a foster parent that seemed important to Dawn's becoming a teacher was her sense of her responsibility to engage in open, non-judgmental communication with the biological parents of the children in her care. As Dawn continued to think with these earlier experiences in her life, she shared that she was realizing how crucial they now were in her interactions with families who are new to Canada. As we engaged with Dawn's transcript, reading and re-reading the stories she shared of her experience, we began to see

her commitments to be awake to the perspectives of families, which may be very different

from her own perspectives. We saw, for example, that rather than judge families from

African countries, Dawn chose to learn something of the social and cultural narratives of

their birth countries; she engaged in this learning to minimize the possibility that she might

do or say something that would put her and family members "*off to a bad start.*" Dawn

further noted that she saw this learning as especially important to shaping "*a good*

relationship" with the children and families.

      During her interview, Dawn shared that until the reflection inspired by the

interview, she had not yet made such significant connections between her experiences as a

foster parent and her present focus on making relationships with children, families, and

communities. It was as she lingered with these thoughts that Dawn remembered two

elective courses she had taken during her BEd:

> *What really shapes my interactions with*
> *First Nation and Métis families was,*
> *at university,*
> *I took Native Studies.*
> *And it was pretty much a history course of*
> *everything that happened*
> *when we came over to North America.*
> *And it gave me a very different perspective.*
> *And then, I asked if I could take Aboriginal Literature,*
> *whether that would qualify for my English credits.*
> *And they said, 'Yes it would' and I said, 'Great.'*
> *And reading all of that literature*
> *by Aboriginal authors*
> *gave me a very different understanding of their cultures,*
> *which, in some ways, influenced some of my interactions*
> *with other families from other cultures.*
>
> *You've got to understand where they come from.*

      Again, as Dawn lingered with these experiences, she gradually shifted inward

toward memories of experiences in her own life and family:

202

And maybe because I come from a mixed cultural background
and I have a mom who
has a very negative view of her own cultural background.
Maybe that's a big part of my influence too,
is growing up with this lady who
doesn't like who she was
and watching her wanting to be white
and knowing that she wasn't white.

While Dawn initially storied the Native Studies and Aboriginal Literature courses as "*what really shapes my interactions with First Nation and Métis families*," as she continued to think with these experiences, she moved further back in time and place to experiences prior to her B.Ed. In this movement, Dawn was drawn toward memories of her childhood and her mother "*wanting to be white and knowing that she wasn't white.*" As Dawn shared these stories, and as we read and reread the transcript of her interview, we sensed the powerful reverberations and ways her life making is shaping how she interacts with the families with whom she is alongside as she seeks to live a story of "*understand[ing] where they come from.*"

Imagining What Might Be

Joanne: *One of the things we hope comes from this study is it can shed some light into how…teacher education, and not just in the B.Ed. program, but professional development once people are in a classroom, just generally, are there ways that teachers can be supported, to give them better understandings of [their] experiences?*

Dawn: *Absolutely, and that was one of the reasons why it drew me to the [recruitment] email when it was sent out to us at school. I thought now that interests me because that's an area I think we could help people out with.* (Interview with Dawn, March 2016)

Like Dawn, we are hopeful B.Ed. curricula and professional learning that is attentive to teachers' experiences with families is "an area…we could help people out with." We are drawn back to a story that caught Joanne's attention during Dawn's interview:

203

Even though I had a lot of life experiences, I was still very unsure of myself. I certainly

didn't want anybody to know I was new to teaching, I didn't want them to think that I

sometimes had no idea what I was talking about 'cause there were times I had no idea,

[like when] parents posed a question and I didn't know the answer, didn't know how to

answer...so there were times I was very unsure. And I certainly was not as open with

parents or as inviting to contact me if they had any questions. If they came forward

and talked to me I did. I still did my weekly emails but I certainly did not email as much

as I do now. I was much more reserved. (Interview with Dawn, March 2016)

As Dawn shows, she felt much uncertainty as she transitioned from teacher

education to a school landscape. Dawn's dis-ease with anyone knowing she was a new

teacher made us wonder how differently Dawn might have understood her experiences had

her B.Ed. program included attention to the relational capacities she was carrying, and

acknowledged these as integral to her practice. How could Dawn have been empowered if

B.Ed. curricula situated pre-service teachers as already holding relational knowledge and

teacher knowledge because of who they are as persons?

Our inquiry into Dawn's experience has increased our attentiveness to ways B.Ed.

curricula is often shaped around novice/expert dichotomies that situate beginning teachers

as *novices* who need to be taught by *expert* teacher educators how to be *the expert* in a

classroom alongside children who are *novices*. One potential we imagine from our inquiry

is the possibility for teacher educators and B.Ed. students to gradually restory this

dominant narrative as they collaboratively inquire into their "experiences...in various

relational settings" (Hollingsworth, Dybdahl, & Turner Minarik, 1992, p. 12), including the

setting they are each contributing to in their particular teacher education classroom and course.

We note that the narrative of situating the teacher in the classroom as *the expert* has long been questioned in research for teaching and for teacher education and development (Addams, 1902; Aoki, 1993; Belenky, Clinchy, Goldberger, & Tarule, 1986; Dewey, 1938; hooks, 1994; Oyler, 1996; Schwab, 1983; Soini, Pietarinen, Toom, & Phyältö, 2015; Zeichner, Bowman, Guillen, & Napolitan, 2016). For example, Clandinin and Connelly (1992) describe "the teacher not so much as a maker of curriculum but as a part of it…as teachers and students live out a curriculum" (p. 365). Thus, the sustained collaborative inquiry of teacher educators and BEd students, that includes attentiveness to their relational knowing and teacher knowledge alongside programs of studies with their various objectives and outcomes, recommended resources, content, instructional methods, and intentions, could enrich the lived curriculum (Aoki, 1993; Clandinin & Connelly, 1992) in their teacher education classrooms and courses.

We sense that this opening up of the narrative of teacher educator or teacher as expert knower may sustain the stories teachers and teacher educators had in mind (Beck, 2018; Cardinal, 2014) as they began undergraduate or graduate teacher education. We sense, too, that inquiry into teachers' and teacher educators' relational capacities connects in significant ways with the earlier highlighted call from Canada's Truth and Reconciliation Commission (2015) for the need for doing more than "just talk[ing] about reconciliation" (p. 21). We are hopeful these inquiries might open up new ways of being for teachers and for their interactions with children, youth, and families (Delpit, 1988; Gallagher, 2016; Michell, 2012; Paley, 1979).

References

Addams, J. (1902). *Democracy and Social Ethics*. New York, NY: MacMillan.

Alberta Government. (2014). *Alberta's plan for promoting healthy relationships and preventing bullying*. Edmonton, AB: Alberta Government.

Alberta Education. (2018) *Teaching Quality Standard*. Retrieved from https://education. alberta.ca/professional-practice-standards/new-professional-standards/?search Mode=3

Aoki, T. (1993). Legitimating lived curriculum: Towards a curricular landscape of multiplicity. *Journal of Curriculum and Supervision*, *8*(3), 255-268.

Basso, K. (1996). *Wisdom sits in places: Landscape and language among the Western Apache*. Albuquerque, NM: University of New Mexico Press.

Beck, J. (2018). The weight of a heavy hour: Understanding teacher experiences of work intensification. *McGill Journal of Education, 53(*3-Fall 2017), 617-636.

Belenky, M. G., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing: The development of self, voice, and mind*. New York, NY: Basic Books.

Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L. (2009). TeKotahitanga: Addressing educational disparities facing Māori students in New Zealand. *Teaching and Teacher Education*, *25*, 734-742.

Butler-Kisber, L. (2002). Artful portrayals in qualitative inquiry: The road to found poetry and beyond. *Alberta Journal of Educational Research*, *48*(3), 229-39.

CANGRANDS National kinship support for caregiver families across Canada. (n.d.). Retrieved from http://www.cangrands.com

Cardinal, T. (2014). *Composing lives: A narrative inquiry into Aboriginal youth & families'*

stories to live by. Unpublished doctoral dissertation, University of Alberta,

Edmonton, Alberta, Canada.

Clandinin, D. J. (2010). Learning to teach: A question of knowledge. *Research in Focus.*

Retrieved from https://www.edcan.ca/wp-content/uploads/EdCan-2000-v40-

n1-Clandinin.pdf

Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in*

qualitative research. San Francisco, CA: Jossey-Bass.

Clandinin, D. J., & Connelly, F. M. (1992). Teacher as curriculum maker. In P. Jackson (Ed.),

Handbook of Curriculum Research, pp. 363-401. New York, NY: MacMillan.

Connelly, F. M., & Clandinin, D. J. (2006). Narrative inquiry. In J. Green, G. Camilli, &

P. Elmore (Eds.), *Handbook of complementary methods in education research* (pp.

477-487). Mahwah, NJ: Lawrence Erlbaum Associates.

DeFur, S. (2012). Parents as collaborators: Building partnerships with school- and

community-based providers. *Teaching Exceptional Children, 44*(3), 58–67.

Dei, G. S. (2003). Schooling and the dilemma of youth disengagement. *McGill Journal of*

Education, 38(2), 241-256.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's

children. *Harvard Educational Review, 58*(3), 280-298.

Delpit, L. (2006). *Other people's children: Cultural conflict in the classroom*. New York, NY:

The New Press.

Dewey, J. (1938). *Experience and education*. New York, NY: Collier Books.

Downey, C.A., & Clandinin, D. J. (2010). Narrative inquiry as reflective practice: Tensions

and possibilities, (pp. 383-397). In N. Lyons (Ed.), *Handbook of reflection and reflective inquiry: Mapping a way of knowing for professional reflective inquiry*. New York, NY: Springer.

Evans, M. P. (2013). Educating preservice teachers for family, school, and community engagement. *Teaching Education, 24*(2), 123–133.

Gallagher, K. (2016). Can a classroom be a family? Race, space, and the labour of care in urban teaching. *Canadian Journal of Education, 39*(2), 1-36.

Gallego, M. A., Hollingsworth, S., & Whitenack, D. A. (2001). Relational knowing in the reform of educational cultures. *Teachers College Record, 103*(2), 240-266.

Greene, M. (1992). The passions of pluralisms: Multiculturalism and the expanding community. *The Journal of Negro Education, 61*(3), 250-261.

Greene, M. (1995). *Releasing the imagination: Essays on education, the arts, and social change*. San Francisco, CA: John Wiley & Sons.

Guiney Yallop, J. (2012). Of necessity: Making decisions about our daughter's early learning years. *LEARNing Landscapes*, *5*(2), 117-126.

Hollingsworth, S., Dybdahl, M., & Turner Minarik, L. (1992). *By chart and chance and passion: Two women's stories of learning to teach literacy in urban settings through relational knowing*. Report submitted by the Centre for the Learning and Teaching of Elementary Subjects, East Lansing, MI to the Office of Educational Research and Improvement, Washington, DC. Document: ED 346 066

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.

Horne, E. T. (2010). *The contribution of teachers' roles to beginning teachers' perceptions of*

success. Unpublished doctoral dissertation, North Carolina State University, Raleigh, NC.

Houle, S. (2015). *Familial curriculum making and a home reading program*. Journal of Family Diversity in Education, 1(3), 50-66.

Huber, J., Murphy, M. S., & Clandinin, D. J. (2011). *Places of Curriculum Making: Narrative Inquiries into Children's Lives in Motion*. Bingley, UK: Emerald Publishing.

Huber, J., Reid, N., Farmer, J., Desrocher, C., & McKenzie-Robblee. (2017). *Interactions between early career teachers and families*. Unpublished Report.

Hunter, G. (2011). *Poverty in Canada and Saskatchewan in 2011: No closer to the truth*. Retrieved from http://www.uregina.ca/socialwork/faculty-staff/FacultySites/ HunterGarsonSite/2011-povertypaper-4.pdf

Kim, E. M., Coutts, M. J., Holmes, S. R., Sheridan, S. M., Ransom, K. A., Sjuts, T. M., & Rispoli, K. M. (2012). *Parent involvement and family-school partnerships: Examining the content, processes, and outcomes of structural versus relationship-based approaches*. University of Nebraska-Lincoln, Nebraska Center for Research on Children, Youth, Families and Schools (CYFS *working paper no. 2012-6).*

Ladson-Billings, G. (2009). *The dreamkeepers*. San Francisco, CA: Jossey-Bass.

Macdonald, D., & Wilson, D. (2013). *Poverty or prosperity: Indigenous children in Canada*. Ottawa, ON: Canadian Centre for Policy Alternatives and Save the Children.

Michell, M. (2012). School science from the eyes of the Woodlands Cree: Using the Migawap dwelling and traditional values as a guide to plot fundamental key concepts and ideas. *The Canadian Journal of Native Studies, 32*(2), 19-49.

Mickelson, J. R. (2000). *Our sons were labeled behavior disordered: Here are the stories of*

our lives. New York, NY: Educators International Press.

Miller Marsh, M., & Turner-Vorbeck, T. (2009). *(Mis)Understanding families: Learning from real families in our schools*. New York, NY: Teachers College Press.

Oyler, C. (1996). *Making room for students: Sharing teacher authority in room 104*. New York, NY: Teachers College Press.

Paley, V. G. (1979). *White teacher*. Boston, MA: Harvard University Press.

Ratcliff, N., & Hunt, G. (2009). Building teacher-family partnerships: The role of teacher preparation programs. *Education, 129*(3), 495–505.

St. Denis, V. (2011). *Silencing Aboriginal curricular content and perspectives through multiculturalism: "There are other children here."* Review of Education, Pedagogy, and Cultural Studies, 33(4), 306-317.

Schwab, J. (1983). The practical 4: Something for curriculum professors to do. *Curriculum Inquiry 13(*3): 239-265.

Siegel-Hawley, G., & Frankenberg, E. (2012). *Spaces of inclusion? Teachers' perceptions of school communities with differing student racial & socioeconomic contexts*. University of California, Los Angeles, Civil Rights Project / Proyecto Derechos Civiles.

Soini, T., Pietarinen, J., Toom, A., & Phyältö, K. (2015). What contributes to first-year student teachers' sense of professional agency in the classroom? *Teachers and Teaching: Theory and Practice, 21*(6), 641-659.

Statistics Canada. (2015). *Portrait of families and living arrangements in Canada*. Retrieved from http://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-312-x/ 98-312-x2011001-eng.cfm

Statistics Canada. (2016a). Immigration and ethnocultural diversity in Canada. Retrieved

from http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-010-x/99-010-x 2011

001-eng.cfm

Statistics Canada. (2016b). *Mixed unions in Canada*. Retrieved from http://www12.statcan.

gc.ca/nhs-enm/2011/as-sa/99-010-x/99-010-x2011003_3-eng.cfm

Statistics Canada. (2017a). *Aboriginal peoples in Canada: Key results from the 2016 census*.

Retrieved from http://www.statcan.gc.ca/daily-quotidien/171025/dq 171025a-

eng.htm

Statistics Canada. (2017b). *Canada goes urban*. Retrieved from http://www.statcan.gc.ca

/pub/11-630-x/11-630-x2015004-eng.htm

Statistics Canada. (2017c). *Portrait of children's family life in Canada in 2016*. Retrieved

from http://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/

2016006/98-200-x2016006-eng.cfm

Statistics Canada. (2017d). *Same-sex couples and sexual orientation… by the numbers.*

Retrieved from https://www.statcan.gc.ca/eng/dai/smr08/2015/smr08 203 2015

Steeves, P. (2006). *Sliding doors: Opening our world*. Equity and Excellence in Education,

39(2), 105-114.

Truth and Reconciliation Commission of Canada. (2015). *Honouring the truth, reconciling*

for the future: Summary of the final report of the Truth and Reconciliation

Commission of Canada. Retrieved from http://www.trc.ca/websites/

trcinstitution/File/2015/Findings/ Exec_ Summary_2015_05_31_web_o.pdf

United Nations Educational, Scientific, and Cultural Organization (UNESCO). (2010). *Early*

childhood care and education regional report: Europe and North America. Retrieved

from http://unesdoc. unesco.org/images/0018/001892/189211E.pdf

Young, M. (2005a). Is the legacy of residential schools relevant today? *Manitoba Association of School Superintendents*, *Fall*, 35-38.

Young, M. (2005b). *Pimatisiwin: Walking in a good way – A narrative inquiry into language as identity*. Winnipeg, MB: Pemmican.

Zeichner, K., Bowman, M., Guillen, L., & Napolitan, K. (2016). Engaging and working in solidarity with local communities in preparing the teachers of their children. *Journal of Teacher Education, 67*(4), 277-290.

Anti-Oppressive Pedagogy in Methods Classes: Aspiring to Miyo

Valerie Mulholland & Twyla Salm
University of Regina

Abstract

In this qualitative case study, eight instructors of undergraduate methods courses were asked how they actualized anti-oppressive ideology in their classes. Their responses are organized in three emergent themes: discomfort, intention and reflection, all of which were identified as important elements of meaningful pre-service education. The research design was influenced by Kovach's (2009) epistemological understanding of an important Cree concept—*miyo*—which challenged the authors to consider how the research will benefit the community, in this case a faculty committed to social justice.

Résumé

Dans cette étude de cas qualitative, il a été demandé à huit enseignants de cours de méthodologie de premier cycle comment ils avaient actualisé l'idéologie anti-oppressive dans leurs classes. Leurs réponses sont organisées en trois thèmes émergents : la gêne, l'intention et la réflexion, qui ont tous été identifiés comme des éléments importants d'une formation préalable utile. La conception épistémologique de Kovach (2009) concernant une idée importante de la culture Cree—*miyo*—a influencé la conception de la recherche, invitant les auteurs à examiner les avantages de la recherche pour la communauté, en l'occurrence une faculté engagée avec la justice sociale.

Introduction

Teachers in Canada face "an increasingly diverse population of students" and have legitimate questions regarding how best to teach them. Teacher-educators are not preparing for an imagined demographic shift like the "echo generation" of the early 2000s; the change is here. Newcomers and refugees are here. The Truth and Reconciliation Commission's (TRC) 94 Calls of Action to redress injustices toward indigenous peoples are here. Inclusive practices are expected, not just suggested, by provincial school divisions. So, a challenge for teacher educators is to transform pre-service curricula--in this research specifically methods courses—in order to prepare Education students to teach a diverse array of students in the here and now.

Context

Similar to many other contemporary teacher education programs (Green, Kearns, Mitton-Kukner, & Tompkins, 2014), students in our faculty are required to complete multiple foundations courses, workshops, and special sessions that align with the faculty's worldview-- a stated commitment to social justice. The shift from a supposedly neutral technical-rational to an overtly social justice orientation worldview (Martin & Ngcobo, 2015) was made because as a faculty we recognized that classrooms are both more diverse and inclusive than when the programs were established, requiring us and our graduates to change. We agreed, in principle, that full and equal participation for all in society was important. To that end, new foundational courses were developed, none specifically focused on methods. To illustrate the point, all first-year students take Education Core Studies (ECS) 110 Self and Other, which inaugurates the theoretical foundation of the four-year program; then ECS 200 which has a placement in the community, not in a traditional classroom; and ECS 210, a curriculum theory course intended to unpack the theoretical assumptions and implicit structures of school curricula (disciplines)

through an anti-oppressive lens. In addition, all pre-service teachers participate in a two-day Treaty Education workshop offered in partnership with the Office of the Treaty Commissioner prior to internship. All students complete required courses in inclusive education, which builds on anti-oppressive theory by attending to differentiated instruction, as does the required course in assessment and evaluation. In terms of ideology, anti-oppressive pedagogy/ideology was taken up to realize the collective ambition. Consequently, a thorough attempt to explain the "why" of anti-oppressive education is in place in core studies. Nevertheless, a hunger for "how" to enact the ideology in future classrooms lingers, as evidenced in one way by the annual survey of graduates who evaluate their recently completed degree programs. They want more. We are listening.

The context leads to our research question, "What does anti-oppressive ideology look like in methods courses?" To make the necessary changes to current methods courses demands depth of understanding, intentional action, and ongoing adjustment of attitudes. Martin and Ngcobo (2015) write that "social justice is a shifting, elusive and dynamic concept" (p. 89). We have chosen research methods courses because we believe without a repertoire of "things to do," new teachers are left susceptible to the inevitable discourses of "that's what they're saying in the Ivory Tower; welcome to the real world" rhetoric that circulate in some schools and in society. Indeed, moving through the stages of routinization, procedural display, and to reflective practice is a complex journey. Translating knowing *about* to knowing *how* is complex work. We see the wildly successful weekend sessions as yet another indicator of the appetite for praxis, that is, for guidance in how to put theory into practice.

In this place, at this time, we focus on how identities (Alsup, 2006; LeCourt, 2004; Long et al., 2006) are shaped through colonial relations, especially if teachers were born, raised and

educated in this place, which is not uncommon (students predominantly white, 75% female in faculty).

> White teachers in this historic and geographic location, including this author, are socially positioned as settler colonizers because, in spite of, our social histories and chosen means of identification. Regardless of intentions, our attempts to promote justice issues and disrupt inequality are compromised by the effects of social in/justice education that reproduce social subjectivities in which identifications of self and other are, for the most part, confirmed, if not enhanced. (Schick, 2009, p. 125)

We recognize the truth of this analysis to the contemporary moment, accept the post-structural definition of self as influx, fluid and contested, and recognize that the emphasis our program places on racial diversity is a response to the historical, cultural context. We have deliberately skirted the attendant ideological debates around anti-racist and multicultural pedagogies, to name but two, which are attached to anti-oppressive ideologies. We use the term settler to stakeout the landscape upon which we live and work. Regan (2010) writes: "Settler denial and moral indifference are closely linked to expressions of 'violent innocence' in which individuals, organizations, or whole societies take on an 'innocent gaze ... a collective mindset that protects illusions from uncomfortable truths." (p. 35). The Harper government apology for Indian Residential Schools in 2008 and the TRC report delivered by Justice Murray Sinclair in 2015, are important events in the march toward justice. Regan (2010) describes official apologies as "partial settler truth telling," and we concur (p. 178). Gebhard (2017), writing about racialization and reconciliation, says:

> A popular version of truth is that residential schools have left Aboriginal peoples broken, and addicted, unable to parent: resultantly, they choose to commit crimes. When the

216

problem is located within Aboriginal families, proposed solutions are individualizing

imperatives rather than an analysis of the racism in Canada's justice system and wider

society. (p. 17)

Her study of teachers' subjective positions in the ongoing process of colonization, point to the

inadequacy of residential school discourse to explain racial inequality, and further, "Teachers are

performing an idealized Canadian subject, one who believe above all in the hallmark traits of

niceness, good choices, and hard work" (p. 21). The TRC's 94 calls to action, however, can be

taken as concrete markers by which efforts to implement anti-oppressive pedagogies in pre-

service teacher education can be evaluated. Our intention is to focus on what participants said,

and how they describe what they do.

Methodology

Our study is designed as a qualitative case study (Stake, 2005) informed by Indigenous

epistemology. Stewart (2014) defines case study as:

an intensive study of an individual unit of interest (Stake, 1995), with a focus on the

developmental factors of that unit (Flyvbjerg, 2011). Case study is an exploratory form of

inquiry providing an in-depth picture of the unit of study, which can be a person, group,

organization, or social situation. (p. 145)

Further, Yves-Chantal Gagnon (2010) points out that "The investigator must acquire a sound

knowledge of the working environment in which the cases are to be recruited" (p.52). As white-

settler educators/researchers in Treaty Four territory, we have a shared history in this faculty and

on this land. To be clear, we are not expecting to uncover infallible strategies to dismantle

oppression; as Justice Sinclair (2016) said, there is no quick and easy path to reconciliation.

Therefore, we aspire to infuse a decidedly traditional approach to research with Kovach's (2009) epistemological understanding of an important Cree concept "*miyo*," which means good, well, beautiful, and valuable (p. 147). In practical terms, the concept challenges us to consider how the research will benefit the community. Of what use is the research to all people involved in the study?

Participants, and something about research methods

Methods courses in our faculty are taught by a combination of sessional and tenure-track instructors; therefore, representatives from both were invited to participate in the study. Because we both currently hold administrative roles in the faculty, we did not include non-tenured faculty who may have perceived the invitation as a command. We employed selective sampling, which is to say we sent invitations to instructors who have identified as anti-oppressive educators through activism, research, and academic presentations. The use of the term instructor is not a reference to academic rank, but a synonym for teacher of methods courses. Along with a thorough explanation of the purposes of the project, the following questions were used to guide the semi-structured small group interviews were included in the e-mail invitation:

- How do you actualize "teaching for a better world" in your methods courses?

- Can you provide examples of what you consider to be successful practices in your teaching that meet the faculty goal of operationalizing anti-oppressive pedagogy?

- What do you understand anti-oppressive pedagogy to mean? How do you take up that work in your own courses?

In order to reduce "group think" we kept the conversations focussed on the questions and included two instructors per conversation. Twelve instructors indicated interest in contributing to the study, but due to timeframe and scheduling conflicts, only eight were able to participate in small focus group discussions. All instructors are employed by a faculty of education in a small, comprehensive university in western Canada. The participants all teach methods courses in a variety of disciplines in three separate undergraduate teacher education programs. Three are sessional instructors, five tenured at either the Instructor or Associate professor levels; three hold Master of Education degrees, and five, PhDs, information that is included to dispel the notion that there is academic homogeneity among instructors, whether tenure-track or sessional, in teacher education. All instructors have taught at the post-secondary level for at least 10 years, and two concurrently hold public school teaching appointments, as well. We have chosen not to use pseudonyms or to create research characters to represent participants, but rather to rely on passages of conversation to convey the content, flavour and power of the discussions. Our reason for abandoning more conventional representation is that we contend that discourses speak through people, including us, and we do not hold individual participants responsible for the creation of specific discourses at work in our language and ideologies (Mulholland & Salm, 2017).

The questions above served as prompts, and in each case, participants, in conversation with two other participants, commented, questioned each other, and offered ideas, stories and perspectives related to the broader topic of anti-oppressive pedagogy. During the winter of 2018, research sessions were scheduled for one hour, to accommodate time constraints of instructors. The discussions were digitally recorded and transcribed by a third-party and serve as the primary data for the study. We each read the transcripts independently, met to compare observations and

to agree on categories, and then exchanged coded transcripts, before agreeing to final themes. The method of thematic analysis used in this study allows underlying ideas and beliefs to become evident in the data, which in this case, was restricted by the scope of the research and guide questions.

Although not strictly a description of method, we were struck by the synergy created in each of the small group research discussions, which we have come to describe as conversations. Those who volunteered for the process were passionate, well-prepared and engaged practitioners and thinkers, ready to share their experiences and insights about using anti-oppressive theory as a lens for undergraduate methods courses. We cannot overstate the importance of the intellectual sparks generated by the exchanges in the intimate conversations—the moments of shared recognition, shared discomfort, and shared emotion—which show that anti-oppressive pedagogy is a process not a destination.

First, we present the definitions of anti-oppressive pedagogy and the reports of teaching methods, followed by analysis using literary thematic analysis (Boyatzis, 1998), a method we have used previously in successful collaborations. In each conversation we began with an invitation to define anti-oppressive pedagogy.

Beginning with what Anti-Oppressive Pedagogy is understood to mean

Given the authors most frequently referenced, namely Kevin Kumashiro, Yatta Kanu, and Chelsea Vowell, it is not surprising that the definitions were relatively uniform. When common texts are valued, ideas circulating in the community are affected. The most succinct definition, "decentering a white, middle class, heteronormative, Christian and so on way of seeing the

world" was expanded by another participant to include, "the unlearning of whiteness and other systems of oppression." Most made the definition personal. For example, one instructor said:

> I would say that anti-oppressive education is drawing attention to those dominant structuring forces, naming them, interrupting them, and it's doing that very intentionally. … I describe my pedagogy as very intentional. We will have those difficult conversations. We will go there.

The purposeful goals of disruption, interruption, and intention, with varying degrees of emphasis, recurred in all the data. No one was more direct in this regard than the instructor who made explicit personal links between self and practice:

> For me … the definition of anti-oppressive, for me it's very specific … [I] focus on the aspect of anti, and for me the definition of that is to be working against. And so, it's working against oppressive norms. It is conscious and intentional disruption … everything that I do is intentional in a strategic way to make sure that we are disrupting … the barriers that perpetuate and support oppressive normative ways of being and knowing. For me it's very important to understand that it is active, and it is action-based, and that the outcome will be, and lead to something that looks different. It has to lead to change because if it doesn't …then you weren't doing any type of anti-oppressive work. … that's how I have it operating within my practice.

Other instructors took a more elusive approach, one could say a softer stance, to decentre the self and draw attention to the constitutive discourses that produced teacher identities in their midst.

To illustrate, her reliance on story is described:

> To share my own stories as I looked back, or as I'm starting to unpack or look at my own biases, my own values, my own assumptions. Looking back at how I grew up in rural Saskatchewan. Really looking at the bigger picture, but chunking it and creating safe spaces for them to start looking at, *how are we part of the oppression*? I always talk about that with students even now. Anti-oppressive pedagogy is something that we're continually working towards.

Not all instructors fully embraced the faculty orientation, the party line, which is no surprise. One contribution advocated a more expansive road to a similar destination that included ecological and civic discourses, to constitute identities.

> I don't use this anti-oppressive pedagogy very often or much. I think I use more of, "How do we be a better person than how do [sic] I am right now," more of improving ourselves.

221

> In terms of the methods … I try to have at least guiding principles. One is the idea of the ecological self and what does that mean in the context of education, basically challenging the idea of anthropocentric abuse, kind of tied with the indigenous [ways of knowing]. … the other one is civic discourse. I see the classroom space as an opportunity [for] people of all kinds of background to come together, physically in one space. Even though we may look similar or different … so in the class we're trying to help them recognize the individual, the kind of background history they bring to the class, and how can we create more of a civic engagement space.

Interestingly, the idea of the individual defined against the historical or social context is similar to the post-structural definitions of the self at work in the previous definitions—different language, but the same philosophical turn.

A final clarifying statement before moving to the reported "how" of methods courses, is this statement: "We can do it in class … gender and sexuality, and all of those different spaces. No, I wouldn't see indigenizing and anti-oppressive pedagogy as being the same thing." For every assertion, came a story.

How the definitions become actions: "It's the why, not the how"

In retrospect, we might have asked, "What methods do you use to show students what methods to use in implementing anti-oppressive pedagogy?" and researched the same place. Instead, we caved and asked about actualization. Many of the conversations about "how" began with questions related to curriculum and instruction. Said one instructor,

> … what our students have learned in school and so much of what we traditionally teach is focused on the perspectives of white middle class people, white settlers, and [we] try to question why that is. What stories are we telling? What myths are we telling? What stories are we not telling? And asking students to question that and consider how their choices as teachers pedagogically can work to disrupt these myths we have about our society and our country, and our own identities.

It's useful to reiterate a point made by Regan (2010) about the pervasive settler myths that echo in discourses, including curriculum. "The peacemaker myth lies at the heart of the settler

problem; it informs, however unconsciously, the everyday attitudes and actions of contemporary

[citizens] … and it remains an archetype of settler benevolence, fairness, and innocence in the

Canadian public mind" (p. 87). Predictably, many participants said they used autobiographical

writing to focus on self-awareness (Bernhardt, 2009) and to begin the decentering of settler

dominance (Gebhard, 2017; Regan, 2010). A few mentioned making purposeful connections to

self-study as a feature of professional development (Davis & Kellinger, 2014), a principle which

they incorporated widely in their preservice methods courses.

Several mentioned that students were most interested in planning—planning the lesson,

planning the unit, planning the course—so in response planning became a central topic in

methods courses by popular demand. How did the methods instructors infuse anti-oppressive

ideology in the conventional process of planning? Questioning drove this process, too. Said one,

> How do we plan for inclusion rather than marginalization, plan for and with multiple perspectives, planning for differing abilities, and then how do we integrate, treaty [education], and truth and reconciliation? Then it's built into requirements for two out of the three assignments that they have to do, as they have to represent their ability to do these things. As part of the required readings, the course questions, the assignments ... It's infused into everything. Lots of the time … I'm demonstrating examples or sharing my course examples.

So, to focus student attention on praxis, instructors report using examples from the course,

commenting specifically on the through-lines of "big concepts" in the methods courses,

supplemented by work they were doing in their day jobs teaching public school. Almost all said

they extrapolated course assignment requirements to the students' future activity as teachers.

Often, the instructor is the curriculum.

To emphasize the connection between theory and practice, the conversations often veered

toward theories that inform anti-oppressive pedagogy. Power figures at the core of the

comments; everyone mentioned power.

We talk a lot about power; the choices we make have consequences for the kind of society we ultimately want to create. No decision is void of power. Critical questions: How and what we teach and what we choose not to can have a critical impact. How will curriculum be enacted and experienced in your classroom? Whose knowledge and ways of knowing will you recognize and whose will you not? Which resources will you choose to use, and how will you use them? Which will you not use, and how will you not use them? Who will you invite in? Who won't you? What kind of teacher are you going to be?

This passage evokes Schick's (2009) driving curricular question, "who do you think you are?" (p. 111). All returned to the key words, like space, disruption, intention, to questions of what is the purpose (what is the transformation, what is being disrupted) against the backdrop of emerging professional identity (who do I want to be? Is my becoming intentional, purposeful?). In essence, the foundational questions about power, knowledge, and story craft the choices, decisions, and actions of the teacher. Arguably, this type of questioning may develop a teaching disposition. Several talked about "chunking" questions to reach deeper meaning, as a metaphor to interrogate epistemological stances in themselves and students and to classify knowledge. So, one chunk of questions falls within what some of the complexities of teaching and learning are, of curriculum:

Who and what is being privileged and marginalized in the curriculum? How does the curriculum and the teaching of it either empower or disempower students? How are teachers ... oh, how are students, pardon me, constructed as citizens through our curriculum? And then, how do we effectively integrate and teach, treaty essential learnings and teaching for truth and reconciliation?

We might all agree that curriculum and instruction are inextricably linked. The participants had no quarrel with such an assertion; however, this extends to courses outside the discipline-specific methods courses to the required assessment and evaluation course that integrates all subjects, in all programs. As said by an instructor:

… our system evaluation practices are so intertwined with our instructional practices, really, they're almost one and the same. And so, look, you really have to go look at your system evaluation practices through a lens of decolonization as well. I try to bring in

224

really specific resources. So, when we talk about grading and evaluation and how indigenous students are overrepresented in modified programming and things like that … we have to look at the larger context.

Implicitly, the "why that is so" question is attached to every choice, decision and action. Many are infusing the questions, "Do you see the link between the intention of decentring the dominant discourses and bringing the margins to the centre?"—intentionally linking theory to practice.

The final part of the "how" conversations inevitably lead to moving from the lofty heights of theory to specifics about the "what do you do?" Some contributors came with notes, pages of notes, to make sure they accurately described what they did. As an example, one described effort to educate pre-service teachers about three models of initiating discussion:

> They look at three models and it's like a seminar. It's a town hall meeting. These are very social studies pedagogical tools and we're interested in the pedagogy. We're interested in how to set it up and the discussions. On the one hand, they're working with these models and we're seeing what they do and how to set them up, and having conversations, compare and contrast, "Does anything make you uncomfortable?" We sit with that for a long time, and then we get to the end, and then I've got to ask the question, "Okay, back in your groups, these little expert groups, if you were using that particular tool to take up what happened on the weekend, how would that work?

Later in the paper, we'll take up "what happened on the weekend?" Suffice to say, every instructor had the opportunity to use methods to unpack an explosive provincial news event to test their anti-oppressive practices. Other ways of generating meaningful talk in the pre-service classroom were co-operative learning strategies (jigsaw, expert for a day, silent conversations) and Talking Circles.

Several instructors talked about using Inquiry-based learning to anchor their course work, to fuse theory and practice of anti-oppressive pedagogy which brought us back to chunking.

> So, one chunk of questions is under what are some of the complexities of teaching and learning social studies? Who and what is being privileged and marginalized in the curriculum? How does the curriculum and the teaching of it either empower or disempower students? How are teachers ... oh, how are students, pardon me, constructed

as citizens through our curriculum? And then, how do we effectively integrate and teach, treaty essential learnings and teachings for truth and reconciliation?

Although anti-oppressive pedagogy/theory may be the intention of the instructors, curriculum theory appears to be the foundation of most of the discussions, as well as most of the pedagogical choices referenced in the study. In the faculty, "teaching for a better world," has been used to smooth over the rough places of contention between faculty members (who most often do not teach methods courses) in an innocuous way. Here we return to identity, to the pre-service teacher's emerging identity:

> So, really when it comes down to it, I don't teach for [a] better world. It's the students when they want to know, how do you differentiate learning? How do you do anti-oppressive education? And I think both of you have said it. You talk about, or you have to instil in people the why and the how will happen. So, is that, why is it important that comes so strongly from you and why is this so important, and then it's like "Okay, now I know the why." Now it's like, "Okay, I can do this, and this, and this, and this."

In this particular conversation, the passionate discussion about whether or not to attempt to inculcate the way, one instructor made the pithy comment, "The how is the easy part."

Keeping in mind that all participants acknowledged that anti-oppressive pedagogy was useful to educate new teachers in how to recognize and respond to diversity in their classrooms and teach to diversity which in this context is described as teaching to the margins, to disrupt dominance, and so forth. Several also said they begin classes with acknowledging the land. Specifically, saying that we gather on Treaty Four land, that we are all Treaty people, and as teachers make consistent efforts to honour Treaty. Other specific assignments were described in detail in most of the conversations. Most included a deconstruction of curriculum assignment through specific lenses of race, class, gender, and ableism. Some mentioned specific texts that they use to push students into discomfort: the poem, "My Grandmother Washes Her Feet in the Sink of the Bathroom of Sears"; the TED talk, "Owning my Identity"; CBC podcasts

226

Unreserved. Said one, "I provide choices of between 3-5 texts, texts that challenge. Otherwise they pick comfortable pieces that they remember enjoying in school." Others recognize the value of bringing in well-known teachers, experts, to impress the students.

> I also bring [A local leader in ESL] in to talk specifically about how we can better differentiate our assessment practices to accommodate our EAL learners, and she talks about some very specific things. Ultimately, in terms of better practice throughout, the whole class is talking about how assessment practices, particularly formative assessment informs the way we differentiate, which is better going to meet the needs of all our students whether it's their interest, their background, their learning profile, and so forth.

Arguably, all of these methods, are familiar to the majority of teachers, with the possible exception of Talking Circles, and have been in use for many years, and implemented through a different theoretical lens, could have different learning outcomes. If there is an anti-oppressive "method" it may be the recurring theme of "naming, learning the language of dominance, disrupting the myths that we believe."

Emergent themes: Discomfort, intention, reflection

Taken broadly, the multiple readings of the transcripts lead to three distinct themes, all related to identity: Discomfort (their own "I'm not doing this right"; "My struggle"); Intention (Keeping the mind on transformation); and Reflection (Making sense of what's happening). These themes are representative of mature teaching identities. What we had the privilege to witness is revelatory work of deeply reflective people.

> Many of the participants talked about the resistance that could be called "unsettling the settler within" in themselves, in students, and to the discomfort created by difficult content and learning. Most referred to the disruption of students' identities.

> I remember one person in our group had a question like, if we really want to be anti-oppressive educators, we must look at what is oppressive practice? How are schools places of oppression? I think that was a real turning point in our discussion because we

227

can't focus on the anti until we really accept what's there. So, it's really examining not just the school and society, but also ourselves.

She saw this as a breakthrough on the road to how. The way was surfacing. One metaphor used in this conversation was the turtle. Some students will stick their heads out, and keep them out, others prefer to be safe in their shells, and don't want to take more than a peek. Another acknowledged that she had focused on race in anti-oppressive efforts to the exclusion of the other "isms" and was actively seeking ways to expand the "isms" on trial.

> I think I maybe would say that I'm now trying to put together the pieces of the intersections of race with gender and class. That resistance piece, I'm just trying to find more tools to deal with it more effectively. And I find bringing in these intersections, takes the focus off areas where some students are so dug into resist and the massaging of it from other angles sometimes. I think maybe I'm even working towards stepping outside of merely focusing on racialization, which is what I've done for so long, that I feel like now I'm trying to nuance it with class, religion, right?

The value of vulnerability, of the necessity of making themselves an object of critique, to create their own discomfort, appears to be part of the anti-oppressive toolkit. For example, one said:

> Okay, recognize what these guys need to talk about, you might know already … They have to know something about me. They have to feel something about me, as the instructor, that, "Even though this isn't comfortable, we're not at risk."

In a different conversation, a similar sentiment emerged, related to the necessity of discomfort to understand the purposes of anti-oppressive pedagogy, to make equitable spaces for all.

> They have to know something about where I'm coming from and my stance, and my stance will always be for those students and against not those students, but against whiteness, against the structuring forces of dominance that are constitutive of the world that we're in. I know that stance has to be clear, because no matter what work I do, that won't just be safe because we've made it safe. That requires real intentional vulnerability that most of my undergrad students can't offer yet, right? Those dominantly-positioned students aren't at a place where they know themselves and they know those biases well enough to check, to speak carefully, to know they're blah, and it can be ugly. It can be ugly.

Staley and Leonardi (2016) write about the pedagogical value of the crisis of discomfort, which recurred in many of the stories in this study. And in yet another case, the specific example of queers marginalized in schools, and to an extent in the faculty was brought forward:

> I think of lots of queer students that are put in situations. We have a colleague who uses some of those simulations and invites students to pretend they're queer for a while and to imagine going through life as a queer student.

The response to that bombshell was a collective shudder, followed by deep sighs. Don't be looking to change others, to relieve the discomfort of 'others' until your own yard is free of discriminatory clutter.

Were we to identify the beating heart of anti-oppressive pedagogy among these educators, we might say *intention.* This concept took various guises: being intentional; acting with intention; deciding when to persist. Discussing the dreaded teaching evaluations, one said with glee:

> And I had two out of 16 students comment on how my progressive teaching strategies were biased, and not applicable to teaching ELA … And I'm like, "Oh! I've made it! I can put myself in a category with [respected colleague]. I've made it!" Because the things that they were critiquing was very much what I was striving to do. It would've been very easy for me to just have been like, "These students do not get it," and continue on. …

Being uncomfortable is one step of the process. Having the confidence to take an intended criticism as a sign of success is the stance of a mature teacher. Her intention was to disrupt, to create discomfort, to dig down to "ourselves." The intended transformation was a recreation of the self with a different story.

Referring to another student who balked at all the choices needed to prepare a unit of study for a field placement, one instructor reported an exchange that indicated to her that what had been going on in class had actually reached the student. The student despaired that the choices were overwhelming.

229

I was like, "Yep, that's what we've been talking about all along. What do you choose? What don't you choose? What do you ..." right? I don't know if there's things ... The exposure to the resources, the exposure to the connectedness and the making relationships, the exposure to seeing it in practice, right? Things that we talk about, resources ... I show them activities, I show them ... I've done a couple of some of my research projects about resistance. I've shared some of those where I ...and I think just through that repeated exposure, the continuum of where they just become empowered to take steps. Some are missteps, and some are ... And to revisit that learning, and just how politicized I think they come out understanding things to be, as opposed to that neutral that they were seeing, so many.

Making decisions, solving problems, acting with intention. The myth of the neutral arbiter of knowledge displaced. That is the method being developed, the stance, the disposition in these instructors' stories. Another thoughtful exchange recognized the type of digging deep that is necessary when students resist the methods of the anti-oppressive teacher. Recalling a random encounter with another well-known anti-oppressive leader, she reported:

He challenged me to think … Have I clearly told my students why, why are we trying to approach teaching with an anti-oppressive and decolonizing lens? And maybe I needed to revisit the "why" piece and get down to like specific examples like graduation rates, and poverty rates, and just to say something like we have something to do ... We have work to do here …

Another in the conversation nodded in quiet agreement. "We have lots of work to do."

Challenging and transforming inequitable structures in schools, societies and selves is not easy, straightforward work. And as Schick (2009) argues, to reduce difference simply to "'theirs' and 'ours'" is inherently dangerous (p. 120). She writes that regarding Education students, "ignoring the systemic nature of inequity denies the salience of their own racialization and confirms the commonplace impression that marginalization of minority students is naturally occurring and that, simultaneously, privilege, entitlements and success for white students are natural phenomena" (p. 120). Remembering that only 10% of the student body in our faculty are visible minority, the urgency of intentional disruption expressed by so many of the participants seems

230

common sense (Kumashiro, 2009). To return to an underlying argument for intention made by several, but expressed this way by one:

> I guess what I'm saying, intentionally is I'm choosing to start with unpacking the way that dominance works. We'll do other things, and there'll be useful conversations about pedagogy along the way, but the focus of the class isn't something else.

This isn't easy work. It's hard. The why may precede the how, but a great deal of stamina and personal interrogation is needed to get "there."

Every single teacher talked about examining their practices, their beliefs and biases, as an essential part of taking up anti-oppressive pedagogy. The method that they used was commonplace-- reflection. Most referenced writing, particularly journaling, to sort out their own identities, ever changing, ever in flux. Said one,

> Theories of reflection. I use those with my students because if I want … one of the outcomes will be transformation. If it's not transformation like I said earlier, you're not doing anti-oppressive education. I teach Theories of Reflection with my students and strategies of reflection because without built-in reflection, we limit the opportunities for growth.

What stories do you want to tell? What stories have you been told? What do you know to be true, now? Reflection has been advocated for 30 years or more, and not exclusive to anti-oppressive teaching either. However, its power appears to be in providing support for the instructor on the journey.

A Test in Real Time: The Gerald Stanley Verdict

During the process of data collection for this study, a verdict was reached in the trial of Gerald Stanley, an event that exposed the colonial past-present tensions between white settler and Indigenous peoples of the region into bas relief. In August 2016, 22-year-old Colton Boushie, a Cree man of Red Pheasant First Nation, was shot in the back of the head by a white farmer, Gerald Stanley. Even central Canada paid attention to the crime, largely because of the

231

explosive, highly racialized activity on social media. Even Premier Wall called for calm. When Mr. Stanley was acquitted for second-degree murder charges on February 9, 2018, the premier again made a statement to quell the public response to the verdict. At the risk of over-simplifying the outrage, one side saw the outcome as further evidence of the biases of the justice system; the other, of unfettered rural crime that the RCMP are unable to police. The verdict was reached on a Friday, and by Monday morning all participants in this study were engaged in some capacity of making sense of this brutal crime. In each research conversation, reference was made to the verdict, especially to the reactions and responses of students and instructors. The principles and practices of anti-oppressive pedagogy were put to work.

To set the scene in terms of this study, after several weeks of difficult knowledge, one instructor had promised the class a lighter focus for the week to follow. It was not to be:

> … and the running joke in class is that this week will be light. It's never light, right? It's never … So, here we are, the Tuesday after Gerald Stanley is acquitted, after protests, after ongoing displays of racial colonial violence against indigenous peoples, and I'm thinking … I got a phone call yesterday, a number of phone calls from teachers, "What the fuck do I tell my kids today? How do I have this conversation with my students? How do I …"

Most of the instructors talked about receiving various messages from students and colleagues about how to deal with the verdict in class. Any class. One said,

> … it was one of those moments where I said to the students there's just in case learning and then there's just in time learning and we need to pay attention to both ... I actually had emails from students the Sunday before the Monday class to just say, "I hope we're going to have time to discuss this." That in itself told me a lot about some of the students in that group. … But I said, "You know what," I said, "I think this is a perfect time. I've been promising you that we would do a fishbowl and I think this is the perfect time that we can do a fishbowl."

Fishbowl, tried and true, was deployed in the service of anti-oppressive pedagogy, of understanding colonial relations, of responding to grief, disbelief, and uncertainty. The role of

emotion figured in the reactions to the verdict, to the intellectual understanding of "where we are." In a low voice, one participant said:

> Kids sought me out before school even started. I was in my classroom. I still don't know what to say about this. I don't know how to do it. It's really emotional for me, and that isn't from a place of white fragility. That's a place of like "look what we're up against." Before the day even started. I experienced every emotion all weekend with my friends and family, so I had so many conversations about it and lots of rage within my cohort of students. I'm talking about like several generations …

Recalling her actions in a methods class one instructor said, "I went home I thought, 'I should be giving them more strategies. I should be giving them ... I just gave them what I felt.' Sometimes it's okay to cry in front of your class." Recall earlier in the paper, the mention of the three models for initiating discussion in classrooms. We return to the professor in that story, who in the moment, created a Town Hall simulation with assigned roles to live through the aftermath of the verdict:

> So, we get to the end and it worked out really well. I can't claim that I planned it that way. It's sort of the way that it worked out, that we could see clearly with that Stanley verdict example and all the attendant violence attached to it, that just using these strategies isn't enough. They don't get us to that place that unless students are already talking about the colonialism that surrounds us, the racism that surrounds us, if they're not conversant in that, this will only reproduce those things. I thought it was a powerful way to end. It was a powerful way to capture that, and it was kind of on the fly.

What we noticed, and what many of us engaged in teacher education will claim to have known all along, of no surprise first, relationships are all in teaching. Witness the calls/emails/texts/early morning visits about "what to do" after the Gerald Stanley verdict. The methods referred to specifically in this paper are familiar to teacher educators, too. Apparently, they are not peculiar to anti-oppressive pedagogy which in any case is not a step-by-step process that can be observed or followed. No surprise that anti-oppressive pedagogy cannot be packaged as a best practice and imposed upon the unwilling. Purposeful attention to what the anti-oppressive pedagogues in our presence have shared has caused us to wonder why there are so many mandated, discipline-

specific "methods" courses in the teacher education programs. Possibly, more generic methods courses, focussed on Inquiry, project-based, or service learning, and or more inter-disciplinary methods classes are needed. If we're serious about change—and about responding to diversity— more emphasis on integrated *why and how* courses could be considered. We want to avoid diversity work that is simply "image management" or institutional "risk and reputation" (Ahmed, 2006, p. 124). The process of becoming comfortable with discomfort and difficult knowledge may be our purpose. Anti-oppressive pedagogy, our participants seem to be saying, is not so much a technique, a method, but a disposition, a way of being in the world.

Conclusions, because we must

As promised, the research study did create various avenues for methods instructors to share their experiences, knowledge and hope with each other, and with us. A key component of anti-oppressive theory is being responsive to the community; a key value of Indigenous methodology is reciprocation through involvement with the community and seeking ways to respond to issues of local interest and need. We appeared to have responded to a thirst for interaction by our participants. We cannot claim to have met the requirement of Kovach (2009) to fully involve the community, but the crisis of discomfort exemplified by the participants various involvements in the Gerald Stanley verdict is an issue of intense local interest and need. Specific to the case, the words of one participant says it best, "You may not know what to do, but the worst thing to do is to do nothing." We knew going in that in-service and pre-service teachers wanted more, and we now have some clearer notion of what constitutes the more they desired. At the very least, instructors who participated in the study had the opportunity to learn from each other. In that sense, the immediate community got something out of this research—the research, potentially,

will not be solely a line on our CVs. Our lingering sense of the folly of seeking solutions through best practices or key strategies, in the absence of deep knowing and commitment, has been strengthened. We aspired to *miyo*, but acknowledge we are still travellers on that path.

References

Ahmed, S. (2006). Declarations of whiteness: The non-performativity of anti-racism. *Meridians: Feminism, Race, Transnationalism*, *7*(1), 104–126.

Alsup, J. (2006). *Teacher identity discourses: Negotiating personal and professional spaces*. Mahwah, NJ: Lawrence Ehrlbaum.

Bernhardt, P. (2009). Opening up classroom space: Student voice, autobiography, & the curriculum. *High School Journal, 92*(3), 61-67. doi:http://dx.doi.org/10.1353/hsj.0.0023

Boyatzis, R. E. (1998). Transforming qualitative information: Thematic analysis and code development. London, England: Sage.

Davis, D. E., & Kellinger, J. J. (2014). Teacher educators using encounter stories. *The Qualitative Report*, 19(10), 1-18.

Gagnon, Y. (2010). *The case study as a research method: A practical handbook*. Québec, Canada: Presses de l'Université de Québec.

Gebhard, A. (2017). Reconciliation or racialization? Contemporary discourses about residential schools in the Canadian Prairies. *Canadian Journal of Education, 40*(1), 1-30.

Green, S. Kearns, L., Mitton-Kukner, J., & Tompkins, J. (2014) LGBTQ awareness and allies: Building capacity in a Bachelor of Education Program. *Canadian Journal of Education*, *37*(4).

Kanu, Y. (2011) *Integrating Aboriginal perspectives into the school curriculum: Purposes, possibilities, and challenges*. Toronto, Canada: University of Toronto.

Kovach, M. (2009). *Indigenous methodologies: Characteristics, conversations, and contexts*. Toronto, Canada: University of Toronto Press.

Kumashiro, K. (2000/2009). *Toward a theory of anti-oppressive education*. Thousand Oaks, CA: Sage.

LeCourt, D. (2004). *Identity matters: Schooling the student body in academic discourse*. New York, NY: SUNY.

Long, S., Abramson, A., Boone, A., Borchelt, C., Kalish, R., Miller, E., … & Tisdale, C. (2006). *Tensions and triumphs in the early years of teaching: Real-world findings and advice for supporting new teachers*. Urbana, IL: NCTE.

Martin, M., & Ngcobo, J. (2015). Social justice as a conduit for broadening curriculum access: Stories from classroom teachers. *Perspectives in Education*, *33*(1), 87-99.

Mulholland, V., & Salm, T. (2017). "It doesn't feel like a natural fit": Co-operating teachers account for their evaluation and assessment of pre-service teachers' efforts to fulfill social justice indicators. *Alberta Journal of Educational Research*. 63(1), 75-97.

Regan, P. (2010). *Unsettling the settler within: Indian residential school, truth telling, and reconciliation in Canada*. Vancouver: UBC Press.

Sinclair, M. (2016). *What is reconciliation*? [video]. Retrieved from Truth and Reconciliation Commission of Canada website: http://trc.ca/websites/reconciliation/index.php"p=312

Schick. C. (2009). Well-intentioned pedagogies that forestall change. In C. Scheck & J. McNinch (Eds.). "*I thought Pocahontas was a movie*": *Perspectives on race/cultural binaries in education and service professions*, (pp. 11-128). Regina, Canada: CPRC Press.

Stake, R. (2005). Qualitative case studies. In Denzin. N. & Lincoln, Y. (Eds.) *The Sage handbook of qualitative research* (3rd Ed.). (pp. 443-466). Thousand Oaks, CA: Sage.

Staley, S. & Leonardi, B. (2016). Leaning in to discomfort: Preparing literacy teachers for gender and sexual diversity. *Research in the Teaching of English*, *51*(2), 209-229.

Stewart, A. (2014). Case study. In J. Mills & M. Birks (Eds.), *Qualitative methodology: A practical guide.* (pp. 145-160). Thousand Oaks, CA: Sage.

Vowell, C. (2017). *Indigenous writes: A guide to First Nations, Metis, and Inuit issues in Canada*. Winnipeg, Canada: Portage & Main Press.

Teacher Educators' Perspectives on Preparing Mainstream Teacher Candidates for Linguistically Diverse Classrooms

Jeff Bale
Antoinette Gagné
Julie Kerekes
University of Toronto

Abstract

This paper reports findings based on interviews with 10 teacher educators who serve as instructors for a required course called *Supporting English Language Learners*. The course was implemented in response to a new teacher education policy in Ontario, which stipulates that all teacher candidates receive pre-service preparation to work with linguistically diverse students. The paper, part of a larger study on Ontario's new teacher education policy, focuses on how teacher educators understand this new course relative to the general goals of teacher education, and how their personal, educational, and professional identities mediate that understanding.

Résumé

Ce document présente les conclusions tirées d'entretiens avec 10 formateurs d'enseignants qui enseignent un cours obligatoire appelé Supporting English Language Learners. Le cours a été mis en œuvre en réponse à une nouvelle politique de formation des enseignants en Ontario, qui stipule que tous les candidats à l'enseignant reçoivent une préparation préparatoire à l'emploi leur permettant de travailler avec des étudiants linguistiquement divers. Le document, qui fait partie d'une étude plus vaste sur la nouvelle politique ontarienne de formation des enseignants, porte sur la compréhension par les formateurs d'enseignants de ce nouveau cours par rapport aux objectifs généraux de la formation, ainsi que sur la manière dont leurs identités personnelle, éducative et professionnelle régissent cette compréhension.

Teacher Educators' Perspectives on Preparing Mainstream Teacher Candidates for Linguistically Diverse Classrooms

Introduction

In 2015, the province of Ontario initiated a new policy stipulating that all teacher candidates must be prepared to teach in linguistically diverse classrooms (see https://www.oct.ca/public/newteachered). Throughout the province, teacher education programs have changed their curriculum in order to meet this requirement. In making these adjustments, numerous questions have arisen, including: which content related to linguistic diversity and supporting English learners (ELs) matters most for teacher education; should programs develop a stand-alone course or infuse this new content throughout a program's existing course offerings; and how do current teacher candidates engage with the new content and related expectations of the curriculum?

At one level, teacher educators (TEs) are central to operationalizing this new policy, just as classroom teachers play a key role in implementing the curriculum mandated for elementary and secondary schools. Through their students (i.e., teacher candidates), teacher educators have the opportunity to contribute to ELs' development of academic English proficiency in ways that simultaneously invite them to build their self-confidence and plurilingual practices; to sustain their home- and first-language cultures while acquiring competence in another; and to recognize the value of cultivating culturally and linguistically complex identities for their present and future educational and professional life trajectories.

How teacher educators carry this out is complicated by their own diverse educational backgrounds and professional experiences. The program at the heart of this study, the University of Toronto's Master of Teaching (MT) program, provides a rich example of such diversity. In

239

response to the new teacher education policy, the program leadership chose to create a required stand-alone course, *Supporting English Language Learners* (hereafter, the SEL course[i]). Given the size and structure of the MT program, 14 sections of this course are offered each year. The instructional staff hired to deliver the course represents a wide range of professional and personal backgrounds: some of us taught a variety of English as a Second Language classes in multiple settings (i.e., in K–Grade 12 and/or adult contexts) before becoming teacher educators; our students have included pre-literate refugees, college preparatory English for Academic Purposes students, and everything in between. Other instructors have had no experience teaching ESL and little exposure to second language learning processes, whether theoretical or practical, yet are experts in literacy instruction in culturally diverse settings. All of us are settlers, although how we or our families migrated to Canada varies greatly. Yet as teacher educators, we all face the same task: that of relaying to teacher candidates the importance of understanding what it means to be an EL and what it means to learn English in order to succeed in school—academically as well as socially. This paper seeks to understand how a diverse group of teacher educators in one teacher education program has responded to Ontario's new educational policy, that is, how they understand the project of preparing mainstream teacher candidates to support English learners in linguistically diverse settings.

Situating the Research

To date, much of the literature on preparing teacher candidates for linguistically diverse classrooms has been conceptual, proposing models for supporting English learners (Commins & Miramonte, 2006; García, Arias, Harris Murri, & Serna, 2010; de Jong, 2005; Lucas, 2011; Lucas, Villegas, & Freedson–Gonzalez, 2008; Lucas & Villegas, 2013; Samson & Collins,

2012). These studies generally identify four dimensions of teacher-candidate learning: (1) dispositions about linguistic diversity and English learners; (2) knowledge about language learning and how culture and academic content relate to it; (3) knowledge about the content area(s) in which candidates seek certification; and (4) pedagogical strategies to engage English learners simultaneously in language and content development. Lucas and Villegas (2011, 2013) have coined the phrase *linguistically responsive teaching* to describe this knowledge and skills base. Central to the claims made in this literature is that English learners' success at school requires more than "just good teaching" (de Jong, 2005, n.p.). Rather, English learners' success is tied to specific teacher knowledge, attitudes, and pedagogical moves which all teacher candidates should be expected to develop as a condition of licensure.

Additionally, there is a growing base of empirical studies of actual teacher education programs that prepare linguistically responsive teachers. Most recently, Tanden, Mitchell Viesca, Heuston, and Milbourn (2017) surveyed teacher candidates in one program to assess empirically the impact of Lucas and Villegas' model of linguistically responsive teaching. Their findings confirm hunches that experienced teacher educators might already have, namely that teacher education programs are, at best, a modest intervention in developing the sort of linguistic awareness among teacher candidates that can make a real difference in the classroom. Coady, Harper, and de Jong (2011) and de Jong and Harper (2011) reported a survey study of elementary teacher candidates about their experiences in a teacher education program in which knowledge about English learners was infused across the curriculum. Their study found (1) a positive relationship between candidates' own bilingualism and their sense of being prepared to work with English learners; and (2) that candidates reported learning more from practicum experiences in local schools with English learners, and less from university-based courses.

Similarly, in Levine, Howard, and Moss' (2014) edited volume, teacher candidates reported an increased sense of self-efficacy in working with English learners despite the challenges related to improving teacher preparation for linguistic diversity. Such challenges included teacher candidates' resistance to adding new content to an already overcrowded curriculum. Lucas' (2011) edited volume on mainstream teacher education and English learners includes several case studies of program design. The implicit comparison is between those teacher education programs that require a stand-alone course, and those that infuse content about English learners throughout the curriculum. Scalzo (2010), de Oliveira (2011), and DelliCarpini and Alonso (2014) are among the very few published studies of specific subject areas, in these three cases addressing secondary mathematics teachers learning to work with English learners. Finally, Daniel (2014) and Daniel and Peercy (2014) focus on a program in a US state without teacher credentialing requirements regarding English learners. Candidates reported having few opportunities in their coursework to learn about supporting English learners and receiving no guidance from mentor teachers. Teacher educators, by contrast, reported feeling morally and professionally obligated to address the topic, but also isolated in their efforts to do so within the program's curriculum.

To connect this literature base to the current paper, we extend García and Menken's (2010) perspective on policy appropriation to view teacher educators as policy makers in their own right. From this perspective, policy is less a formal scheme initiated from the top-down by a governmental authority, which can then be studied from design to creation, implementation, and evaluation. Rather, a policy-appropriation perspective understands that policies "emerge from heterogeneous intentions and ideologies and may be interpreted and appropriated in varying ways—both the creation and appropriation is [sic] often characterized by contestation and

conflict" (Johnson, 2009, p. 154). Teacher educators are thus key actors in interpreting, appropriating and/or contesting a given policy, in this case Ontario's recent teacher-education policy requiring all teacher candidates to learn how to support English learners.

Based on the relevant literature and our theoretical orientation to it, we asked the following research questions to guide the analysis reported in this paper: (1) how do teacher educators in this program understand the relationship between the specialized content stipulated by Ontario's new teacher-education policy and the broader goals of teacher education; and (2) how do their personal, educational, and professional identities mediate their understanding?

Research Design

The research informing this paper is part of a larger study, which is funded by the Social Sciences and Humanities Research Council of Canada. The broader study includes an ethnographic case study of the Master of Teaching program and its response to Ontario's new teacher education policy requirement regarding English learners. One of the case study's goals is to understand how teacher educators have interpreted and appropriated this new policy mandate. As such, we conducted semi-structured interviews with the 10 teacher educators who have taught the SEL course at the University of Toronto since it was first offered in May 2016. We should disclose that we, the authors of this paper, have been and/or still are instructors of this course, and were interviewed as part of the data collected for this paper.

The interview questions were organized around several themes, including: (1) the personal, educational, and professional background and experiences of the teacher educators; (2) their perspectives on the new teacher education policy calling for all teachers to learn how to support linguistically-diverse learners; (3) their insights on how the MT teacher education

program addresses the need for all teacher candidates to learn how to support ELs in elementary and secondary schools; (4) their experiences teaching the SEL course and their perspectives on the effectiveness of the learning opportunities afforded to teacher candidates in this course; and (5) their design and implementation of ideas to improve the course. All 10 interviews were conducted and recorded by the same research assistant between August and October 2016. They ranged in length from 45 to 90 minutes. Analysis of the recordings proceeded in three stages. We began deductively with the interview questions, identifying five salient themes from them. Two research assistants used those themes to organize summaries of and direct quotes from the interview data. In a second round, we worked inductively to identify new themes emerging from the data. We then compared the two preliminary sets we had identified to refine and/or refute themes. This produced six final themes with relevant data from each of the 10 interviews. We then met to confirm and clarify these final themes and to choose—based on the goals of this specific paper, the intended audience of this publication, and space constraints—the three primary themes to write up as findings for this paper.

It is also important to address two significant limitations to the findings reported here. First, because the interviews analyzed for this paper are part of a larger, but also newly funded project, we are not yet in a position to read these findings against other data collected for the project. As such, we recognize the limitations of an argument based on just one data source. Second, we acknowledge the power differential present between the three authors of this paper (i.e., tenured faculty who also teach the course under discussion here and participated in the study) and the other seven participants. In particular, Gagné as course lead (i.e., the person responsible for coordinating the 14 sections of the course and hiring instructors) and Bale participated in the hiring process in the spring before these interviews were conducted. Even

though a research assistant conducted the interviews, we acknowledge that the participants may have hedged at times in the ideas they shared knowing who the faculty researchers are. Nevertheless, we believe that the ideas these 10 teacher educators shared in their interviews are robust and warrant being analyzed and shared in this paper.

Findings

In this section we report our analysis in two major parts. The first introduces contextual background on the SEL course and the MT program in which it is offered and provides an overview of the 10 interview participants and the experiences they bring with them to their instruction of the SEL course. The second part reports three themes that we identified in our analysis of the interview data.

Context of the SEL Course.

The SEL course is part of a two-year, five-semester Master of Teaching program. The teacher education policy referred to above not only stipulated new content requirements about supporting English learners, but also required a number of other changes to initial teacher education in the province. Perhaps most consequential among them was extending initial programs from one year to two years. The leadership of the Ontario Institute for Studies in Education responded to these new stipulations by electing the MT program to be its flagship teacher education program (and not the other BEd programs that had been in place), and to expand the MT into a 5-semester program. The MT curriculum is organized according to Ontario's teacher certification levels (K–Grade 6, Grades 4–10, and Grades 7–12), with some designated "Year 1" and "Year 2" courses. The SEL course, for example, is offered only in Year 2.

The program leads to both a teaching credential and a Master of Arts degree. This means the program must answer to two masters: the Ontario College of Teachers as an accrediting professional organization, and the School of Graduate Studies at the University of Toronto in terms of academic governance. This has important consequences for striking a balance between "practical" teacher education and "academic" preparation to consume and produce original research. We will see this tension in the findings reported below.

Given the size of the program (5 cohorts each for K–Grade 6 and Grades 4–10, and 4 cohorts for Grades 7–12) and at what point in their program the candidates do their practicum, courses are structured in a variety of ways. The 36-hour SEL course, for example, has been packaged in multiple configurations: compressed into an intensive summer term (12 x 3-hour sessions in 6 weeks); offered in a fall or winter term, with 24 or 27 hours of instruction compressed into the pre-practicum weeks (12 x 3-hour sessions or 9 x 4-hour sessions in 12 weeks); and spread out across the fall and winter term with significant breaks for practica and winter holidays (12 x 3-hour session over 24 weeks). Additionally, labelling the SEL course a "Year 2" course obscures the fact that about one-third of the cohorts are assigned the course in the summer just after Year 1, while a few cohorts take the course in their final semester in the program. Finally, while some cohorts take the SEL course before other required courses about diversity, equity, and inclusion, other cohorts take the SEL course after completing these requirements. As we will see in the findings below, this variation in how, when, and in what order the courses are offered has a significant impact on both the instructors' and candidates' experience of the SEL course and its content.

The final contextual detail is a general note about who teaches in the program. Around 90% of course instructors in the MT program are sessional faculty hired on a part-time basis; the

246

remaining 10% hold full-time tenure-stream positions. Relative to other courses in the program, the SEL course has enjoyed a fairly stable instructional team, with many of the sessional instructors who participated in the interviews for this study returning each year to teach the course.

Teacher Educator Overview.

Because our research questions focus not only on teacher educators' understanding of the SEL course relative to teacher education more broadly, but also on how their personal and professional backgrounds mediate that understanding, it is important to introduce the teacher educators who participated in this study. Table 1 below offers an overview of the participants, with details about their status as sessional or tenured faculty; which configuration(s) of the course they have taught and how many sections (as of the time of the interview); and at which instructional levels they have professional teaching experience and in which contexts (internationally, in Canada broadly, and/or in Ontario). All names listed in the table and used in this paper are pseudonyms.

Table 1: Overview of teacher educator participants

Participant pseudonym	Sessional (S) or tenured (T)	# of sections taught	Distribution of 36 instructional hours	International Experience	Canadian Experience (beyond Ontario)	Ontario Experience
Shu	S	2	12 x 3-hour classes over 24 weeks	Elementary Post-Secondary		Post-Secondary
Priya	S	4	12 x 3-hour classes within 6 weeks	Primary Elementary Secondary		Primary Elementary Post-Secondary
Patricia	S	2		Post-Secondary		Post-Secondary

Margo	T	2		Adult	Elementary Secondary Adult	Adult Post-Secondary
Diane	S	1			Elementary Secondary	Elementary Secondary Post-Secondary
Catherine	S	2		Primary Elementary Adults Post-secondary	Elementary Secondary Adults Post-secondary	Post-Secondary
Barbara	S	1	12 x 3-hour classes within 12 weeks	Post-Secondary		Elementary Secondary Post-Secondary
Anika	S	2				Elementary Post-Secondary
Anne	T	1	9 x 4-hour classes within 12 weeks	Elementary Post-Secondary		Post-Secondary
Andrew	T	1		Elementary Secondary Post-Secondary		Post-Secondary

As the table indicates, the 10 teacher educators' experiences with English learners vary greatly. They include international experiences in different parts of the world as well as local and national teaching assignments, from teaching primary aged English learners to working with teachers in post-secondary contexts. The participants referred to their prior teaching experiences as impactful when describing their work within the context of the SEL course.

From international to local experiences, the 10 participants have each travelled a unique journey which has brought them to the SEL course. Many of them had prior experience teaching English as a foreign or international language in countries including Chile, China, Israel, Hungary, Korea, Nepal, Nigeria, Pakistan, and Taiwan. Several teacher educators had taught English as an additional language in different parts of the United States from the East to the West Coast. They taught learners from the primary to post-secondary levels, in Quebec, Ontario, and several western provinces. In addition, they played leadership roles in working with teacher

candidates or practicing teachers with a focus on improving teaching practice or conducting research in the field. Several had previously taught courses similar to the SEL course at the graduate or undergraduate level or within the context of a professional designation program.

Although one of the expected qualifications for teaching the SEL course is the completion of a doctorate, three of the participants with a particularly rich professional background did not yet possess a doctoral degree. The completed or in-progress doctoral degrees of the teacher educators varied in focus and ranged from research related to literacy development, sociolinguistics, and learning to read in an additional language, to the experiences of immigrant learners in various educational institutions and teacher learning related to teaching an additional language. The following brief portraits of two teacher educators provide a sense of the diversity among our participants as well as their complex identities.

Anika has been teaching English as an additional language (EAL) for about 10 years in schools in the Greater Toronto Area. In addition to teaching EAL to 6 to 12-year-olds, she has worked with students who have experienced interruptions to their formal schooling within the context of intensive programming focussed on English literacy development. She has also taught in mainstream classrooms in schools with a high number of newcomer children. For several years Anika worked as an itinerant teacher first acting as a support for teachers with students with special needs and then for English learners. Anika's MA research was related to the education of refugee children in Canada, and her doctoral research focuses on education in post-conflict zones. She came to Canada from South Asia as a refugee herself and benefitted from the support of teachers specialized in teaching English. She believes this experience prepared her well for her role as a teacher and then as a teacher educator in two different universities.

Diane grew up in Canada, and she has been an educator for over 20 years. She is qualified to teach in both elementary and secondary schools and has taught in public schools as well as independent schools in central and western Canada. As a generalist in elementary classrooms, she has worked in supporting English learners in various school subjects rather than being focussed on teaching EAL. Diane has been a teacher educator for 10 years and teaches a range of courses at two universities including special education, social sciences and literacy courses. In addition, she coordinates school placements for teacher candidates. When teaching her literacy courses, Diane has either integrated important concepts and strategies related to teaching ELs or has focussed on these in one or two classes over the course of one semester. She recently completed her doctoral degree in the field of literacy education with a focus on multiliteracies and digital technologies. As she is juggling numerous responsibilities in two teacher education programs, she does not have an active research program.

With a better sense of the context in which the SEL course is offered and of the diverse backgrounds of the faculty teaching it, the discussion now turns to the three themes that emerged from our analysis of the interviews with the course instructors.

Infusion vs a Stand-Alone Course.

An enduring tension in teacher education is the balance between preparing candidates to teach content and preparing candidates for the specific social and political contexts in which they will teach (Lucas & Grinberg, 2008). With respect to linguistic diversity, this tension manifests as the question of whether teacher education programs should create stand-alone courses that prepare mainstream teacher candidates for linguistically diverse classrooms, or whether this content should be infused throughout the teacher-education curriculum. In reforming its teacher

education policy, the Ontario College of Teachers abstained: its new policy stipulates the content related to supporting English learners that all teacher education programs in the province must address but does not say whether this content must be packaged as a stand-alone course or infused throughout a given program. However, the teacher educators who participated in this study addressed this topic at some length. We underscore that there was no specific interview question that asked teacher educators to discuss the topic of infusion versus stand-alone approaches. Yet all 10 participants had important things to say about it.

Perhaps unsurprisingly, each of the 10 participants expressed their support for a stand-alone course such as the one they taught in this program. Patricia, for example, exclaimed "it's a miracle that this course even exists!" reflecting the urgency many veteran educators have felt for reforming teacher education programs to better prepare teachers for linguistically diverse classrooms. Anne also voiced her support for stand-alone courses by suggesting it might be the only place in the program overall where English learners are considered in any depth.

Shu was also in favour of a stand-alone course: "Every year we get a lot of immigrants from other countries and especially in Toronto … and we have a lot of ELLs. So I think teacher candidates who graduate from our program should be prepared to teach ELLs, to work with ELLs, so I feel this course is really important to help them understand the needs of ELLs." Foreshadowing some of the tension in creating stand-alone courses, Shu later conceded that the candidates she worked with did not see the need for a separate course, but instead thought its content should be integrated with other courses. Shu disagreed with this but went on to explain that "I really feel [that] for other general courses, maybe we should encourage the other instructors to at least include a small piece of information on how to support ELLs in their content knowledge instruction." We read these two comments not as Shu being inconsistent, but

rather as reflecting that there are important benefits and challenges to both stand-alone and infusion approaches to preparing teacher candidates to work with linguistically diverse youth.

One such challenge is program coherence that is, clearly defining how a separate course on supporting English learners connects to the rest of an initial teacher education program. For example, Margo described potential consequences for how teacher candidates understand the course in relation to the overall program as a function (in part) of when the course is offered. If candidates take this course before others that address diversity, they have reported that the course has too many gaps in it, whereas other teacher candidates who have taken the course after those that address diversity have raised concerns about too much redundancy. Anne raised this point while discussing her own cohort of teacher candidates, referencing their complaints that there was too much focus in this course on appreciating multiculturalism. This was a topic that candidates had addressed in previous courses, whereas, according to Anne, they wanted to learn more in this course about the English language.

A second issue that Margo raised related to program coherence is how course instructors understand the content of the SEL course relative to the rest of the MT program. Barbara, for example, wondered in her interview: "Is there a compulsory course, and I don't know, about diversity? Because I think the students need more understanding of diversity than we can possibly provide in a Supporting English Language [Learners] course." Barbara went on to explain that she does not have enough knowledge of the other courses in the program to make connections between them and the SEL course.

An additional challenge related to creating stand-alone courses is the limited space available in an initial teacher education curriculum. Andrew described the nature of the problem: "In our program, the MT program, [and in] teacher education programs [generally], the

curriculum is jam-packed. There's not an extra minute to do anything different … And so when someone tries to say, 'hey, it's really important to pay attention to linguistic diversity,' people feel threatened that, oh, if they get that, then this has to go." Margo also addressed this issue of crowded teacher education curricula but did so in a way that suggests that infusion approaches face the same challenge. She discussed how having a course dedicated to supporting English learners on its own meant less "borrowing time" from something else inside of other courses. Her comment is a useful reminder that no matter if a program takes a structure or process approach to creating curricular space for linguistic diversity, finding that space at all can be difficult.

Other teacher educators interviewed in this study raised a concern about stand-alone courses in terms of whose experiences should be at the centre of classroom life. Anika, for example, reflected on the structure of the typical lesson plan template that teacher candidates are trained to use and how that reflects deeper assumptions about who matters most in the classroom. She said:

> I do think ESL's [are] sort of thought of as an add-on rather than something that's built-in. So, [when you're planning a class], this planning template for a lesson, you write your lesson, and then in the end there's a box, *accommodations and modifications*. So, you think about these students at the end. You're not thinking about these students while you're planning your lesson. You're planning your lesson for regular kids and you're doing the modification…My aim is for these teachers to think about the students [English learners] at the beginning of the lesson.

Patricia raised a similar issue, arguing that it would be "more ideal to have ELLs centric" and not thought of "as a separate group," because in some parts of Ontario they comprise the majority of students in the classroom.

At one level, Anika and Patricia were warning of a negative, if unintended, consequence of separating discussions of linguistic diversity into a stand-alone course, in that doing so can reinforce perceived differences between "regular" students and English learners. In fact, Anika went on to suggest that this way of thinking about English learners separately and after the fact can lead teacher candidates to "take away a deficit perspective" on linguistically diverse learners. At another level, both teacher educators were proposing a potential strategy for resolving the enduring tension between stand-alone and infusion approaches to addressing linguistic diversity, namely to place linguistically diverse learners at the centre of the entire teacher-education curriculum.

Teacher Candidate Engagement.

As discussed earlier, instructors saw a great need for the SEL course. Although one instructor found the multilingual/multicultural diversity of his TCs to be beneficial in engaging the TCs in rich conversations about what it means to be an EL, more instructors were struck by their TCs' lack of awareness—before the course—of the positive contributions ELs' diversity can make to classroom learning. Diane, for example, conveyed to her TCs how they could cultivate their students' multilingual knowledge as a bridge to increasing their knowledge of academic English, while Andrew distinguished between displaying a passive tolerance for ELs' multilingualism and embracing and cultivating this as a learning resource. Anika used her own stories of having been an EL to inspire her TCs. The TCs were unfamiliar with provincial guidelines for supporting

English learners, but, through their case studies and other assignments, gained an appreciation for ELs' diversity, and a motivation to support them.

There was, among the instructors, a feeling of being an outsider vis-à-vis the students in the SEL course; while the instructors were new to their TCs, the TCs in their classes represented tight-knit cohorts which had been together since the beginning of their MT studies. The instructors' teaching experiences were greatly affected by the particular characteristics of each cohort which, by the time this course was offered, had established its own respective culture. It was also affected by the timing and structure of the course. As mentioned above, some sections met twice per week (6 hours/week) for 5.5 weeks, followed by a monthlong practicum (during which the course did not meet), and one final class meeting after completion of the practicum. Several cohorts met twice a week for 6 weeks during an intensive spring semester. Others met periodically throughout two semesters (8 months), while others met once a week for one term, with a break in the middle for practicum. The TCs' attitudes in the course were influenced by these contextual differences, as well as at what point during their 2-year studies this course took place (nearer the middle or at the very end of their studies).

While some instructors were impressed with the high caliber of the TCs in terms of their professional/international backgrounds, they experienced a fair amount of negativity regarding their students' responses and behaviors. Barbara was disappointed by their maturity levels, particularly regarding some racist remarks which were made in class. Many of the instructors commented on their TCs' fatigue and lack of interest. Some felt this was due to the timing of the course, which, for some of the TC cohorts, occurred near or at the very end of their intensive, two-year program. Andrew, for example, stated, "They're ready to finish, and here I am showing up and asking them to think very differently about their future teaching." Four instructors

expressed disappointment in how overworked the TCs felt, such that they were unwilling to put much effort into the course. In Anne's experience, the TCs resisted some assignments and tasks, and were quick to negotiate with her to "change certain expectations or assignments I had planned to have them do." It was difficult to maintain their energy and engagement.

Fortunately, the instructors also identified a wide range of activities they felt were well-received by the TCs. These included opportunities to interact with guest speakers; observations of ELs in ESL classes; learning to modify lesson plans to meet the needs of ELs; discussing and processing course reading assignments; carrying out case studies in which the TCs interacted with ELs and assessed their English competence; discussing social justice issues; experiential learning, such as being immersed in a mini-foreign-language lesson; engaging in class debates; and creating a linguistic landscape of their practicum classrooms. One of the most effective ways the instructors were able to provide the TCs with some insight into what it is like to be a newcomer was a mini-immersion activity in which the instructors gave the TCs a crash course in a language unfamiliar to them (German, Hebrew, Hungarian, Spanish, among others).

According to the instructors interviewed, the TCs displayed great enthusiasm for "doing"—learning practical classroom strategies—and little interest in "intellectually driven," "meta-level" lectures and theories of the how and why of supporting English Learners. Shu stated that what they would really like is a handbook of strategies from which they can pull activities specific for ELs. Because a lot of attention had been focused on anti-discriminatory and inclusive education in their other courses, some of the TCs seemed frustrated in this course by what they felt was a repetition of the same discussion; some of them resisted continued discussions of equity issues in this course.

Several instructors mentioned the tension between TCs' desires for more practical modeling and instructors' want to focus more on language awareness. As a result of her decision to use her own strengths more than following the set curriculum the second time she taught the course, Anne developed some activities about English grammar. This gave the TCs an appreciation for the complexity of learning a language that many of them as dominant English speakers had not recognized: "I think it was fun, I think the students were pretty engaged and also a little bit humbled."

Reviewing academic literature—scholarly, theoretical and empirical studies/publications—proved challenging to some of the TCs in this course. Such assignments faced resistance from the TCs, because they had difficulty understanding academic literature and seeing its relevance to their teaching. Extra time had to be spent in class on dissecting the reading assignments with them, more so than anticipated by some of the instructors. As Anika stated,

> the students…, despite being in the MT program, don't necessarily all
>
> have the research skill sets of a Masters level…. [I]t's very different from
>
> a regular Masters' program where all you're doing is research and writing.
>
> They are also in this place doing a professional program so I think
>
> there's—they need more support... They need more support in terms of
>
> reading and writing and synthesis.

There was consensus among the instructors about a number of issues. They agreed that, for pedagogical consistency, there is a need to consider and strategically select the timing and intensity of the course for all TCs. Further consideration must be made of the TCs' prior knowledge, background experiences, and well-being in relation to MT program requirements, such that a safe and inspiring learning environment can be attained.

Teacher Educator Identity and Understanding of the Course and its Content.

The summary table and brief portraits presented earlier help to illustrate the multiple identities of the teacher educators in this study, which led to diverging opinions and tensions related to various aspects of the SEL course. For example, the status of the TEs as either tenured or sessional is central to how they understood course planning and content as well as the TCs' needs. As sessional instructors tend to come into the university only at the times when they teach their course, most of them did not benefit from taking part in program committees or attending faculty meetings. While they are invited to take part in such program meetings, they are not remunerated for these activities. As such, for most sessional instructors, their main connection to the program is through quarterly meetings organized by the course lead who is one of the tenured instructors. Several of the sessional instructors voiced their sense of disconnection and called for more planning meetings with their colleagues who also teach the SEL course. These instructors said they wanted to learn from each other and review core readings and assignments as well as discuss "process" to ensure that the course does not become static.

Several TEs in this study worked at other university and institutional contexts at the same time they taught in this program. They reported different degrees of instructor autonomy across the teaching contexts in which they worked. These differences at times conflicted with the expectation in the MT program to provide a consistent experience to the teacher candidates across the 14 sections of the SEL course. In fact, one teacher educator mentioned her desire to infuse more criticality across the readings, assignments and course experiences but found it challenging to do so with the limited time frame for the course and the many required elements.

Several of the sessional instructors who have also taught courses at the undergraduate level or as part of continuing professional development programs for practicing teachers have

258

difficulty finding the right balance between theory, research and practice in the SEL course. One instructor with a strong research background and an ongoing research program suggested that, each time a new strategy is demonstrated, there should be an introduction to it or a debriefing of the activity/strategy that would allow TCs to understand the underlying theories or the research informing this particular strategy. The enactment of this idea across all sections of the SEL course could go a long way in addressing the tension between the TEs who would like to see mainly hands-on work and those who feel the need to give more time and space to background knowledge and research.

Although every participant had some EAL teaching experience that involved children or youth, those with a strong and more recent history of teaching EAL in elementary and secondary schools, typically the sessional instructors, spoke about how much these experiences informed their teaching and increased their credibility as course instructors. While not all instructors possessed this experiential advantage, several teacher educators, both tenured and sessional, described how their networks and connections allowed them to keep the course content "fresh" by leveraging these contacts and inviting teachers to speak to teacher candidates or organizing classroom visits to local elementary or secondary schools.

Among the 10 teacher educators, two in particular identify as applied linguists (one tenured and one sessional instructor) and bemoaned the lack of focus on what they perceived as core topics such as the fundamentals of how English works and how it is learned by children and youth. Although some of these topics are included in the course text and readings, these TEs feel that they are not addressed in enough depth.

The instructors of the SEL course varied in their evaluation of the online components of the course; some felt that it did nothing to enhance TCs' learning, due to their lack of

involvement, while others felt the TCs made good use of online resources for researching topics in depth. This tension is connected in part to the comfort level of TEs with the use of technology and their experiences with online teaching or learning. This emerges around the appropriateness of including two or three online classes as part of the SEL course or even offering the SEL course fully online. Several of the instructors who are not familiar with online teaching tools or how to foster interaction among TCs in an online learning environment reported TCs' negative reactions to the two or three classes offered online during the semester. In addition, those instructors who placed high value on hands-on activities felt that the online classes were wasted as they diminished the time for this important experiential component of the SEL course.

Discussion

The research questions that guided our analysis asked how these 10 teacher educators understood the specialized content of the SEL course relative to the overall goals of teacher education, and how their understanding was mediated by their personal, educational, and professional experiences and identities. One way to consider these questions is from a structural perspective. For example, as Margo discussed the tension between stand-alone and infusion approaches to integrating content about linguistic diversity into teacher education program, she focused on when and how the SEL course is offered in the program relative to other required program components. Thinking of this enduring tension in teacher education from a structural perspective is consistent with Margo's position as having taught the course but also serving as the "course lead," (i.e., the person responsible for coordinating all 14 sections of this particular course). Among the 10 teacher educators interviewed as part of this study, Margo is in the best position think about the course from this global perspective. In this way, her position relative to the

course and the program overall facilitates her appropriation of the new teacher education policy that led to the SEL course insofar as Margo can make better sense of what the course can and should do.

How teacher educators are positioned in the overall program can also present significant barriers to their understanding of the course they teach. For example, Barbara is a veteran educator who has held a key position in a local school board as an EAL curriculum leader and provider of professional development related to EAL. In this sense, there are few people better qualified to teach the SEL course than she. And yet, recall Barbara's questions about whether teacher candidates are required to take courses on diversity in addition to the SEL course. Barbara's self-reported lack of understanding of how this course connects to the program is not an individual shortfall, but rather better understood as a function of her status as a non-continuing instructor. Irrespective of how talented she and her fellow sessional instructors might be, their precarious status makes it more difficult for them to understand how the course they teach connects to the rest of the program. As we noted, this has significant consequences for program coherence, but also for how individual teacher educators appropriate policy in their practice. The structural distance between this teacher educator and the program in which she worked undercut the vast professional expertise Barbara brought to the course, leading at times to hesitation and doubt.

In addition to how teacher educators are structurally positioned in the program, their personal, educational, and professional experiences had a significant impact on how they understood the SEL course. Recall Anika's and Patricia's comments reported above about whose experiences should be centred in the teacher-education curriculum. For Anika, centering English learners was about recognizing that all learners benefit from building lesson plans around

261

English learners' experiences. We might read this suggestion from Anika as tied to her own background as a refugee arriving to Canada as a child and experiencing school here for the first time as an "English learner." While Anika did not articulate this herself, we might understand her ideas here as wondering what school might have been like had her experiences been at the centre of the classroom. For Patricia, this move was about matching teachers' practice with the reality of linguistic diversity in many parts of Ontario. This is a reality that Patricia knows very well, given her extensive experience teaching English learners in various Ontario school boards and working as an instructor in multiple teacher education programs in the province. In both cases, these teacher educators are leveraging their personal and professional experience to present an interesting question about, perhaps even a challenge to, how the MT program has responded to Ontario's new teacher education policy by creating a stand-alone course.

In general, how teacher educators understood the SEL course and teacher candidates' engagement with it was tied to their educational and professional background. For example, the teacher educators with active research agendas and/or holding full-time faculty positions (whether at the University of Toronto or not) were most vocal about their concerns about teacher candidates' ability and readiness to engage the research related to the SEL course. While none of the teacher educators argued against a practice-based approach to the SEL course, it was from this subgroup of instructors that calls emerged for unpacking specific teaching strategies with discussions of the research that informs them. By contrast, the teacher educators most closely connected to schools and school boards were more focused on questions of teacher candidates' professionalism and their awareness of the diverse linguistic and cultural landscape that awaits them in Toronto and Ontario schools.

This pattern held, as well, for how teacher educators saw their experiences as providing legitimacy for teaching the SEL course. Teacher educators with closer connections to schools and boards questioned whether someone without relevant K-12 teaching experience was fit to teach a course like this, and they described themselves as adept at leveraging this experience to shape their delivery of the course (whether by using professional connections to welcome guest speakers or set up classroom observations, or by referencing their own experience as former ELs to orient a class discussion). By contrast, the teacher educators with a more academic orientation discussed the challenges associated with sharing effective teaching strategies across the 14 sections of the course, as not every course instructor had the same professional experience to make sense of a given strategy and use it confidently in class.

At the same time, there was not a consistent, one-to-one connection between teacher educators' professional, educational, or personal experiences and the ideas they shared about the SEL course. For example, all 10 interview participants expressed their concern about the stress that teacher candidates experienced in the program, given its intensity, and how that stress impacted candidates' well-being and their ability and/or willingness to engage fully in the course. Also, there was not necessarily any consistency in attitudes about what content the course should take up and teacher educators' experiences and background. For example, calls to include more formal knowledge about the structure of the English language came from both a tenured instructor and a sessional instructor. Another tenured instructor stressed the importance of teacher candidates *practicing* things related to supporting English learners and not just *reading* about them. In this sense, while it is insightful to see how teacher educators leveraged their personal, educational, and professional experiences and identities to make sense of the SEL course, we cannot imply a causal or static relationship between the two.

Conclusion

We know from both the literature reviewed above and our experience as teacher educators and language education scholars that preparing mainstream teacher candidates to work with English learners involves a fundamental tension between engaging in (a) substantive knowledge-building about applied linguistics, second language acquisition, and how language works; (b) critical exploration of Ontario's linguistic context (in our case) with a discussion of language loss, demographics, and different kinds of newcomers, including some with limited prior schooling; and (c) practical strategies for meeting this diverse group of K-12 students' needs. The findings reported in this paper help us better understand that achieving this balance—if that's possible at all—is not purely a question of how a given course or a given teacher education program is designed. Rather, how individual teacher educators consider this tension as instructors in contexts such as the SEL course is closely connected to how they are structurally positioned relative to the program in which they work and how they make connections between their personal, educational, and professional lives and specific course content. Two implications flow from this insight.

The first is that teacher education programs undermine their own mission by structurally positioning a significant portion of their instructional staff in ways that prevent that staff from leveraging their full personal, educational, and professional experience in their teacher-education work. Not only does this have negative consequences for program coherence overall, but it can lead to exceptionally qualified instructors doubting their own sense of what their course can or should do when they are not integrated more fully into a teacher education program.

The second is that even if all 10 teacher educators were positioned in a way to fully engage in the program, the considerable diversity in our experiences and identities would still

lead to different responses to the tension identified just above. Rather than seeing this a threat or a problem for teacher education, we should consider this an important opportunity to draw from these varied experiences to ensure that courses like the one discussed here address each of those three goals as richly and thoroughly as possible.

Acknowledgements

References

Coady, M., Harper, C., & de Jong, E. (2011). From preservice to practice: Mainstream elementary teacher beliefs of preparation and efficacy with English Language Learners in the state of Florida. *Bilingual Research Journal*, *34*, 223–239.

Commins, N. L., & Miramontes, O. B. (2006). Addressing linguistic diversity from the outset. *Journal of Teacher Education*, *57*, 240–246.

Daniel, S. (2014). Learning to educate English language learners in pre-service elementary programs. *Teacher Education Quarterly*, *41*, 5–19.

Daniel, S., & Peercy, M. M. (2014). Expanding roles: Teacher educators' perspective on education English Learners. *Action in Teacher Education*, *36*, 100–116.

DelliCarpini, M., & Alonso, O. B. (2014). Teacher education that work: Preparing secondary-level math and science teachers for success with English Language Learners through content-based instruction. *Global Education Review, 1*, 155–178.

de Jong, E. (2005). Preparing mainstream teachers for English-language learners: Is being a good teacher good enough? *Teacher Education Quarterly*, *32*, 101–116.

de Jong, E. J., & Harper, C. A. (2011). "Accommodating diversity": Pre-service teachers' views on effective practices for English language learners. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms: A resource for teacher educators* (pp. 73–90). New York, NY: Routledge.

de Oliveira, L. C. (2011). In their shoes: Teachers experience the needs of English language learners through a math simulation. *Multicultural Education*, *19*, 59–62.

García, E., Arias, M. B., Harris Murri, N. J., & Serna, C. (2010). Developing responsive teachers: A challenge for a demographic reality. *Journal of Teacher Education*, *61*, 132–142.

García, O., & Menken, K. (2010). *Negotiating language policies in schools: Educators as policymakers*. New York, NY: Routledge.

Johnson, D. C. (2009). Ethnography of language policy. *Language Policy*, *8*, 138–159.

Levine, T., Howard, E., & Moss, D. (Eds.) (2014) *Preparing classroom teachers to succeed with second language learners: Lessons from a faculty learning community*. New York, NY: Routledge.

Lucas, T. (Ed.) (2011). *Teacher preparation for linguistically diverse classrooms: A resource for teacher educators*. New York, NY: Routledge.

Lucas, T., & Grinberg, J. (2008). Responding to the linguistic reality of mainstream classrooms: Preparing all teachers to teach English language learners. In M. Cochran-Smith, S. Feiman-Nemser, & J. McIntyre (Eds.), *Handbook of research on teacher education: Enduring issues in changing contexts* (3rd ed) (pp. 606–636). New York, NY: Routledge/Taylor & Francis Group.

Lucas, T., & Villegas, A. M. (2013). Preparing linguistically responsive teachers: Laying the foundation in preservice teacher education. *Theory Into Practice*, *52*, 98–109.

Lucas, T., Villegas, A. M., & Freedson-Gonzalez, M. (2008). Linguistically responsive teacher education: Preparing classroom teachers to teach English Language Learners. *Journal of Teacher Education*, *59*, 361–373.

Samson, J. F., & Collins, B. A. (2012). *Preparing all teachers to meet the needs of English Language Learners: Applying research to policy and practice for teacher effectiveness*. Washington, DC: Center for American Progress.

Scalzo, J. N. (2010). *The social construction of academic language in teacher education: Preparing preservice teachers to work with English language learners*. Unpublished dissertation. Santa Barbara, CA: University of California/Santa Barbara.

Tandon, M., Mitchell Viesca, K., Hueston, C., & Milbourn, T. (2017). Perceptions of linguistically responsive teaching in teacher candidates/novice teachers. *Bilingual Research Journal*, *40*, 154–168. doi:10.1080/15235882.2017.1304464

Using Foucault to Analyze and Interrupt the Production of Teacher Candidate Identity in the Context of K-8 Mathematics Education

Paul Betts
Lee Anne Block
University of Winnipeg

Abstract

The technical-rational agenda involves a set of discursive practices that constitute knowledge and produce human identity, where sanctioned truths are considered unassailable and identity is autonomous; knowledge and identity are constructed as monolithic. Theories of teacher education are one example of sanctioned truths within the technical-rational agenda. Social theorists such as Foucault challenge the assumptions of the technical-rational agenda and suggest that social processes constitute knowledge claims and produce identities. Suppose it is assumed that knowledge is partial, emergent, embodied, and embedded in socio-environmental contexts, and that human identity is partial and plural rather than autonomous. Then, using some of the tools developed by Foucault, in this chapter the Panopticon, (self) surveillance and docile bodies, an analysis of the experiences of teacher candidates can uncover and interrupt the forces of the technical-rational agenda. In particular, this analysis will illustrate how three theories of mathematics teacher education can function as disabling teacher candidate identity making. As such, (mathematics) teacher education curricula should consider its complicity with the technical-rational agenda and resist its forces on the agency of all who participate in (mathematics) teacher education.

Résumé

L'agenda technico-rationnel implique un ensemble de pratiques discursives qui constituent la connaissance et produisent l'identité humaine, où les vérités sanctionnées sont considérées comme inattaquables et où l'identité est autonome ; la connaissance et l'identité sont construites comme monolithiques. Les théories de la formation des enseignants sont un exemple de vérités sanctionnées dans l'agenda technico-rationnel. Les théoriciens de la société tels que Foucault contestent les hypothèses de l'agenda technico-rationnel et suggèrent que les processus sociaux constituent des revendications de connaissance et produisent des identités. On peut supposer que la connaissance est partielle, émergente, incarnée et enracinée dans des contextes socio-environnementaux, et que l'identité humaine est partielle et plurielle plutôt qu'autonome. Alors, en utilisant certains des outils développés par Foucault, dans ce chapitre, Panopticon, (auto) surveillance et corps dociles, une analyse des expériences des candidats enseignants peut révéler et interrompre les forces de l'agenda technico-rationnel. En particulier, cette analyse illustrera comment trois théories de la formation des enseignants en mathématiques peuvent nuire au développement de l'identité des candidats enseignants. En tant que tels, les programmes de formation des enseignants (mathématiques) devraient tenir compte de sa complicité avec l'agenda technico-rationnel et résister à ses forces sur le libre arbitre de tous ceux qui participent à la formation des enseignants (mathématiques).

Using Foucault to Analyze and Interrupt the Production of Teacher Candidate Identity in the Context of K-8 Mathematics Education

Introduction

"Aboriginal Education activities are fine, but not at the expense of a rigorous mathematics education" (personal communication with Turner, a beginning teacher). Although this chapter is not about Aboriginal education issues, we start with this quote because it is a statement of identity made by a teacher candidate, within the context of the current social context of globalization and internationalization in teacher education. Turner made this statement during a final interview, while responding to his tensions concerning effective methods of teaching mathematics. He was feeling the pressure of responding to the diversity of students in his classroom, as well as media coverage of declining provincial scores on international tests such as PISA. The quote is definitive and yet uncertain because responding to diverse classroom needs and societal pressures is probably contradictory, if not impossible. The quote reflects a globalizing trend in (mathematics) teacher education, where standardized test achievement comparisons to other countries are ubiquitous. The quote hints at the hidden assumptions concerning knowledge and identity making in teacher education—assumptions that knowledge is absolute and identity is autonomous. The quotation points toward the difficult question of Bachelor of Education curricula that must somehow prepare teachers for an "internationalisation" (Larson, 2016) in teacher education and increasingly diverse classrooms.

In this chapter, we assume that teacher education is embedded within a social context where claims of what is true or false are formed by discursive practices. Rather than assuming that there is an absolute truth concerning effective teaching, in this chapter we assume that

knowledge is produced and sanctioned by power relations. These power relations are not controlled by people of power. Hidden within the current globalization trends are discourses that warrant what can be considered true or false. Knowledge, what can be considered true within a social context, is constituted by discourse. Scientific discourse is a common and often primary warrant for deciding truth in education (Gore, 1993). The globalizing trend, noted above, in mathematics education to privilege international test score comparisons, is an example of a discursive practice, operating within a scientific reason discourse for truth claims. We use the term "technical-rational agenda" as a label for the common and primary discursive practices operating in modern western societies; these discursive practices are embedded in assumptions such as there are absolute solutions to all social problems, human identity is autonomous, all humans have free will, and the primary methodology for discovering truth is scientific reason.

A major goal of this chapter is to resist the technical-rational agenda, much like the work of various postmodern or poststructural social theorists such as Pierre Bourdieu, Jean-Francis Lyotard, Jurgen Habermas, and Michel Foucault. Each of these social theorists, and others, developed various strategies, or technologies, to explain how discursive practices operate. These technologies are the social processes by which knowledge claims are warranted. Rather than accept the primacy of scientific reason, technologies are proposed to explain, at a deeper level, how knowledge claims come to be accepted as true within a social context. These technologies call into question the possibility that knowledge is absolute, and that humans can and do control the production of knowledge and their own identity. In particular, these technologies are considered forces that (co)(re)produce the construction of identity. That is, identity is not merely a matter of autonomy and freedom of choice. There are social forces, or technologies, which operate to constrain the construction of identity. These technologies are always operating, and

270

often act in conflicting ways. For example, Turner's statement above could be interpreted as tension between privileging responding to diversity and privileging international test scores. In this chapter, we will use some of the technologies developed by Foucault, namely Panopticon, (self) surveillance, and docile bodies, to analyze aspects of the forming identities of mathematics teacher candidates.

The Foucault thesis maintains that the self is always constructed by power-relations, and that all forms of knowledge and pedagogy are contingent and historical (Olssen, 2005). The specific analytic tools of Foucault that we borrow are the Panopticon, and its necessary by-products of surveillance and docile bodies (Foucault, 1979). The Panopticon is a metaphor for the theoretical design of prisons, in which the most dangerous prisoners are placed in the middle of the prison, with concentric rings of prisoners arranged as less and less dangerous in moving toward the outer rings, and with each ring of prisoners holding surveillance over the next inner ring. The prisoners become docile bodies as they acquiesce to the watchful gaze of other prisoners. The management of the behavioural goals of the prison, that the prisoners become docile bodies, is achieved by a gradual compliance by the prisoners as they conform to both the explicit and implicit expectations of the prison, and to maintaining surveillance over more dangerous prisoners.

In general, the analogy of the Panopticon can serve to interrupt teacher education knowledge and practices by portraying teacher education theories and its programs as akin to the prison's Panopticon and its behavioural expectations. The dreary image of a prison should be set aside in favour of the potential of the Panopticon as a metaphor for the ways in which teacher candidates could construct and be constructed by the power technologies of teacher education, where surveillance and docile bodies are accomplished by adherence to what is perceived as best

practice according to educational theory. That teacher candidates are positioned by others and position themselves as compliant to perceptions of desired teaching practice, as docile bodies, can be trivially observed in the common and implicit belief of teacher candidates that they should teach the way their co-operating teacher teaches, or the way their faculty supervisor suggests. The apparent resistance of teacher candidates when they lament about the usefulness of teacher education courses – being too theoretical and not practical enough—can be seen as an identity move under the apparent pressure of surveillance to comply to received knowledge, where knowledge is constituted within the technical-rational agenda.

We all participate within the technical-rational agenda. It is not our purpose to suggest that teaching theories are somehow wrong, inadequate, or inappropriate. Rather, we seek to use the tools of Foucault, in particular, docile bodies, surveillance and the Panoptican, which he calls technologies of power, to resist or interrupt theory in teacher education. We take it as a given that (teacher) knowing is always partial, incomplete, idiosyncratic and plural (not monolithic), where identity is emergent, embodied, collaborative and agentic. In particular, these tools developed by Foucault, are used to notice and interrupt ways in which the technical-rational agenda disables the identity making efforts of teacher candidates, and to outline a methodology enabling teacher educators to resist the knowledge-power relations of the technical-rational agenda.

Specific to mathematics education, Walshaw (2004) shifts the attention from knowledge and beliefs to technologies of power. Her use of Foucault demonstrates the "constitution of teaching identity and its complicity within structures of power, privilege and subordination" (Walshaw, 2004, p. 80). Walshaw's objective is to illustrate the ways in which the processes of normalization and surveillance constitute mathematics teacher candidate identities within field

272

experience. Walshaw's analysis led to the conclusion that the technical- rational agenda, through the production of knowledge, produces teacher candidate experience as either normal or pathological, where normal means compliance with received knowledge and perceptions of desired teaching, and pathological is noncompliance. In particular, within the experience of teacher candidates, according to Walshaw, there is no middle ground between the polar opposites of normal and pathological.

The intent of this chapter is to add further nuance to Walshaw's analysis, using more specific tools from Foucault, namely Panoptican, surveillance and docile bodies, applied to teacher candidate experiences as they pertain to mathematics teacher education theory. In particular, the Panoptican constructs the discourses of mathematics teacher education theory, within which teacher identities are formed, which are taken up as means to be surveilled by, to self surveil, and to surveil others, which is not autonomous identity-making, but rather the action of docile bodies. We intend to draw on stories with teacher candidates and our experiences as faculty supervisors and teachers of methods courses, as they pertain to three theories of mathematics teacher education. The analytic tools borrowed from Foucault allow us to inspect how the stories of teacher candidate's identity-making can be disabled by the discourses of mathematics education theory. The result of this analysis is to remind teacher educators that education theory is co-opted by a technical-rational agenda; teacher educators might position themselves as well-meaning enactors of theory embedded in the complexity of teacher knowing and growth, unawares that they are actors within technologies of power that can constitute the production of identity of teacher candidates. Hence, resistance, an ongoing activism, is a necessary disposition of all (mathematics) teacher educators within our globalized world.

In mathematics education, research shows that mathematics teachers are ill-prepared, don't know enough, or need to know more in order to be effective teachers. It is not our assertion that this research is wrong—we agree, in principle, that mathematics teachers need to understand what they teach and how children learn, as well as be skilled in the use of various pedagogies. Nor do we wish to suggest that (mathematics) teacher educators are deliberately trying to indoctrinate teachers into specific modes of thinking and practice—to the contrary, teacher education is often framed as a democratic and critical endeavour. Rather, it is the positioning of identities participating in mathematics teacher education programs, with its tacit mathematics education reform agenda (i.e., to-take-up constructivist-based practices) that can be critically examined. In this chapter, a critical examination involves viewing these theories as part of the technologies of power that lead to the production of teacher identities.

We will consider three theories of mathematics teacher education (described in the next sections, when they are needed for the analysis), each serving as a context for illustrating a critical analysis using the tools of Foucault. These three theories are not exhaustive of the kinds of research in this area, but they are in a certain sense representative in that they align with the knowledge, skills, beliefs and dispositions of an effective teacher discourse. One of these theories, for example, tries to categorize the knowledge of teachers, and labels this knowledge as Mathematical Knowledge for Teaching (MKT); it is claimed that a robust MKT is needed to be an effective mathematics teacher. The second theory endeavors to trace a trajectory of development of mathematics teacher educators, laying out the skills that must emerge to respond effectively as a teacher within an equity agenda. Finally, the third theory, in responding to the professional learning beliefs of teachers, attempts to lay out a pseudo hierarchical positioning of

teachers as they engage in professional learning; it is claimed that those teachers embracing a positioning higher in the hierarchy are more likely to learn to teach mathematics effectively.

To disrupt these three theories of (mathematics) teacher education, we recount the stories of three teacher candidates who we have worked closely as their faculty supervisor and teaching methods course instructor. These retellings always assume that the identity-making of these teacher candidates is constituted by technologies of power. To perceive that the experiences of the teacher candidates could emerge from a technical-rational notion of autonomous thought and action is an illusion (Olssen, 2005). Rather, these stories are a retelling with attention paid to the constitution of identity within networks of historical/relational knowledge and power. The tools of Foucault make possible a noticing of a certain constituting of identity, embedded in the network of mathematics teacher education research, which may be interpreted as disabling to the professional learning experiences of these teacher candidates.

Case 1: Mathematical Knowledge for Teaching

Mathematical Knowledge for Teaching (MKT) arose out of Shulman's (1987) description of pedagogical content knowledge (PCK). Currently in mathematics education, this organization of knowledge uses three categories, namely, subject knowledge, PCK and general teaching knowledge, each with several subcategories, such as specialized knowledge of mathematics, knowledge of student understandings of math, and knowledge of general curriculum and policy, respectively (Appova & Taylor, 2017). Subject knowledge is defined generally as an understanding of the mathematics that is to be taught, PCK is knowledge of teaching in relation to mathematics, while general teaching knowledge is distinct from PCK in that it includes understanding of general teaching principles in areas such as classroom management. Since

1987, PCK in relation to mathematics, that is, MKT, has been studied extensively, and most researchers argue that this work is important for mathematics teacher education (e.g., Ball, Thames, & Phelps, 2008; Davis & Simmt, 2006; An, Kulm, & Wu, 2004). A recent article, for example, concerning MKT (Appova & Taylor, 2017) posits "orientations toward the teaching of the subject" as a subcategory of the PCK category, both as distinct from other sub-categories and useful for mathematics teacher educators to guide their research and teaching practice. As such, MKT is an important component of mathematics teacher education curricula for both teacher candidates and certified teachers.

Those teachers who consider themselves poor at mathematics are bound to be overwhelmed by a perception that the required knowledge base that is MKT is monolithic. One such story comes from Rhea, who positioned herself as unable to understand mathematics. She perceived her identity as involving a deficit relationship with MKT. Even without being aware of the research concerning mathematical knowledge for teaching, she is aware of current media attention to mathematics teaching, where curriculum and teacher knowledge are blamed as causing poor international standardized test scores (see, for example, the Manitoba and Saskatchewan initiative called "W.I.S.E. Math" found at wisemath.org). The required university mathematics content course for K-8 teachers re-produced her belief that she does not and cannot understand mathematics. She positions herself and is positioned by these math-knowledge discourses as being one of those teachers who does not understand the mathematics that she must teach and so cannot be an effective K-8 mathematics teacher. This positioning would be experienced as devastating for someone who wants to become a generalist K-8 teacher, where mathematics is a gatekeeper.

The story of Rhea is entangled with the discourse of "understand-what-you-teach", including Paul's role as her instructor who believes there is merit to the research on MKT. Rhea is now a beginning teacher who shows all the potential and already some of the practices of an effective teacher of mathematics. In this story is our recognition of the problem with "how much" knowledge is needed in the face of Rhea's desires and unrealized abilities. The story includes disruptions of Rhea's identity with mathematics teaching: "you are well positioned to respond to children who struggle to understand mathematics because you know what this is like;" "you make sense of mathematics in unusual and sometimes hard to recognize ways, but your sense making is still valid;" and "you are able to allow children's thinking to lead you to be a better teacher." In this story, we can legitimately and sincerely ask if these disruptions are meaningful. Did they matter in the surveillance of Rhea's deficiencies? Did they matter in Rhea's docility under the Panoptican that is the perceived monolith of MKT?

Using the Panoptican, Rhea is positioned as dangerous; perhaps the most dangerous in relation to MKT as a technology of power. Surveillance of Rhea is accomplished through the understand-what-you-teach discourse. Paul's efforts to work with Rhea to reposition herself as capable of teaching mathematics well can be seen as docility. We are surveilling/surveilled by the MKT discourse; this discourse operates as a technology of power. We are docile in accepting MKT without critical examination, by our own need to find ways to reposition Rhea's identity as capable despite her beliefs about her ability to understand mathematics. Our docility is complicit in our actions that we must and can only co-reposition Rhea in relation to MKT. Rather, Rhea and Paul could have asked what she really needs to know and how this needs to be known. For example, is passing a math content test, which can codify mathematical knowledge as inert and siloed from a knowing of mathematics available when teaching, an appropriate gatekeeper or

indicator of possible teaching effectiveness? Rhea appears to be moving successfully into the teaching profession, but it is unclear whether her sense of failure with learning "school" math (as distinct from knowing math that is available while teaching) is still a pathological failure (see Walshaw, 2004): a technology of power that continues to limit Rhea's sense of identity and potential as a teacher of mathematics. This is the danger of MKT, when it functions as a means of surveillance that disables the production of identity of a teacher.

Case 2: Trajectory of Teacher Development within an Equity Agenda

Given the diversity of today's classrooms and the "equity principle" endorsed by the National Council of Teachers of Mathematics (NCTM, 2014), a considerable amount of research has looked at how to teach mathematics in diverse classrooms and how to prepare teachers for these classrooms, concluding that teachers are ill-prepared to embrace an equity agenda in mathematics education. One such study offers a 3-phase trajectory of teacher development toward the acquisition of skills to teach mathematics in ways that effectively respond to diversity (Turner, et al., 2012). The initial phase of this trajectory describes practices based on awareness of and attention to eliciting children's diverse thinking, although this noticing tends to be fragmented from teaching practices. The second phase involves teachers making connections—sometimes superficial—between the thinking of children and their diverse backgrounds, and trying to plan for these connections. In the final phase, teachers are able to purposefully integrate connections between multiple ways of thinking and diverse backgrounds with ongoing teaching practices. It is argued by the authors that a vision for mathematics teaching that responds to diversity should be made available to teachers early in their learning about teaching mathematics,

so the 3-phase trajectory of development can be used as a tool for designing mathematics teacher education programs and activities.

Tina's story of learning to teach is, in part, one of searching for confidence in her own development. Much like many teacher candidates that we have supervised, Tina's usual question after an observed lesson is, "how am I doing?" Tina, in particular, was very concerned with her progress; she sought specific feedback on her progress. On one occasion, Paul referred to the research by Maynes and Hatt (2012), and suggested she is developing because she has moved past a stand-and-deliver orientation in favour of in-the-moment teacher moves that try to respond to the needs of learners. The point of this story is that Tina's search for confidence was assuaged by reference to teacher education research. More specifically, she was determining the appropriateness of her developmental trajectory in comparison to other's trajectories as described in the research. Again, we can easily detect the possible surveillance by teacher education discourses, in this case, seemingly, a positive experience in Tina's identity-making.

Consider how Tina's story may have been entangled in and constructed by equity and diversity discourse anchored in the 3-phase trajectory research summarized above. Tina worked in a school located in a high needs area of a city, where students marginalized by race and low SES are a constant reminder of the need for a critical stance toward education. We have written elsewhere about the efforts of teacher candidates to shift their attention away from the apparent absolutism of mathematics toward the multiple mathematical sense-making of children at risk (Smith, Betts, & Block, 2016). We are more than willing to embrace a 3-phase trajectory in designing learning experiences and responding to teacher candidate learning needs. What is dangerous is how the identity-making of teacher candidates like Tina might be entangled within a trajectory discourse. Although we can find data that suggests that many of the teacher

279

candidates we have worked with have shifted to phase 2, we also know many teachers who continue to work, implicitly and explicity, on shifting into phase 3 well into their careers. Phase 3 can be experienced as an impossible goal for teacher candidates, even more so as it co-emerges with their classroom priorities, such as learning how to smooth-out the learning environment in the image of their naïve sense of how classrooms should/could function. But, would a teacher development discourse be experienced by Tina as an anemic and disabling learning landscape, rather than rich with the possibilities for her learning potential?

Developmental models of teacher learning raise the concern that Tina could experience her learning trajectory as a docile body because her development is constructed by a required trajectory discourse. Developmental phases can seem like a reasonable approach to teacher education, except when they take-on monolithic status within the experiences of a teacher candidate. In this case, an equity agenda can serve as a technology of power—as a Panopticon that surveils the progress of the teacher candidate. Tina's context is one of working with children at risk, where mathematics can be a gatekeeper that limits the future life possibilities of these children. Responding to an equity agenda, then, is very important to Tina's subjective experience. Tina may try to protect her sense of identity as a growing teacher, under surveillance by an equity agenda, with poignant questions such as, "what am I to do to help these children improve in math?" and "what is wrong with focussing on the children who seem to be teachable?" Tina is trying to reposition the equity agenda as impossible. Her feelings of impossibility and her protection of her identity as a growing teacher, is a form of docility. In other words, regardless of our actions and those of her co-operating teacher, Tina's identity is being shaped by a technology of power in the form of teacher development and equity agenda discourses.

280

Case 3: Pseudo Hierarchy of Teacher Positions while Participating in Professional Learning

It makes intuitive sense that some teachers would learn more, or better, from teacher education activities than others (Liljedahl, 2014). For example, it is likely that those teachers who do not want to attend, do not see the value, or were forced to attend by an administrator, will position themselves in ways that would dismiss the value of whatever professional education activity they are attending. Liljedahl (2014) describes these teachers as participating in ways that are negatively critical—positions such as "I already do this" or "this will never work." In contrast, according to Liljedahl, other teachers attend professional development because they want to change their practice. These teachers can be placed into a three-tiered hierarchy: some are willing to change provided it is only small changes, others want help with a specific aspect of their teaching (e.g., how to teach dividing fractions), while others are willing to completely re-think their teaching practice. Liljedahl is careful to note that a hierarchy can be misleading because teacher positioning can repeatedly change between any two tiers as a professional learning activity proceeds. The hierarchy is apparent in the commitments of the researcher: he states that he tries to "upsell" positioning by teachers (a reasonable commitment given the research-based beliefs of the researcher); that the tiers are described as increasing in openness to change, where greater openness is better; and that learning by teachers positioning themselves lower in the taxonomy is somehow less effective (e.g., learning by teachers who only want small changes can approach triviality). The concern is not so much in recognizing different tiers of teacher positioning toward professional development, but rather that the tiers become differentially valued.

Turner was a teacher candidate who was much more willing to debate educational ideas (see Block & Betts, 2016, for a more detailed description). He was driven by a desire to balance various educational theories based on his history, current experiences as a teacher candidate, and the theories made available in education coursework. In particular, Turner concerned himself with a perceived tension between constructivist and more conventional teaching approaches. For example, he embraced a child-centred orientation, yet insisted on every child memorizing all the basic facts. In a way, this is a critical equity agenda because Turner wants to respond to the learning needs of all children, but he also wants to make sure every child learns what is needed so that certain schooling trajectories are not gatekeepers to the development of social capital through education (e.g., pre-calculus does not, whereas essentials math does close-off post-secondary learning opportunities). Turner is concerned that constructivist pedagogies might be a disservice to children coming from at-risk backgrounds because proficiency at basic mathematical skills are necessary to access the higher level of mathematics needed to enter training for higher paying professions.

Turner came to teaching as a mature adult who initially sought to enter professional golf. Because of his sense of success as a golf instructor, where he often taught children to learn and/or improve at golf, when professional golf did not materialize, he decided to enter the teaching profession. Turner's successes at teaching a highly skills-based activity—golf—led him to embrace "essentialism" (the belief that children must master the basics of each core discipline—see Howick, 1971, for details) as his personal philosophy of education when he first entered the education program. As he proceeded through the pre-service teacher education program, a tension emerges in Turner's thinking and experience, between innovative or progressive approaches to teaching and his initial essentialist beliefs. He became interested in

inquiry approaches to teaching, and recognized that his "old school" beliefs where not aligned with the content of his university courses, and some of the teachers in his practicum school. During a post-graduation final interview, just before beginning his first teaching position, he stated, "I'm not 100% old school."

Teacher educators would likely say kudos to Turner for his explicit resistance to blind acceptance of education theory (this is but one way that teacher candidates can exhibit resistance). We have no doubt that teacher educator's work toward fostering critical analysis of theory by teacher candidates, but this is in the midst of the common lament by teacher candidates, "what good is this for?" This lament seems to be a desire for practicality by teacher candidates and can be viewed by teacher educators as resistance to education theory. Turner may well have been positioned in the first tier (or he does not fit in any tier), even though his critical stance is a desirable one by teacher education standards, and even though we are sure Liljedahl would agree with rejecting the negative result of this pseudo hierarchy. We do not wish to criticize Liljedahl; rather, we wish to highlight a technology of power possible when this pseudo hierarchy is viewed as a discourse within a Panopticon. Is Turner a counterexample to this phenomenon, in that his resistance is against the surveillance of thinking by educational theory? Is Turner engaging in acting the role of resistance, where his expressed thinking is a docile response to the desire for critical thinking by educators? Is Turner's story one of seeking balance—that all ideas have pros and cons—and that the real litmus test is what happens in his classroom, and so his teaching practices are under surveillance by optimizing children's achievement? We imagine that the answer to all three of these questions is a partial yes.

Again, an analysis using Panoptican/surveillance/docility of Turner's experience, in relation to Liljedahl's pseudo hierarchy, suggests there is more to this story. Liljedahl is not

wrong in his position, and Turner does not know about Liljedahl's position. But it is a ubiquitous activity in education to rank; some learners are "better" than others, for example, and this includes ranking teachers as learners. Turner's successes with an essentialist philosophy are under assault by the values of the teacher education program; Turner's experiences within inner-city schools and an emphasis on an equity agenda within the program's mission are a space to resist through critique. The context within which Turner learns is a place for him to try to reposition his beliefs so that he can maintain the efficacy of his past beliefs and experiences. "I'm not 100% old school" is his resistance to being placed at the bottom of a hierarchy of learners—those that refuse to change, but he also recognizes the need to consider progressive approaches—to be produced as possibly in the highest tier of teacher educators, namely those willing to re-think their entire beliefs. Turner's experience is one of surveillance by a value system that organizes various positionings toward learning on a hierarchy, regardless of the intersubjectivities involved. The danger seems to emerge from a monolithic sense of identity positioning toward learning, which leads to docility by the teacher candidate. In Turner's case, this docility is of the form of a production of identity that is willing to be critical and reject certain beliefs, beliefs of his own and others. A technology of power can transform critical thought into docility via surveillance.

Conclusion

My point is not that everything is bad, but that everything is dangerous, which is not exactly the same as bad. If everything is dangerous, then we always have something to do. So my position leads not to apathy but to a hyper- and pessimistic activism.

(Foucault, 1982, pp. 231-232)

In the stories of Rhea, Tina, and Turner, we have illustrated how mathematics education theory can be dangerous because of technologies of power operating within the intersubjectivities of teacher education. Rhea can experience MKT as a pathological failure to be a teacher because she does not believe she can learn the inert math of didactically taught and tested school math. Tina can experience developmental phases and an equity agenda as disempowering her sense of potential as a growing teacher candidate. Turner experiences tensions between his sense of success as an essentialist and the need to be progressive within teacher education. In all three stories, the technology of power arises within the production of identity of the teacher candidate because a monolithic discourse (knowledge, growth, hierarchy) is entangled within their experiences. That identity is not autonomous is why monolithic discourses, with their implicit status as education theory, serve as a Panopticon, where behaviour is under surveillance. Teacher candidates and their mentors (can) unknowingly participate in this surveillance of themselves and others. The result is docility, not in the sense of inaction by the teacher candidate, but in what is possible within the intersubjectivities of teacher identity positionings.

The purpose of this chapter is not to suggest that education theories, in mathematics education or in general, are somehow wrong or bad. Rather, the tools of Foucault remind us that theories are dangerous because they can disable the identity-making of teacher candidates. Given that teacher knowing is always partial, incomplete, idiosyncratic and plural (not monolithic), and that identity is emergent, embodied, collaborative and agentic, Foucault affords tools to notice and interrupt ways in which the technical-rational agenda disables the identity making efforts of teacher candidates. As teacher educators immersed in a technical-rational agenda, it is easy to adopt as-is teacher education discourses, and so any "good" mathematics teacher education

theory can be dangerous to the identity-making of teacher candidates. It is incumbent on teacher educators to resist the technologies of power operating because teacher education theories are embedded in the technical-rational agenda.

Our resistance of the technical-rational agenda is embedded within current globalization and internationalization trends in teacher education. For example, Turner's statement, quoted at the start of this chapter, is made within the knowledge-power relations of globalization and internationalization. Where we work, the spectre of residential schools, and the responses of/to the "Truth and Reconciliation Commission" are of considerable concern to (mathematics) educators. Teachers are seeking to respond to diversity by adopting culturally responsive dispositions. This emerging culturally responsive discourse is not better or worse than any other discourse. Discourses constitute the knowledge-power relations that sanction what is considered true. It is dangerous to ignore any technology of power. In this chapter, we focussed on how certain technologies of power in mathematics education can be experienced as disabling by teacher candidates. Given the pressure of responding to the diversity felt by teachers, as well as media coverage of declining provincial scores on international tests such as PISA, the following quote is a reminder of the dangerous knowledge-power relations currently operating:

> The return of high modernism, the backlash against diverse forms of research, and recent direct governmental actions (such as the NRC report) that would create a science for the "common good" (Foucault, 1991, pp. 94-95) are awakening (some) scholars to the dangers in these present day reconstructions of the discourses of research. This issue and the subsequent one of *Qualitative Inquiry* specifically focus on the constructions, legitimation, methodologies of, and resistances to these contemporary "dangerous discourses." The authors in this issue use analyses of the NRC report to demonstrate how

regimes of truth are being established that produce and are produced by a new

methodological conservatism. (Lincoln & Cannella, 2004, p. 6)

The quote is definitive concerning the danger that exists when any local (mathematics education)

responsiveness to diversity, embedded in globalization and internationalisation trends, is co-

opted by a technical-rational agenda. Hence, resistance, an ongoing activism, is a paramount and

necessary disposition of all (mathematics) teacher educators within our globalized world.

References

An, S., Kulm, G., & Wu, Z. (2004). The pedagogical content knowledge of middle school, mathematics teachers in China and the U.S. *Journal of Mathematics Teacher Education, 7*(2), 145–172.

Appova, A., & Taylor, C. E. (2017). Expert mathematics teacher educators' purposes and practices for providing teacher candidates with opportunities to develop pedagogical content knowledge in content courses. *Journal of Mathematics Teacher Education*. doi:10.1007/s10857-017-9385-z

Ball, D. L., Thames, M. H., & Phelps, G. (2008). Content knowledge for teaching: What makes it special? *Journal of Teacher Education, 59*(5), 389-407.

Block, L. A., & Betts, P. (2016). Cultivating agentic teacher identities in the field of a teacher education program. *Brock Education Journal, 25*(2), 71-85.

Davis, B., & Simmt, E. (2006). Mathematics-for-teaching: An ongoing investigation of the mathematics that teachers (need to) know. *Educational Studies in Mathematics, 61*(3), 293–319.

Foucault, M. (1979). *Discipline and punish: The birth of the prison* (A. Sheridan, Trans.). New York, NY: Vintage Books.

Foucault, M. (1982). On the genealogy of ethics: An overview of work in progress. In H. L. Dreyfus & P. Rabinow (Eds.), *Michel Foucault: Beyond Structuralism and Hermeneutics* (pp. 229-252). Chicago, IL: University of Chicago Press.

Gore, J. (1993). *The struggle for pedagogies: Critical and feminist pedagogies as regimes of truth*. New York, NY/London, England: Routledge.

Hirschkorn, M., & Mueller, J. (Eds.). (2016). *What Should Canada's Teachers Know? Teacher Capacities: Knowledge, Beliefs, and Skills.* Canadian Association of Teacher Education. Retrieved March 27, 2018 from https://drive.google.com/file/d/0B-36OcipMmoPbTdia2hrN1F5RjQ/view

Howick, W. H. (1971). *Philosophies of western education.* Danville, IL: Interstate Printers & Publishers.

Larson, M. A. (2016). Globalization and internationalization of teacher education: A comparative study of Canada and Greater China. *Teaching Education, 27*(4), 396-409. doi:10.1080/10476210.2016.1163331

Liljedahl, P. (2014). Approaching professional learning: What teachers want. *The Mathematics Enthusiast, 11*(1), 109-122.

Lincoln, Y. S., & Cannella, G. S. (2004). Dangerous discourses: Methodological conservatism and governmental regimes of truth. *Qualitative inquiry*, *10*(1), 5-14.

Maynes, N., & Hatt, B. E. (2012). Shifting the focus to student learning: Characteristics of effective teaching practice as identified by experienced pre-service faculty advisors. *Brock Education, 22*(1), 93-110.

National Council of Teachers of Mathematics. (2014). *Access and equity in mathematics education: A position of the National Council of Teachers of Mathematics*. Retrieved September 23, 2017 from http://www.nctm.org/Standards-and-Positions/Position-Statements/Access-and-Equity-in-Mathematics-Education/

Olssen, M. (2005). Foucault, educational research and the issue of autonomy. *Educational Philosophy and Theory, 37*(3), pp. 365-387.

Shulman, L. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review, 57*(1), 1-22.

Smith, C., Betts, P., & Block, L. A. (2016). Openings for social change through critical relational collaborative pedagogies. In M. Hirschkorn & J. Mueller (Eds), *What Should Canada's Teachers Know? Teacher Capacities: Knowledge, Beliefs and Skills* (pp. 484-514). Published by the Canadian Association for Teacher Education. Retrieved September 23, 2017 from https://drive.google.com/file/d/0B-36OcipMmoPbTdia2hrN1F5RjQ/view

Turner, E. E., Drake, C., McDuffie, A. R., Aguirre, J., Bartell, T. G., & Foote, M. Q. (2012). Promoting equity in mathematics teacher preparation: A framework for advancing teacher learning of children's multiple mathematics knowledge bases. *Journal of Mathematics Teacher Education, 15*(1), 67–82.

Walshaw, M. (2004). Pre-service mathematics teaching in the context of schools: An exploration into the constitution of identity. *Journal for Mathematics Teacher Education, 7*(1), 63-86.

Are We Doing It Right?
Diversity, Curriculum Making, and Teacher Education

Darlene Ciuffetelli Parker
Brock University

William Sarfo Ankomah
Brock University

Abstract

The authors examine Canadian literature pertaining to equity and diversity in teacher education programing and contrast the literature with the findings from their own practicing pedagogies. The practicing pedagogies capture and foreground the authors' understanding of diversity, curriculum making, and teacher education. Two practicing pedagogies, or narratives of practice, are decontextualized from each author from their respective terms of: *literacy narratives, 3R framework, and pedagogical unity in diversity*. The practicing pedagogies illuminate the interconnected concepts of diversity, curriculum making, and teacher education. Diversity, curriculum making, and teacher education are vitally interconnected concepts that offer a way of understanding how curriculum is made (rather than planned) alongside students' diverse lived experiences as well as the diverse lived experiences of teacher educators.

Résumé

Les auteurs examinent la littérature canadienne en se concentrant sur l'équité et la diversité dans les programmes de formation des enseignants et comparent la littérature avec les résultats de leurs propres pédagogies. Les pédagogies mises en pratique reflètent la compréhension des auteurs de la diversité, de la conception des programmes et de la formation des enseignants. Deux pédagogies de pratique, ou récits de pratique, sont décontextualisés de chaque auteur de leurs termes respectifs: *récits d'alphabétisation, cadre 3R et unité pédagogique dans la diversité*. Les pédagogies mises en pratique montrent les concepts interdépendants de diversité, d'élaboration de programmes d'enseignement et de formation des enseignants. La diversité, l'élaboration des programmes et la formation des enseignants sont des concepts extrêmement interconnectés qui permettent de comprendre comment les programmes sont élaborés (plutôt que planifiés) avec des expériences vécues par les élèves et des expériences vécues par les formateurs d'enseignants.

Are We Doing It Right?
Diversity, Curriculum Making, and Teacher Education

There is an impasse in our current world where globalization, immigration of refugees, sudden world issues such as climate change, poverty, war, and the non-stop digital world pushes against and within classrooms worldwide. We are at a time where problematizing policy-curriculum-reform solutions to education on a world-scale is essential, and it is equally critical to do so in Canada. While there is some research on various teacher education programs in Canada (Falkenberg, Goodnough, & MacDonald, 2014), as well as contextual literature on policy trends across Canada (Young & Boyd, 2010), there needs to be more discussion in the field that attends to how teaching and teacher education programs enact the diversity of its students within school systems in order to identify and reduce systemic barriers, stigma, stereotyping and unconscious assumptions based on but not limited to income, race, gender, sexual identity, religion, ability, and mental health. As diverse members of our teacher education institution, our respective work as both a professor and a Ph.D. candidate is to identify criteria for achieving excellence in diversity, equity, and inclusive education[11]; advancing leadership in equity issues; and, educating through lived experiences and curriculum making to inform our own equity strategies for an increasingly diverse population of students in our teacher education programs.

---

[11] Diversity: the presence of a wide range of human qualities and attributes both visible and invisible, within a group, organization or society; Equity: a condition or state of fair, inclusive and respectful treatment of all people. Equity does not mean treating people the same without regard to individual differences; Inclusion: creating an environment where students belong and see themselves reflected in the curriculum and physical surroundings, in order to achieve full potential. (Adapted from Ontario's Equity and Inclusive Education Strategy, MOE, 2009).

Our chapter is contextual in nature as we extract Canadian literature in the field, and share our respective curriculum pedagogies, to take up one over-arching question – are we doing it right? Two contextual questions help inform the overarching question: (1) In what ways does our current way of curriculum making prepare teachers and teacher educators for an increasingly diverse population of students in school systems and teacher education institutions? (2) What mindset/worldview is reflected in teacher education practices?

We have divided the chapter into two main segments. We first acknowledge the substantive literature in a Canadian context on the topic of diversity. We then problematize further our inquiry questions above by presenting our two narrative accounts on our respective practicing pedagogies. The practicing pedagogies illuminate the interconnected concepts of diversity, curriculum making, and teacher education. That is, the practicing pedagogies represent exemplars of teacher education curriculum that focus on diversity, each from the Bachelor of Education program, and in the Graduate Studies in Education program. Each section will direct the reader to the question, "Are we doing it right?" In this manner, our chapter will address the connections between diversity, curriculum making, and teacher education from the vantage point of the literature in the field, and the experienced narrative accounts.

Are We Doing It Right: Diversity and Canadian Teacher Education

In Canada, education is primarily a provincial responsibility. However, over the years there has been a national policy shift in governance across Canada that is characterized by both professionalization and deregulation issues (Grimmett, 2009; Grimmett, Young,

& Lessard, 2012). Many teacher education institutions in Canada are restructuring programs (i.e., extended 2-year teacher education programs in Ontario) while coping with the oversupply, underemployment and attrition rates of teachers. At the same time, issues of diversity, equity, and human rights are front-center and paramount to nations across the globe. In Canada, for example, the action items of The Truth and Reconciliation Commission has driven immediate inclusion and revision of Indigenous studies in teacher education program curricula across all provinces.

Canadian researchers (Gill & Chalmers, 2007; Johnstone & Bainbridge, 2008; Lopez 2013; Loreman, 2010; West-Burns, Murray, & Watt 2013) who have published on topics of diversity education have included qualitative and narrative accounts of students, teacher candidates, teacher educators and other stakeholder participants, where research results garnered significant implications. For instance, Lopez, as the researcher/mentor in her study, helped a participant/mentee (a classroom teacher) to understand "that equity is not about giving each student the same and that equity demands different treatment of students according to their needs" (p. 299). The clarification offered by Lopez is significant when juxtaposed with the misapplication of terms such as: diversity, equity, equality, and fairness in the education system. Such misapplication and misunderstanding as argued by DeLuca (2012) and Lopez (2013) are problematic and these scholars encourage teacher educators to understand the concepts themselves to be able to assist teacher candidates in grasping the key details of these continually evolving terms.

Also, in their study to discover the readiness of new teachers for the diversity of Toronto schools, West-Burns, Murray, and Watt (2013) recognized that beginning teachers in their social-justice learning module organized by the Toronto District School

Board reported feeling inadequate to handle issues of, for example, racism, sexism, classism, ableism, and homophobia. According to West-Burns et al., participants blamed their ill-preparedness on the inadequate discussions of the so-called "difficult conversations" during their teacher training. Given that, Gill and Chambers (2007) and West-Burns et al. encourage teacher education programs to sustain diversity education by hiring teacher educators who have the disposition for not only enacting but also modeling diversity and equity for teacher candidates to emulate. Gill and Chambers (2007) emphasize the need for teacher candidates to be critically trained to name, disrupt, and transform inequities of the school system for the benefit of all stakeholders.

Holden and Kitchen (2017) have reported on underrepresented groups in new teacher education programs while those very programs claim equity and diversity as core values to their curricula. According to the authors, "articulating a commitment to equity is not synonymous with implementing an effective equity admissions process." Holden and Kitchen add that "equity admissions policies are often not well understood in terms of their effects on members of underrepresented groups" (p. 3). Holden and Kitchen's argument reminds administrators and instructors of initial teacher education programs about the need to move beyond equity and diversity rhetoric into an action phase. The authors believe that it is through the actual implementations and constant evaluations of equity and diversity policies that under-representative groups (e.g., racial, ethnic, sexual, and religious minorities) can gain access and receive the necessary support to flourish as teacher candidates.

Still, other Canadian scholars have delved deeply into topics on leadership for equity and diversity (Tuters & Portelli, 2017), and important to this paper is the issue of

whether we are "doing it right." Scholars who investigate deeply into how beginning teachers [and graduate teachers] are emerging leaders who can connect theory to action in order to move the difficult conversation on culturally responsive equity forward (DeLuca, 2012; West-Burns, Murray, & Watt, 2013) are helping in this direction. Teacher education programs attending to curriculum making alongside teacher candidates and graduate teachers, with a focus on diversity, is represented in the literature in Canada but must also be represented in action across faculties. This chapter responds to this interconnection.

Before we begin the next section with narratives on how we individually enact diversity in our practices, we would like to express that the literature used thus far has been insightful and relevant to our respective engagements with diversity and equity. For example, we agree with Daniel (2009), DeLuca (2012), and Lindo (2013) that teacher educators who expose and model diversity and equity to teacher candidates will be able to help their students to identify, name, critique, and disrupt the personal biases and prejudices they may hold about "others." Also, as teacher educators, we believe that findings in the literature are timely and significant to our practices by, for example, reminding us to eschew all forms of complacency and to recognize that there is still a lot to do before all our students can trust the system, feel safe, and accept support. In addition, as teacher educators, Agócs and Burr (1996), Henry et al. (2017), and Lindo (2013) together provide us with the epistemological tools to actively enact and demonstrate diversity and equity practices for the benefit of our teacher candidates and the students whose learning they will support in future. With these insights, we encourage

teacher educators to fuse theory and action when dealing with diversity and equity issues, practices, and initiatives in their faculties.

Are We Doing It Right: Practicing Pedagogies

Diversity, Curriculum Making, and Teacher Education.

Diversity, curriculum making, and teacher education are vitally interconnected concepts that offer a way of understanding how curriculum is made (rather than planned) alongside students' diverse lived experiences as well as the diverse lived experiences of teacher educators. Together, the three concepts are helpful when illustrated through exemplars of practice, which we have termed practicing pedagogies. Our practicing pedagogies are, in fact, the way we make curriculum alongside teacher educators and students and illustrate how each of us enacts our ways of knowing about how curriculum, as it relates to diversity and teacher education, is lived (Ciuffetelli Parker, 2011). As Ciuffetelli Parker, Murray-Orr, Mitton-Kukner, Griffin, and Pushor (2017) put it,

> It stands to reason that, if curriculum continues to be seen in a technical rationalist view, it often gets and remains understood and taken up as a mandated course of study to be taught and learned, and nothing else. In contrast… we believe unreservedly that curriculum…is made through the intertwining of the teacher educator's life course of action with his/her students' life courses of action. (p. 8)

Central to each of our work is the focus on diversity in relation to our respective fields. Darlene is a professor who has been inquiring narratively into her practice in regard to teacher education programming and teacher candidates' diverse issues in education. William's graduate work and teaching and research assistantships in the Ph.D. program

296

focus on diversity, equity, inclusivity, and social justice in teacher education. Together, as a way to burrow deeply and to juxtapose our experiences to the findings in the literature, we present two *practicing pedagogies.* We illuminate our practicing pedagogies as first-person accounts to reveal how we enact diversity within our own teacher education spaces, and to illuminate further how diversity, curriculum making, and teacher education are inter-related and positioned in our faculty.

Darlene's Practicing Pedagogy: Narratives of *Reveal, Revelation* and *Reformation* of Diversity.

I believe that students are curriculum makers alongside peers and teacher educators. Together, we form a curriculum of lives (Downey & Clandinin, 2010), lives that parallel, intersect, oppose, and unite to come to a deeper knowledge of what it means to be a teacher in a complex world. Diverse issues get taken up in my third-year foundation course, which focuses on story as lived experience. I use the term *literacy narratives* (Ciuffetelli Parker, 2010, 2011, 2014) whereby teacher candidates come to learn how their own critical written dialogue act as counter-narratives for knowledge assimilation. The method has gained longitudinal attention in the field and is both narrative and constructivist-based because the writing calls for deep deliberation on theory of diverse topics while valuing students' experienced way of knowing. A recurring phenomenon I have researched throughout the years is how unconscious assumptions of diversity can sometimes be dangerous starting points for beginning teachers. Conle's (1999) description of *hardened* stories helps students to recognize how we might get 'stuck' in societal assumptions without regard to our world's changing history. A

framework (Ciuffetelli Parker, 2013) that incorporates students' *literacy narratives* helps

deepen their teacher knowledge using a 3R framework I developed whereby: narratives

help *reveal* unconscious assumptions that surface in their writing; narratives

gain *revelation* so they can interrogate further their experiences to gain perspective of

a *hardened* story, and; narratives *reform* their teacher knowledge to a new awakened

story of lived experience and teaching. To illustrate, I present three student narrative

excerpts that awaken a new perspective on three diverse issues, namely: gender identity,

race, and income inequality.

Kalvin[12] shares a candid family story on gender identity. He writes,

> I would like to share a very personal story…of my brother Noah and his journey as a transgender individual. Noah, who is biologically female, identifies as a male, and uses gender expression to state this through appearance, speech, and behavior. I am indirectly affected and intertwined in his journey as a brother and family member and understand that such an experience will shape my professional landscape… [Noah] revealed from a very young age he already felt a disconnection between who he was physically, and who he was mentally and emotionally…My parents were shocked…the person who they had raised and identified as a daughter no longer wanted to be that; he wanted to be their son…It really breaks my heart to [disclose] that this topic is avoided in our family even to this day…I often find myself in mediation between my parents and Noah…And I see all three of them hurting…
>
> Reflecting on my narrative…where I gain new understanding occurred on my last phone call with my mom. I understood that it wasn't just Noah hurting; my father, and especially my mother were hurting just as badly. My mother retold her story of finding out long ago that she was going to give birth to a girl, "Back then, do you know how happy I was to be told by the doctor that I was having a baby girl? A daughter! I was jumping for joy. It's so hard to see that daughter turn into a man before your eyes." What a critical moment that was for me in my understanding of this experience…To imagine their only daughter transition physically before their eyes into a different sex is disorienting

---

[12] A fuller excerpt of this narrative was published prior (Ciuffetelli Parker, 2014). Kalvin, with full permission, contributed his piece wishing full disclosure of his name, and with added permission from respective family members and protection of identity where warranted.

and hard. Reflecting on my mother's experience…and even though in a modern society there has been some progress in accepting the LGBTQ community, it does not omit the fact that there are still deeply rooted cultural and religious values that people hold…As a teacher I must come to understand and reflect on the diversity within my classroom. I have come to understand that behind every student there is a deeper story than what appears in the classroom…As a teacher, we are not formed only by our relationship in the classroom, but by those outside of it as well. In sharing this story, the process is not just relating to personal experience, but to developing these situations into a richer truth.

Kalvin learns that "behind every student there is a deeper story" between home and school communities. He understands his mother's perspective in a manner not recognized earlier. This revelation moves his understanding of his parents "hurting just as badly" and, ultimately, Kalvin reforms his narrative of this diverse topic by recognizing that he lives his experiences in tension and that these tensions will be experienced as well with his own diverse students as a beginning teacher. In this manner, Kalvin's narrative indeed offers a richer truth behind the veil and mask of *hardened* stories, in order to make the connection between his lived curriculum making with his future students and the diversity in his own future classroom.

Raquel's narrative takes up a discussion on race:

I came to [the university] on an athletic scholarship as a varsity wrestler. I was excited to leave my hometown Brampton, made up of [diverse] people. As a Black Caribbean woman, I grew up with people who shared my race and my culture. Although I was extremely excited to move away from home, I cried every night for the first two months and called my mom constantly. I believe the biggest [obstacle] that contributed to my discomfort at this university is that I did not feel like I fit in. I didn't find friends who shared the same interests as me, I didn't feel like I fit in with the culture of the school and quite frankly, I was going through a culture shock. I had never in my life been surrounded by so many White people. There were no other people of colour on my entire residence floor and this city was nothing like my hometown.

Because I was on the wrestling team and we were expected to stay year-round for training purposes, I began to look for a full-time job for the summer. This led to me being hired as a team lead with the city working in a local park operating the carousel. My job as team lead was to delegate tasks to the guest service staff, handle customer complaints and generally just supervise. I was extremely happy when I got hired because I was put directly into a supervising position although I had never worked for the city before. Not to my surprise, I realized that I was the only Black staff member on a team. [Another] team lead who was a White, would make micro-aggressions here and there. It was nothing serious and I would typically brush it off until one particular day the two of us were talking about work experience and in the conversation the fact that I had never worked for the city came up. She was shocked and made a remark, "Well you probably only got hired because you're Black and they need diversity." My heart dropped [and] I casually brushed it off. I wish that I could say that was the last racist remark that my co-worker made that summer, but one day a rude customer came up and when the customer left, she said "oh we don't have to worry about rude customers because we've got Raquel and her Black girl attitude to sass them back." I tried to pretend that the statements were not hurtful and I didn't care however, I went home that night and could not stop thinking about those statements. Never in my life have I ever been more hyperaware of the fact that I was Black and that people have preconceived stereotypes and judgements about others. I spent the rest of the summer having an inner turmoil and trying to speak and behave in a way that would make me seem less "Black." When someone said something mean or rude I would laugh about it rather than confront them because I didn't want to fall into the "Angry Black Girl" stereotype. It was tiring, defeating and embarrassing to have to try and be something I'm not, to try and fit into a culture that I didn't call my own and to be a spokesperson and example for an entire race of people.

I did a lot of reading and realized that representation is such an important tool and I decided that I would be a positive representation for Black children so they have someone to look up to when they are put in situations where people are judging them based solely on their race. Had I not been put in an uncomfortable situation, I would have never found my inner passion to be an agent of social change through teaching.

For Raquel, she soon realizes that, in her words, "Being Black meant becoming a part of a tiny minority and an agent of social change to challenge preconceived notions that exist about race." This was no small feat as she disguised, enacted, and behaved in a

manner that was "tiring, defeating, and embarrassing…to be something I'm not." When

Raquel claims narrative authority (Olson, 1995) of her authentic lived diverse experience,

she enacts powerfully by reading fully on race issues, and she reclaims her identity as a

positive representation for Black students in her care.

A third student, Sara, shares her lived experience of living in poverty in her

formative years. Sara grew up with a single mother with disabilities and Sara herself had

severe health illnesses that kept her away from school for long periods of time. Sara was

a high achieving student who had always loved school and felt supported by teachers,

until she entered Grade 4.

> I have lived in poverty my entire life, and I had never had a teacher that
> made this a central focus of their attention until I got to the fourth grade.
> Coming from a single-parent home, with a disabled mother inevitably
> made for a tough financial situation. While I always had a roof over my
> head, and food on the table, they were not always in the
> best neighbourhoods, or the most nutritious foods, but we got by. Even
> through her pain, my mom always made sure to be present in
> my academic life; she helped me with homework every single day, she
> always volunteered at the school when she could. No matter how sick
> she was, she always made sure that she did everything that she could for
> me. There were times when she worked three or four side jobs at a time,
> getting paid under the table, just to make ends meet and provide me
> with the best.

> Because I was often sick, and I wasn't always eating the best quality of
> foods, I was a fairly tiny child and Miss R always made a point to
> emphasize that during gym class. There were times when she would ask
> me to sit out because the games may get competitive and she did not
> want anyone to hurt me. She would also make comments about my
> appearance during class as well. There was a program that was run
> called Roots of Empathy, in which a new mother from the school would
> bring in her baby every few weeks and we would learn about how the
> baby grows. Each week, a few students would get to hold the baby.
> We all had to wash our hands vigorously before, but Miss R made me
> stay at the sink longer than everyone else because she said she was
> afraid I would make the baby dirty like me. As a child I was terrified of
> water, and because my mother was in so much pain, she was not able to
> physically restrain me to bathe me, so as a result I was often able to get

away with not bathing for a few days at a time. This just contributed to my reputation as the poor student with a single mother. Miss R attributed my uncleanliness to my "negligent" mother who she felt was not a sufficient provider for me; she thought my mother did not care about my wellbeing or my education, so she contacted Children's Aid Society, rather than reaching out to my mother to develop an understanding of our relationship and home life. My mother was bombarded with meetings and phone calls dictating that if I do not attend school without absences, I would be removed from the home. I remember my mother sitting me down and telling me that no matter how sick she was, or how sick I was, I needed to go to school otherwise we would not be together anymore. My anxiety towards school no longer mattered. I simply complied with whatever Miss R wanted because I was petrified of losing my mother.

Sara's experience was traumatic because a teacher held unconscious assumptions at best about Sara's home life and abilities. Sara held an image throughout her life as a *hardened* story of a malicious unkind teacher. The written narrative became an opportunity for Sara to unpack her memory and reframe reasons for why Ms. R was unable to understand Sara's family structure as worthy. She admits that, "Ms. R's attention to me could have been a form of commitment to me as her student, but she approached it the wrong way." Sara, as a beginning teacher now, understands how deficit behavior, language and bias from one single teacher can have a lifetime of negative impact on students. The revelation from Sara's mis-educative (Dewey, 1938) experience helps move her forward to reform the *hardened* story on how "practices influence students" and to be "hyper-aware of myself whenever I work with children."

All three narrative examples demonstrate how teacher candidates grapple with issues of diversity and equity in their teacher education program and how such a pedagogy as *literacy narratives* can become a tool of thought for burrowing deeply into an awakening knowledge of how diversity is shaped and reshaped in teacher education communities by narratives that: *reveal* the inequities; bring forth *revelations* of equity

302

discussion, and; offer a *reformation* whereby teacher candidates author their own narratives to ameliorate systemic issues of equity in educational spaces (Ciuffetelli Parker, 2013, 2019).

William's Practicing Pedagogy: *Unity in Diversity* in a Ph.D. Educational Studies Cohort.

In 2007, I left my family and friends and arrived in Canada from Ghana to pursue a college graduate certificate. My second day in Canada also was my first day at the college; I was so excited and proud to have traveled across continents and oceans to advance my academic and professional competencies in a foreign country I now call home. Studies began in earnest, but it did not take long for me to realize that my new environment was markedly different from the interpersonal and close-knit relationships that underpinned my studies in Ghana. Domestic students dominated class discussions and activities while international students mostly remained silent. The frequently heard "pardon?" and "what's that?" demoralized and quashed attempts from many international students to join class discussions. Ridiculing of accent was on full display. Group work was particularly onerous, as international students who constituted the racial and ethnic minority experienced overt domination and silencing by the homogeneous White majority. Conspicuous attempts by international students to engage actively in both small- and large-group discussions somehow went unnoticed by the exuberant domestic students who actively engaged with each other at the disadvantage of international students. These and other instances of being treated as strangers,

immigrants, and "others" pushed international students to establish stronger ties among themselves to support each other's learning and social needs.

My experience at the college in 2007 was not different from my MA program in a different establishment in 2014. The isolation and treatment of racial and ethnic minorities as the "other" persisted. As a result, I began to ask other racialized students if they experienced the tensions that persistently marred my desire to learn with and from our White colleagues. Having overcome my silence, I still struggled with the anxiety which enveloped racialized students' inability to engage in class activities for fear of negative encounters with racism (e.g., the ridiculing of linguistic accents, bigotry related to low expectation/deficit thinking, and blatant silencing of racial and ethnic minority voices (Houshmand, Spanierman, & Tafarodi, 2014) expressed by instructors and colleague students alike. I often asked myself several questions such as, why are we (racialized and international students) not sharing ideas and learning from each other? What are the majority White students thinking? Why are we (racialized students), or they (White students) not reaching out to each other? What are our instructors thinking? How can we bridge the divide and work as colleagues rather than competitors?

Findings from the literature indicate that Canadian institutions are fully aware of diversity and equity issues (Holden & Kitchen, 2017; Houshmand et al., 2014), yet personal experience informs me that very little if anything at all is being done to foster truly welcoming, respectful, and supporting school environments for all students irrespective of background. As a result, racialized and international students continue to receive little to no support from diversity and equity initiatives designed to create safe and supportive spaces for their development. A look at the Canadian Multiculturalism

Act of 1988 reveals that Canada has an important legislature enacted to not only recognize the diversity of Canadians but also to welcome and celebrate the cultures of one another with respect. However, the negative schooling experiences I encountered in Canada before my Ph.D. program were not in line with a country that claims to recognize and celebrate diversity. The feeling of a perfect stranger in both my college and MA programs was demoralizing but at the same time empowering. Upon my acceptance to the Ph.D. program in 2017, I knew I did not want to experience the same unfriendly learning environment at this level of my learning, and that prompted me to act. My question was, how could I get my cohort members (a diverse student body) to, for example, welcome, appreciate, support, and engage with each other while recognizing the different needs and interests among us? And my focus was to get it right for myself and the diverse scholars sharing a common space. With all the background tensions and deliberations in mind, in my new cohort, I planned to be the first person to extend a hand of friendship to colleagues to foster diversity, equity and, most importantly, combat racism. I planned this initiative in order to break the cycle of racism that characterized my previous schooling experiences in a country I love. In effect, my aim in the first class was to use the negative and racist experiences I encountered in earlier institutions as an opportunity to promote the pedagogy of *unity in diversity* in my new institution.

I practice the pedagogy of *unity in diversity* to encourage and motivate colleagues and students to reach out to one another for support and be each other's keeper. For *unity in diversity* to work, I take the initiative to build a healthy dialogue that encourages colleagues and students to realize the need and beauty of recognizing, including, respecting, and assisting one another whenever possible. In the Ph.D. program, my focus

305

has been to get colleagues to understand the interconnectedness among the diversity of the cohort and harness the positive potentials in our diversity to support the academic and professional development of every member. The pedagogy of *unity in diversity* is modeled through respect for one another. As curriculum makers in a culturally diverse institution, I invite educators who teach for equity to practice the pedagogy of *unity in diversity* in order to encourage teacher candidates to emulate these simple values for their future classrooms. There is no formula for a pedagogy of *unity in diversity*. Instead, the practitioner has to initiate diversity dialogue with respect and the understanding that everyone is different, but that does not mean we cannot and are not in it together. Following, I illustrate by an example.

In a month-long doctoral seminar involving 20 students from domestic and international as well as diverse racial and religious backgrounds, I seized an opportunity at the outset of our gathering to talk about the importance of respecting diversity and fostering unity among the diverse individuals in the cohort. As I addressed my colleagues, I passionately appealed to them to recognize, value, care, and respect the differences present in the group and space. I informed them about some of the negative experiences racialized and international students often encounter in White majority educational settings and my desire to see us work together to reduce and help eliminate mutual bias and prejudice prevalent in diverse groups. Further, I spoke about possibly sharing food and learning materials with one another, forming smaller study groups to support each other's learning, and most importantly encouraging colleagues to participate in discussions. I operationalize *unity in diversity* because as a social justice oriented scholar, it has become clear to me that educators and scholars over-emphasize on the

theory aspect of diversity and equity at the expense of practice throughout my studies in Canada. As a result, I have resorted to finding practical ways to actualize respect for diversity in my cohort and my Ph.D. program in general. My actions have not only strengthened the dialogue on the relationship among diversity, curriculum making, and the lived experiences of students but also brought in the needed action to foster respect for diversity.

As I addressed colleagues, I noticed they were uncomfortable about my conversation concerning race, diversity, and equity; but, I also saw that they appreciated the respect I demonstrated in my speech. To my surprise, members of my cohort responded in the affirmative and the effect was immediate, informing me that theory should not be separated from action in the quest for transformational changes in diversity and equity in teacher education. During the span of the month-long seminar, there was an abundance of different food, unity, and a positively charged atmosphere within the group. However, despite the positive atmosphere and group cohesion that characterized our stay, there were instances when I had to encourage some of the international students who felt their accents were "inferior" to overcome the tension and fear they had in order for them to meaningfully participate in knowledge creation. In fact, I made it a habit to regularly praise colleagues about the care and support we displayed towards one another despite our apparent differences. My commitment and modeling of diversity, equity, and inclusivity encouraged colleagues to nominate me to give the "vote of thanks" to the instructors at the end of the seminar. I used the opportunity to remind my peers and our instructors of the need for Ph.D. students and teacher educators to embody and

exemplify *unity in diversity* in their classrooms, schools, offices, and life in general. This is my lived narrative of curriculum making in action.

The social/cultural/political contexts of education stream of my Ph.D. program have enabled me to critique social constructs of race and racism, allowing me to identify their adverse effects (e.g., anxiety going to school and dropping out [James, 2012]) on educational experiences of racialized students. My program gives me the platform to engage with colleagues on challenging but relevant topics (e.g., racism, sexism, classism, ableism, and homophobia), encouraging them to explore these social constructs with different lenses—e.g., anti-racism and feminism—to inform their worldview. In addition, through my field of specialization, I have embraced the critical theories—e.g., critical race, feminism, and queer—to tease out the nuances of the tensions and silences minority and disenfranchised students encounter in the classroom. For example, critical race theory (CRT) has empowered me to be critically informed and active in a dialogue about race, diversity, and equity and to call attention to the racial and ethnic minority students being silenced in educational settings for redress. Also, CRT has enabled me to respectfully but directly ask White students about what their thoughts are as they continually witness the silenced racial and ethnic minority voices in class. As a result of my persistent appeals to colleagues to recognize and respect the diversity everyone brings to the cohort, a safe and conducive learning environment in which everyone encourages the other to participate in discussions was created. In fact, my Ph.D. program has imbued in me the knowledge, skills, and values to disrupt and transform the racial bias and prejudices the diverse races and ethnicities have about each other in our shared educational spaces.

Our two narrative examples of practicing pedagogies show that we are doing something right, but are we doing it all right? Yes, there is awareness. Indeed, the literature in the field and our own lived accounts, as well as students' accounts of teaching and learning, show that awareness is the key starting point. Darlene has developed her own theory of literacy narratives and the 3R framework (Ciuffetelli Parker, 2013, 2019) to move the awareness piece to action and enactment of curriculum in order to respond to equity issues in educational settings. As demonstrated by William, action within our curriculum making and living alongside our students is imperative to attend to equity and diversity in teacher education.

What We Still Need to Know: The Pedagogy of Diversity and Diverse Pedagogy

Insights from the works of, for example, DeLuca (2012), Henry et al. (2017), Holden and Kitchen (2017), Lindo (2013), and Lopez (2013) as well as our narrative examples suggest that there are still things we need to know as teacher educators and faculties of education to assist us in creating safe and supportive learning environments for our students. For example, William's approach to securing recognition, acceptance, and support from the mainly White colleagues met some resistance but later became successful through his display of commitment to the pedagogy of *unity in diversity* and respect for the cohort. We encourage teacher educators and faculties of education to theorize, disrupt mainstream and unconscious inequities, and practice equity-related strategies (our narrative practicing pedagogies above are one example). Considering the successes, we both have had within our respective experiences in our teacher education

309

spaces, we encourage faculties of education to persevere and operationalize their diversity and equity initiatives.

Consistent with the recommendations of DeLuca (2012) and Holden and Kitchen (2017) we believe that underrepresented groups should be admitted to teacher education programs to prepare them to meet the demands of the diverse Canadian classrooms. In fact, DeLuca (2012) suggests that increasing the diversity of teacher candidates may allow both practicing teachers and teacher educators to enact diversity, equity, and inclusivity at first-hand, something that Darlene is already doing as theory-based action research in her research program and in her curriculum courses (Ciuffetelli Parker, 2010, 2019), by equipping prospective teachers and educators with practical experiences on how to enact knowledge and recognize inequities in systems. William's demonstration of *unity in diversity* in his Ph.D. cohort and the receptiveness of his colleagues to his actions epitomizes DeLuca's argument that learning with and from diverse individuals promotes understanding and unity between and among diverse individuals who initially may have had biased prejudices towards one another.

We recognize that there will always be challenges in diversity and equity work in teacher education programs due to, for example, conversations on race, racism, homophobia, and ableism, but we suggest that faculties of education should not be deterred in pursuing safe and inclusive learning environments. For example, evidence shows that there is initial discomfort among teacher candidates introduced to conversations on race, whiteness, colour-blindness, inclusivity, and diversity (Daniel, 2009; DeLuca, 2012; Lindo, 2013). Solomon and Singer (2011) take it further by sharing the experiences of Canadian teachers in the classroom who pursue equity and diversity

initiatives to create conducive learning environments for all students, such as our narratives demonstrate above. According to these scholars, equity and diversity initiatives breed tension "between teacher and teacher, teacher and parent, teacher and student, … or teacher and administrator, often leading diversity teachers to become pigeonholed, stereotyped, demoralized, and even scapegoated as the cause of any negative perceptions of the school and school system" (p. 152). Solomon and Singer's observation is a clear indication that there is resistance not only in teacher education programs but also in K – 12. The question that begs an answer is "how can we channel the positive energies of all our educational stakeholders to develop diversity and equity initiatives that work for everyone in the school system?"

As demonstrated in our practicing pedagogies, discussions on race or gender must not be seen as challenging or controversial, but everyday conversations teacher educators and teacher candidates must have to prepare them for the diverse Canadian classrooms they will be facilitating when accredited. For example, Lindo (2013) asserts that her constant interaction with teacher candidates about topics related to racism, sexism, and homophobia —which she refers to as "controversial issues"—reveals that teacher candidates "needed more support if they were truly to be expected to challenge social injustice in the classroom" (p. 62). Ciuffetelli Parker's 3R—*reveal, revelation, and reformation* is, as seen, a useful framework strategy to incorporate in teacher education curriculum. We encourage teacher educators to continue offering diversity and equity courses despite potential discomfort or difficult conversations that ensue. They are the stuff of reconciling our own biases and unconscious assumptions in order to avoid deficit ways of thinking and practicing as educators (Ciuffetelli Parker, 2017). Also, we add that,

311

as difficult as it may seem to engage in topics of systemic discrimination, failure to probe them may not provide teacher candidates with the initial support they will need when such real-life situations arise in their own classrooms.

Conclusion

Our practicing pedagogies have illuminated the vitally interconnected concepts of diversity, curriculum making, and teacher education and offer a way of understanding how curriculum is made (rather than planned) alongside teacher educators and students' diverse lived experiences. As a result, we are inspired to continue demonstrating *unity in diversity* and equity at our Faculty of Education and offer this chapter as a hopeful exemplar for other faculties of education. The diverse racial, ethnic, sexual, religious, political, and other attributes that define us as humans will continue to shape our Canadian schools and our world. It is up to us, as educators and scholars, to engage proactively and actively in diversity and equity practices to create safe, responsible, collegial, caring, and inclusive classrooms and schools for diverse students, staff, and teachers, or pretend that theorizing alone is enough. In sum, all people, as a humanity, need supportive spaces to promote agency and acceptance of diverse pedagogy, and develop deep knowledge of the pedagogy of diversity.

References

Agócs, C., & Burr, C. (1996). Employment equity, affirmative action and managing diversity: Assessing the differences. *International Journal of Manpower*, *17*(4/5), 30-45. doi:10.1108/01437729610127668

Barakett, J., & Cleghorn, A. (2008). *Sociology of education: An introductory view from Canada* (2nd ed.). Toronto, Canada: Pearson Education.

Conle, C. (1999). Why narrative? Which narrative?: Struggling with time and place in life and research. *Curriculum Inquiry*, 29(1), 7-32. doi:10.1111/0362-6784.00111

Ciuffetelli Parker, D. (2010). Writing and becoming [a teacher]: Teacher candidates' literacy narratives over four years. *Teaching and Teacher Education*, *26*(6), 1249-1260.

Ciuffetelli Parker, D. (2011). Related literacy narratives: Letters as a narrative inquiry method in teacher education. In J. Kitchen, D. Ciuffetelli Parker, & D. Pushor (Eds.), *Narrative inquiries into curriculum making in teacher education* (pp. 131-149). Bingley, England: Emerald Publishing.

Ciuffetelli Parker, D. (2013). Narrative understandings of poverty and schooling: Reveal, revelation, reformation of mindsets. *International Journal for Cross-Disciplinary Subjects in Education, 4*(1), 1117-1123. doi:10.20533/ijcdse.2042.6364.2013.0157

Ciuffetelli Parker, D. (2014). Literacy narratives for 21st century curriculum making: The 3Rs to excavate diverse issues in education. In C.J. Craig, & L. Orland-Barak (Eds). *International Teacher Education: Promising Pedagogies (Part A)* (pp 233-253). Bingley, England: Emerald Publishing.

Ciuffetelli Parker, D. (2017). The impact of professional development on poverty, schooling, and literacy practices: Teacher narratives and reformation of mindset. *Cogent Education, 4*(1), 1-19. doi:10.1080/2331186X.2017.1279381

Ciuffetelli Parker, D. (2019). Reveal, revelation, reformation: A narrative framework. *Fine Print, 42*(1), 14-20.

Ciuffetelli Parker, D., Murray Orr, A., Mitton-Kukner, J., Griffin, S., & Pushor, D. (2017). Problematizing complexities and pedagogy in teacher education programs: Enacting knowledge in a narrative inquiry teacher education discourse community. *Canadian Journal of Education, 40*(2), 1-30.

Daniel, B. J. (2009). Conversations on race in teacher education cohorts. *Teaching Education*, *20*(2), 175-188. doi:10.1080/10476210902730497

DeLuca, C. (2012). Promoting inclusivity through and within teacher education programmes. *Journal of Education for Teaching*, *38*(5), 551-569. doi:10.1080/02607476.2013.739792

Dewey, J. (1938). *Experience and Education*. New York, NY: Kappa Delta Pi.

Downey, C. A., & Clandinin, D. J. (2010). Narrative inquiry as reflective practice. Tensions and possibilities. In N. Lyons (Ed.), *Handbook of reflection and reflective practice: Mapping a way of knowledge for professional reflective inquiry* (pp. 385-401). New York, NY: Springer.

Falkenberg, T., Goodnough, K., & MacDonald, R. (2014). Views on and practices of integrating theory and practice in teacher education programs in Atlantic Canada. *Alberta Journal of Educational Research, 60*(2), 339–360.

Gill, H., & Chalmers, G. (2007). Documenting diversity: An early portrait of a collaborative teacher education initiative. *International Journal of Inclusive Education*, *11*(5-6), 551-570. doi:10.1080/13603110600600986

Grimmett, P. P. (2009). The governance of Canadian teacher education: A macro-political perspective. In F. Benson & C. Riches (Eds.), *Engaging in conversation about ideas in teacher education* (pp. 22-32). New York, NY: Peter Lang.

Grimmett, P. P., Young, J., & Lessard, C. (2012). *Teacher certification and the professional status of teaching in North America: The new battleground for public education.* Charlotte, NC: Information Age Publishing.

Henry, F., Dua, E., James, C. E., Kobayashi, A., Li, P., Ramos, H., & Smith, M. S. (2017). *The equity myth: Racialization and indigeneity at Canadian universities*. Vancouver, Canada: UBC Press.

Holden, M., & Kitchen, J. (2017, June 16). *Where are we now? Equitable representation in Ontario teacher education: A report on the changes in application, admission, and acceptance rates of underrepresented groups in the new four-semester teacher education programs*. Retrieved from https://brocku.ca/webfm_send/44715

Houshmand, S., Spanierman, L. B., & Tafarodi, R. W. (2014). Excluded and avoided: Racial microaggressions targeting Asian international students in Canada. *Cultural Diversity and Ethnic Minority Psychology, 20*(3), 377. doi:10.1037/a0035404

James, C. E. (2012). Students "at risk": Stereotypes and the schooling of black boys. *Urban Education*, *47*(2), 464-494. doi:10.1177/0042085911429084

Johnston, I., & Bainbridge, J. (2008). Preservice teachers encountering the "other" in Canadian multicultural picture books. *International Journal of Learning*, *14*(10), 81-85. doi:10.18848/1447-9494/CGP/v14i10/58639

Lindo, L. M. (2013). Engaging in social justice: The diversity project practicum. *Education Canada*, *54*(4), 62-65.

Lopez, A. E. (2013). Collaborative mentorship: A mentoring approach to support and sustain teachers for equity and diversity. *Mentoring & Tutoring: Partnership in Learning*, *21,* (3), 292-311. doi:10.1080/13611267.2013.827836

Loreman, T. (2010). Essential inclusive education-related outcomes for Alberta preservice teachers. *Alberta Journal of Educational Research*, *56*(2), 124-142.

Olson, M. (1995). Conceptualizing narrative authority: Implications for teacher education. Teaching and Teacher Education, 11(2), 119-135. doi:10.1016/0742-051X(94)00022-X

Solomon, R. P., & Singer, J. (2011). Challenges and contradictions of the equity educator: Personal and professional impacts of school reforms on teachers. In R. P. Solomon, J. Singer, A. Campbell, A. Allen, & J. P. Portelli (Eds.), *Brave new teachers: Doing social justice work in neo-liberal times* (pp. 111-156). Toronto, Canada: Canadian Scholars' Press.

Tuters, S., & Portelli, J. (2017). Ontario school principals and diversity: Are they prepared to lead for equity?. *International Journal of Educational Management,* 31(5), 598-611. doi:10.1108/IJEM-10-2016-0228

West-Burns, N., Murray, K., & Watt, J. (2013). Voices of equity: Beginning teachers are crucial partners and emerging leaders of equity education. *Journal of Staff Development*, *34*(6), 34-37.

Young, J., & Boyd, K. (2010). More than servants of the state: The governance of initial teacher preparation in Canada in an era of school reform. *Alberta Journal of Educational Research, 56*(1), 1–18.

Humanizing Literacy Instruction for Refugee Newcomers: Implications for Teacher Education

M. Kristiina Montero, PhD
Wilfrid Laurier University

Abstract

Canada has welcomed over 40,000 refugees fleeing mass violence, conflict, persecution, and human rights violations since 2015. The United Nations High Commissioner for Refugees reported that 52 percent of displaced persons worldwide are children below 18 years of age. Schools, therefore are critical to the resettlement of refugee newcomers; however, classroom teachers are generally underprepared to work with youth who have experienced significant gaps in their formal schooling and who have experienced traumatic life experiences due to mass violence. Based on over a decade of research and professional experience working with refugee newcomers and their teachers, this chapter identifies barriers that refugee newcomer youth may experience in achieving success in schools and policy-practice gaps that are exacerbated by lack of targeted teacher professional development related to the identified barriers and policy-practice gaps. To address barriers and policy-practice gaps, teacher professional development (preservice and inservice) must focus on sound instructional methodology in addition to humanizing pedagogy that highlights the individuality, creativity, and humanity of all students, but particularly for those whose humanity has been dishonoured due to the experiences of mass violence.

Résumé

Le Canada a accueilli plus de 40 000 réfugiés fuyant la violence collective, les conflits, les persécutions, et les violations des droits de l'homme depuis 2015. Le Haut-Commissariat des Nations Unies pour les Réfugiés a indiqué que 52% des personnes déplacées dans le monde sont des jeunes de moins de 18 ans. Les écoles sont donc essentielles à la réinstallation des réfugiés récemment arrivés. Néanmoins, les enseignants sont généralement mal préparés à travailler avec les jeunes qui ont connu des lacunes importantes dans leur scolarité formelle et qui ont vécu des expériences traumatiques de la vie à cause de la violence. Basé sur plus de dix ans d'expérience professionnelle avec les réfugiés récemment arrivés et leurs professeurs, ce chapitre identifie les obstacles que les jeunes réfugiés peuvent éprouver en obtenant la réussite scolaire. En plus, ce chapitre identifie le fossé entre politique et pratique qui est exacerbé par le manque de perfectionnement professionnel des enseignants liés avec les obstacles et lacunes identifiés ci-joint. Pour remédier ces obstacles et lacunes pédagogiques, le perfectionnement professionnel des enseignants doit se concentrer sur une méthodologie pédagogique basée d'éléments concrets ainsi qu'une pédagogie humanisante qui met en lumière l'individualité, la créativité et l'humanité de tous les étudiants, mais surtout pour ceux dont l'humanité a été déshonorée à cause de la violence.

Humanizing Literacy Instruction for Refugee Newcomers: Implications for Teacher Education

The world, and Canada, in particular, started to take the current global humanitarian crisis seriously when in early September 2015 newspapers published the image of a 3-year-old Syrian child, Alan Kurdî's, washed up body on a Turkish beach. Alan Kurdî and his family were Canada bound when the dinghy on which they were travelling from Turkey to Greece succumbed to the sea. Canadians reacted strongly to this and subsequent tragic images and became more vocal about Canada's need to respond to the international migrant crisis. Privately, many Canadians actively sought ways to respond to the crisis through charities, faith groups, and legal advocates. To respond to the worldwide humanitarian need, as well as to the general call from the Canadian People, the newly elected Prime Minister Justin Trudeau made good on his campaign promise and opened Canada's doors to resettle refugees from the Syrian Arab Republic. Since November 4, 2015, Canada welcomed 40,081 Syrian refugees through government-assisted, privately sponsored, or blended visa office-referred programs (Citizenship and Immigration Canada, 2017). All admitted refugees were granted permanent residency in Canada and all inherent rights including access to public education and health care, and a pathway toward Canadian citizenship.

Teacher education (preservice and in-service) must also respond to this humanitarian crisis. The United Nations High Commissioner for Refugees (UNHCR) reported that in 2017 of the 68.5 million forcibly displaced persons worldwide, 52 percent are children below 18 years of age (United Nations High Commissioner for Refugees, 2018). Schools, therefore, are particularly critical to the resettlement of refugee

newcomers. They are one of the first community contact points for refugee families and their children, and because of this, teachers and school communities have great potential to lead refugee newcomers toward social and academic success (Fazel, Doll, & Stein, 2009). Educators and school support staff have the potential to stabilize the lives of these children and youth, provide them with safer spaces, offer them rich learning opportunities, and teach them literacy, which is fundamental to successful resettlement (Matthews, 2008; Naidoo, 2010). Most classroom teachers, however, have not received the necessary professional development to respond to the various academic and social needs of refugee youth who have experienced significant gaps in their formal education due to mass violence (Dooley, 2009; MacNevin, 2012; Woods, 2009)

Based on over a decade of working with refugee newcomers and their teachers, I draw on research and, personal and professional experiences to present how humanizing pedagogies have the potential to create more profound and more meaningful schooling experiences for students from refugee backgrounds. I focus on ways in which teachers can re-examine their pedagogy, knowledge, and skills to be better prepared to serve children and youth in schools with refugee backgrounds, particularly those who have experienced chronic trauma due to mass violence, war, persecution, exile, and human rights violations. I begin the chapter by describing how refugee resettlement creates barriers to academic performance particularly among older refugees who have experienced gaps in schooling. I then describe how teachers should and could view their classrooms as humanizing and healing spaces through a lens of human rights-centred education. I then identify a policy-practice gap in Ontario English as a Second Language and English Literacy Development policy and how teachers can respond to the deficit

through humanizing pedagogical practices by drawing on examples from my own research. I conclude the chapter by making recommendations on ways teachers can humanize their practice and create brave spaces to promote academic, social-emotional, and psychosocial development.

Low Literacy Refugee Youth with Limited Prior Schooling

The experiences of refugee children and youth are vast and varied but are united in that their lives have been disrupted by mass violence, conflict, persecution, and human rights violations. For many, access to education during periods of instability may have been inconsistent, interrupted, or unavailable and may have contributed to significant gaps in formal education. Consequently, many refugee children and youth have had limited opportunities to develop age-commensurate literacy skills in any language (Ontario Ministry of Education, 2007). Some youth have never had formal opportunities to develop print literacy skills. For example, many Rohingya from Myanmar, who because of ethnic persecution, were never allowed to go school. In other parts of the world, sending children to school may not have been considered necessary because children contribute to a family's economic stability.

Upon resettlement, children and youth need to gain access to the linguistic, social, and cultural capital of the dominant society to improve their chances of successful resettlement. Generally, English language learners require at least five to seven years to achieve age equivalent academic language proficiency (Collier, 1989; Cummins, 1984); English language learners who have experienced significant gaps in their formal education may require seven to ten years or more to minimize this achievement gap

(Collier, 1995). Newcomers are vulnerable to what the Organisation for Economic Co-operation and Development (OECD, 2012) called the "late-arrival penalty"—which is the declining rate of change in academic performance with respect to age at arrival; in other words, the older a refugee is upon resettlement the likelihood of achieving age-commensurate academic performance decreases. Evidence of the late-arrival penalty among newcomers with refugee backgrounds with significant gaps in their formal schooling is evidenced by poor academic achievement and high incidences of school attrition (Gunderson, 2007; Miller & Windle, 2010; Naidoo, 2012). For example, in the Canadian context, Gunderson (2007) reported an attrition rate of secondary school students with refugee backgrounds at 75 percent or higher. This late-arrival penalty can have long-lasting implications on a young person's entry into the sociocultural and socioeconomic fabric of their host country, including the level of education they can achieve and their integration into the labour market (Caitlin, McMichael, Giffor, & Correa-Velez, 2014; OECD, 2013).

Finding employment is critical for refugee newcomers and learning one of Canada's official languages is without question one of the top priorities for newcomer families. Beyond a pragmatic need for financial independence in the host country, after a short grace period (up to one year), refugees who are resettled to Canada must repay the government for incurred settlement costs including travel documents and transportation costs. It is not uncommon for adolescent members of the family to find employment to contribute to the family's financial stability. Teachers must make every instructional opportunity count for adolescent refugees because they urgently need to attain a

320

functional level of language, literacy, and academic proficiency to economically survive in the host country.

Teachers, without a doubt, have earnest intentions to find the best methods, instructional practices, and activities to serve the students' academic, sociocultural, and socio-emotional needs. A method alone, however, is insufficient. Bartolome (1994) and Macedo (2013) noted that the field of education has a fetish for finding the "right method" in the absence of philosophy. Bartolome (1994) specifically noted, the method, must come with "political clarity"—an understanding that education is not a politically neutral undertaking. One way to achieve political clarity is to move toward a humanizing pedagogy that "respects and uses the reality, history, and perspectives of students as an integral part of educational practice" (p. 173).

Humanizing Education for Refugee Newcomers

To promote equity and equality in the education of non-dominant culture students, educators and scholars might rely on theoretical frames that support the integration and validation of students' histories, texts, values, beliefs and perspectives that are different from the dominant culture. Theories such as multicultural education (e.g., Banks, 2015; Ghosh & Galczynski, 2014; Nieto, 2010), critical multiculturalism (e.g., May & Sleeter, 2010), culturally responsive teaching (Gay, 2010), and culturally sustaining pedagogy (Ladson-Billings, 2014; Paris, 2012), inform many pedagogical dialogues and practices. Underlying each of these theoretical frames is a humanizing pedagogy that is relevant for all students, but particularly for those who have experienced injustices in their lifetimes.

Freire (1999/1970) noted that a humanizing pedagogy is one in which finding a teaching method "ceases to be an instrument by which teachers can manipulate students, but rather expresses the consciousness of the students themselves" (pp 50-51). To further Freire's argument, Bartolome (1994) detailed that, in practice, a humanizing pedagogy "values the students' background knowledge, language, culture, and life experiences, and creates learning contexts where power is shared by students and teachers" (p. 190). Humanizing pedagogies embody Human Rights, which are essential, especially when working with students from refugee backgrounds. Human Rights cannot simply be implied in our work as educators; they must be explicit. Dr. Martin Junge (2015, June 12), General Secretary of the Lutheran World Federation, emphatically stated:

> The human rights of refugees are also our human rights. We hold these rights in common because we share humanity just as we share this one world. Our common human rights will depend on the respect for the rights of all people particularly for those in the most vulnerable situation. There isn't an "us" and "them" when it comes to human rights, but just an "us."

When educators hold Human Rights at the center of their work their responsibility is magnified. To this end, educators are called to live out the principles detailed in Article 26 of the United Nations Declaration of Human Rights (United Nations, 1948) and Articles 28 and 29 of the Declaration of the Rights of the Child (Office of the High Commissioner for Human Rights, 1989) to ensure that all students, including the most vulnerable, have the right to a quality education that values the traditions of their cultures of origin (See Appendix A for an extract of the referenced articles).

To humanize pedagogy, educators must challenge the dehumanizing practices rooted in racism, oppression, colonialism and other such "-isms," that live and breathe within our schools unquestioned, and despite promoting educational inequities and inequalities, they are considered "normal" (McLaren, 2016). Related to low literacy adolescent newcomers from refugee backgrounds, dehumanizing practices might include improper placement of students in classes (i.e., placing students in classes that are either too difficult or too easy); inconsistent sequencing of developmentally appropriate courses; developmentally inappropriate instruction; strict enforcement of English-only rules; use of humiliating and (re)traumatizing disciplinary measures (e.g., yelling, shaming); inadequate professional development provided to teachers who work with students from refugee backgrounds; and/or poorly resourced classrooms (e.g., void of developmentally appropriate and culturally sustaining learning and teaching materials). Dehumanizing pedagogical practices are damaging to both student and teacher because such mechanical pedagogical approaches may distract educators from meaningful learning and silence students' collective voices (Salazar, 2013).

Humanizing pedagogical principles and practices, on the other hand, acknowledge the reality of the learner, extend and value students' sociocultural resources, ensure that content is meaningful and relevant to students' lives, link students' prior knowledge to new learning, foster trusting and caring relationship, and challenge systemic inequities that may impede students' personal and academic success (Franquiz & Salazar, 2004; Salazar, 2013; Salazar & Franquiz, 2008). To humanize pedagogy for students from refugee backgrounds educators need to adopt an asset-based orientation and honor the students' dominant (non-English) language and related cultures, religions, and identities

323

(Roy & Roxas, 2011; Shapiro & MacDonald, 2017); understand the value of non-school literacies on traditional print-based literacy development, for example, oral storytelling competencies (Perry, 2007, 2008); create opportunities for students to authentically see themselves in the curriculum and validate students' various identities—linguistic, ethnic, cultural, religious, sexual orientation—in the classroom (Cummins, Hu, Markus, & Montero, 2015; Gay, 2010); recognize the potential for students to have traumatic responses in the classroom and devise a trauma-informed plan to mitigate such responses (Miles & Bailey-McKenna, 2016); and validate students' stories of dehumanization (Montero, 2018).

The Promise of ESL and ELD Policy in Ontario

Institutional policies must support both vulnerable students as well as their teachers. Refugee newcomers who have experienced gaps in their formal education are supported at the policy level in Ontario as laid out in the K-12 Policy for English Language Learners and ESL [English as a Second Language] and ELD [English Literacy Development] Programs and Services (Ontario Ministry of Education, 2007). The policy is unique because it explicitly makes academic and social provisions for students with limited or interrupted formal schooling.

The Policy differentiates between newcomer students who have had prior formal schooling experiences and those whose academic success in resettlement countries is impaired because they have experienced significant gaps in formal schooling, have had poor quality schooling (e.g., in refugee camps), or no schooling at all. It also acknowledges that children and youth with refugee backgrounds may have suffered

traumatic experiences such as having been witness or victim to violent acts; been separated from family members, and/or been in transit for a number of years, which are all factors in developing forms of psychological distress (e.g., anxiety, depression, and/or post-traumatic stress disorder; Bronstein & Montgomery, 2011; Kia-Keating & Ellis, 2007).

Thanks to this policy, when government-assisted refugees resettle to Ontario they are first serviced at a Welcome Centre for Newcomers, which is run by regional school boards. School-aged children and youth are assessed to understand what type of specialized services, if any, might be available to them. Experienced educators assess all secondary students (grades 9-12) whose first language is not English. The assessment typically takes two to three hours to complete. The assessment procedure includes a structured interview, with the assistance of an interpreter if necessary, to assess oral communication skills, and assess students' reading comprehension, writing, and mathematical knowledge and skills. It should be noted that mental health issues are not formally evaluated during this intake assessment. Newcomers are connected with settlement workers who provide information about the Ontario school system and connect parents to appropriate community services, such as mental health counselling; however, anecdotal evidence suggests that few take up any such services.

Government assisted refugees are screened explicitly for previous access to schooling; kinds of schooling experiences, migration history and family circumstances; health; and students' strengths, hobbies, and interests, and other related/potentially relevant information. Levels of dominant language literacy are also assessed by way of asking the student for a writing sample. Based on the results of these assessments and in

consultation with school administration, students are placed in ESL, ELD, mainstream content-area courses, or a mix of courses depending on student ability and course availability. If students' dominant language skills are deemed insufficient for mainstream content courses or English as a Second Language programming, which assumes near age-commensurate dominant language literacy, students are recommended for the ELD Program.

At the secondary level, the ELD Program is a series of five semester-long courses that taught in congregated classes for English language and literacy instruction in the home school (or other accessible schools) for a significant portion of each school day. The core programs—English, social studies/history/geography, science, and mathematics—are taught by content-area teachers who usually hold English as a Second Language qualification. Refugee newcomer students are also integrated into mainstream classes that encourage student involvement, but that does not require a high level of English language proficiency, for example, music, and health and physical education. Despite the proactive provisions laid out in the Policy that aim to appropriately place students according to their instructional needs, there is a substantial gap between policy and practice by way of teacher preparation and professional development and responsive instructional methods for student academic development.

Identifying the Gaps between Policy and Practice

While the Policy may support the academic development of adolescent refugee students, there is a policy-practice gap, particularly in the professional development needs of teachers working with students in ELD programs. In English-dominant countries

(Canada, Australia and the U.S.), which historically have resettled over 90 per cent of refugees referred by the Office of the United Nations High Commissioner for Refugees (UNHCR), teachers who actively work with refugee youth reported (a) that they received little to no professional development on how to prepare such a vulnerable group of students for the academic rigors of secondary school (Dooley, 2009; Freeman, Freeman, & Mercuri, 2002; MacNevin, 2012; Miller, Mitchell, & Brown, 2005; Woods, 2009); (b) a serious lack of age-appropriate and culturally responsive texts suitable for their students (MacNevin, 2012; Miller et al., 2005; Woods, 2009) and; (c) professional knowledge gaps in the areas of early literacy development and trauma recovery, the latter of which would better prepare them to work with students who exhibit psychological distress in the classroom (MacNevin, 2012; Miller et al., 2005; Woods, 2009). Many secondary teachers are unprepared or underprepared, through no fault of their own, for the basic literacy needs of their low literacy English language learners, who because of mass violence, have experienced significant gaps in their formal education and may find meeting this group of students' academic needs challenging.

Secondary ESL teachers have generally been trained in a pedagogy that relies on the transfer of linguistic and conceptual knowledge from the dominant to the target language; such practices are not useful for students with limited dominant language literacy (Cranitch, 2010; Gunderson, 2009; Miller & Windle, 2010). In these situations, teachers are left scrambling to their own devices to figure out how to best serve low literacy youth. An eighth-grade teacher who taught refugee newcomer youth with limited prior schooling summed up her experiences as follows:

There is no manual for this program. It's like okay, here you go. Here are

the kids. Luckily, I had some background in dealing with these students,

and I love dealing with these kids. Sometimes it's like having my two-

year-olds all over again because everything is so new. I developed a few

strategies to sort of get me through the day, some days. Humour is

certainly one of them. (July 23, 2010, Ontario, Canada, personal

communication)

Research that supports best practices for low literacy adolescent refugee youth is

in its infancy. To date, most research related to refugees has explored their welfare needs

in resettlement countries; little research has explored their print literacy development or

pedagogical methods to meet their academic needs (Matthews, 2008; Miller & Windle,

2010; Rutter, 2006). Print literacy is identified as a critical skill in the resettlement

process (e.g., Bigelow, 2010; Brown, Miller, & Mitchell, 2006; Naidoo, 2013; J. Stewart,

2010; Walker-Dalhouse & Dalhouse, 2009; Windle & Miller, 2012), yet research that

emphasizes print literacy development has focused on refugee students who have already

developed a certain degree of English oral language and print literacy. Other research on

refugee newcomers has focused on the impact of dominant language literacy on

sociocultural identity development (Bigelow & King, 2015); the impact of refugee life

narratives on teacher knowledge (Stewart, 2015); and the use of multimodal digital

literacies to ease resettlement trauma and bolster global identity development (Gilhooly

& Lee, 2014; Omerbašić, 2015). Despite the identified need to address the print-literacy

development of low literacy adolescent refugees, only a handful of empirical studies

(e.g., Avalos, Plasencia, Chavez, & Rascón, 2007; Montero, Newmaster, & Ledger,

328

2014; Woods, 2009) have explicitly addressed refugees' print-literacy development in schools. All of these studies point to the strong potential of early literacy instructional methods; however, the studies are short-term and with relatively small sample sizes (*n*=11 to 15).

Gunderson (2009) emphasized that adolescent refugee students should be introduced to English print literacy instruction immediately upon entry to school. Some educators turn to evidence-based content area approaches such as the Cognitive Academic Language Learning Approach (CALLA; Chamot & O'Malley, 1994), or the Sheltered Instruction Observation Protocol (SIOP) Model (Echevarría, Vogt, & Short, 2008) to help students develop academic English skills and prepare them to be ready for post-secondary education. However, these approaches are not useful for students at the early stages of print-literacy development. Writing about low literacy adolescents with limited prior schooling, Gunderson (2009) emphatically noted, "no amount of help from the teacher will make these students successful content comprehenders. They must be immersed in a reading program" (p. 49). Woods (2009) echoed the sentiment by writing: "more ESL training and support will not be enough because these students need literacy programs, not just language programs" (p. 93). Introduction to print literacy development can be accomplished through time-tested early literacy activities such as language experience approach (LEA; Stauffer, 1970; Van Allen, 1999); guided reading (Fountas & Pinnell, 1996); and, directed reading-thinking activity (Haggard, 1988). The problem is that while educators may recommend such approaches (e.g., Custodio & O'Loughlin, 2017; Salva, 2017), little empirical research has been conducted to understand how teachers can use or modify them to maximize their effectiveness for this population of

students (Montero et al., 2014).

Responding to the Policy-Practice Gap through Humanizing English Literacy Development Programming

If educators are to meet the academic and social-emotional needs of refugee newcomers with limited prior schooling they must challenge and transform traditional ESL school-based practices. Failure to meet their diverse needs will continue to perpetuate higher than average attrition rates of both students and teachers in ELD programming. To respond to the policy-practice gaps and identified academic needs of low literacy adolescent refugee newcomers, teacher education must address this knowledge and skill gap and help middle and secondary teachers extend their pedagogical knowledge to early print-literacy development, including foundational literacy skills (e.g., phonological awareness, print directionality, and alphabetic principle; Dooley, 2009; Woods, 2009) to be able to effectively work with low literacy youth. Through English language and print literacy development, educators also have the opportunity to 'humanize' their pedagogy as well as respond to students' academic needs.

Next, I illustrate how, through my research and practice, I began to address the policy-practice gap identified earlier. First, to address the early literacy needs of low literacy adolescent refugee newcomers, I collaborated with a secondary ESL/ELD classroom teacher in Ontario, Canada, the ESL/ELD school board consultant, and an early literacy resource teacher, and together we began to explore and document how early literacy methods might improve the print literacy development of students in the ELD program. Our research (Montero et al., 2014) specifically sought to understand (a) the

impacts of an early literacy instructional focus on the English language and literacy development of low literacy adolescent students with limited or interrupted formal education, and; (b) the impacts of an early literacy instructional focus on secondary ESL/ELD teachers' practices in an ELD context. To examine these questions, we taught the classroom teacher how to use guided reading (Fountas & Pinnell, 1996) and running records (Clay, 2005) with levelled, informational texts that served the students' background knowledge and interests, as well as laid the groundwork for content-area vocabulary development. To supplement the commercially available informational texts, the teacher helped students create student-generated books using language experience approach methods (Nessel & Dixon, 2008; Stauffer, 1970).

Language Experience Approach (LEA), a method dating back over a century, is built on the principle that print literacy begins with a child's own language. Classical conceptions of LEA require the adult to transcribe the child's oral language (as uttered, including non-conventional forms of the language) and have the child read the transcribed oral text to learn early literacy skills (e.g., print motivation, phonological awareness, print awareness, vocabulary, narrative skills, letter knowledge). LEA is generally operationalized with Van Allen's (1999) oft-quoted conceptualization: "What I can read, I can talk about. What I can say, I can write (or someone can write about). What I can write, I can read. I can read what others write for me to read" (p. 41).

To respond to the print literacy needs of low literacy adolescent newcomers, we modified the original LEA method primarily because this group of students did not have the luxury of time of learning print literacy organically. Therefore, rather than provide the student with an exact transcription of their oral language, we decided to first reorganize

the literal transcription following Labov and Waletzly's (1997/1967) structural narrative analysis (abstract, orientation, complicating action, resolution, evaluation, and coda) and then transliterate the text following the conventions of standard English. Our intention was not to colonize the students' stories; instead, we wanted to provide them with the linguistic capital (Bourdieu & Passeron, 1990) necessary to succeed in a society that values print literacy. (See Appendix B for an example of how a literal transcription was reorganized and transliterated into a text that was used during print literacy instruction).

Using both commercially available and developmentally appropriate texts (e.g., levelled readers from Scholastic, National Geographic) and the student-generated LEA texts, the classroom teacher worked with a group of students on guided reading every day. While the teacher was working with one group of students, the other students worked in a listening center, word-work center, or writing center. An educational assistant or community volunteer supported these centers. The guided reading method was adapted to the developmental needs of the low literacy students. They were encouraged to engage in their learning in a collaborative and supportive setting; teachers monitored students' progress on a weekly or biweekly basis through conferences in which she reported out running record progress and other informal data collected.

Our research demonstrated that using early reading instructional strategies with low literacy adolescents from refugee backgrounds proved to advance their English print literacy levels at least six times faster than by using traditional ESL methods, while at the same time allowing the teacher to experience pedagogical and personal success (See Montero et al., 2014 for a full report of the study). Through the success of this research, we believe to have found a promising "method" that worked for both students and

teachers; however, before celebrating, we reminded ourselves that alone, a good method

was not humanizing. We had to find the political clarity in our method which came in the

way we used students' identity texts as a central part of the instruction.

Understanding the Informing Theoretical Constructs of the Humanizing Method

Theoretically, our method drew on social learning perspectives, which emphasize the

importance of social influences and social interaction on literacy learning (Tracey &

Morrow, 2012). First, the work drew on *social constructivist theory* (Vygotsky, 1978),

which emphasizes that through developmentally appropriate modelling and scaffolding

an adult, or more knowledgeable other, is able to influence a person's learning while

engaged in authentic learning opportunities (i.e., zone of proximal development). In

addition, the method drew on Freebody and Luke's (1990) Four Resources Model of

reading, which aims to capture the multiliterate requirements for reading effectively in a

multimodal world. *The Four Resources Model* of reading acknowledges that a student

must be taught how to decode and encode printed text or "crack the code," which is

critical to low literacy adolescent refugee students. However, learning to be a *code*

breaker must be combined with learning to be a *text participant*, *text user*, and *text*

analyst. Within a guided reading environment, the four resources of reading can be

addressed through adequate mentorship into the print literacy culture that supports the

epistemological foundation of modern schooling. Another theory informing our method

was *emergent literacy* (Clay, 1998). Emergent literacy assumes that the precursory skills,

sources of knowledge and attitudes to reading and writing (e.g., phonological awareness,

letter knowledge, language, conceptual knowledge) (Whitehurst & Lonigan, 1998) can be taught within the context of print-literacy development if absent or underdeveloped (National Reading Panel, 2000).

From a humanizing lens, our method drew upon humanizing research (Paris & Winn, 2014), culturally responsive (Gay, 2010) and culturally sustaining (Paris & Alim, 2017) pedagogies, and funds of knowledge (González, Moll, & Amanti, 2005). These constructs highlighted the individuality, creativity, and humanity of all students. For many refugees, the experiences of mass violence and displacement have dishonoured these qualities. By consciously acknowledging and contextualizing the lived experiences of learners and validating their sources of knowledge we worked to understand how print-literacy development could be understood alongside criticisms of pedagogy that deculturalize nondominant populations (Spring, 2012). Our "method" focused on teaching the low literacy adolescent refugee newcomers the linguistic code of the "culture of power" (Delpit, 1988, p. 283)—the ways of talking, writing, dressing, and interacting used by middle and upper-class segments of society. Creating and using identity texts privileged students' prior life experiences and knowledge sources.

Humanizing Pedagogy Through Language Experience Approach

Identity Texts

Identity texts (Cummins & Early, 2011), which can be written, spoken, signed, visual, musical, dramatic, or multimodal combinations, are identity-affirming and are likely to increase students' literacy engagement when used for instruction. By centring instruction on materials that are identity-affirming, teachers can counteract many of the adverse

334

effects of societal power relations that devalue minority group identities by treating students as competent by validating their languages, cultures, and identities (Cummins et al., 2015).

As noted earlier, one of the challenges of running a guided reading program for low literacy adolescents is the shortage of high interest, culturally sustaining, texts written at a developmentally appropriate reading level. In ELD programming, teachers and students collaborated to create their reading texts. Using the principles of language experience approach, educators can create opportunities for students to dialogue about significant life events of their choosing and scribe their thoughts. These stories can be then transcribed and edited to create a text that is printed into book form and used for instructional purposes in the guided reading sessions. These locally created texts are so much more than an instructional tool—they offer students the opportunity to have their stories documented and validated by other educators, peers, family members, and themselves. When the students' stories were presented to them as a book and they were asked to reflect on the experience of documenting their own life stories, students typically expressed pride in the success of their work and happiness at being able to relate a personally relevant story. For example, one student said it was vital for him to tell his story because "I want my children to know my history, where I came from." Another student said: "I wanted to tell my story to other people. I want them to know who I am."

Language experience approach texts can also be used with more advanced English language learners to reinforce the nuances of the writing process. For example, Montero and Rossi (2012) worked with students with histories of gaps in their formal education but who struggled using English for academic purposes. In this research,

teachers interviewed students about their immigration experiences to Ontario to help them write autobiographical texts. The interviews were audio recorded and transcribed, and the transcripts served as the students' "rough draft." Working with the transcripts, students found a focal story, edited out the interviewer's comments and interjections and created a rough draft of their story. Students gained valuable insights about the academic writing and editing process: they became acutely aware of the differences between oral and written language, about the importance of gathering more information or conducting additional research to clarify or fact-check their writing, and of the time needed to engage in the writing process. The "academic" exercise adhered to curriculum goals, while at the same time validated students' life experiences by placing their life experiences at the center of the curriculum.

Furthermore, when educators center the curriculum on students' identities and life stories they can potentially contribute to students' healing (Montero, 2018). Refugees may have experienced stress from a variety of sources including from the traumatic experiences of mass violence, conflict or persecution, and from the stress associated with resettlement, acculturation or possible isolation. When educators conscientiously try to understand how students' past experiences can impact school experiences, they can play a significant role in helping children and youth from refugee backgrounds carve out a brighter future for themselves. While an educator's main responsibility is to advance the academic achievements of students, teachers also have the potential (and I might suggest responsibility) to contribute to students' well-being, resilience, and post-traumatic growth. Educators can contribute to a students' social healing by consciously engaging in a humanizing pedagogy.

When young people are encouraged to relate their life experiences, and when they feel they are with a trusted adult in a safe space, those who have experienced traumatic life events may want to tell educators their trauma stories. They may tell details of the traumatic events, which for some listeners, may be difficult to hear. While an educator may initially want to ask the student to stop telling their trauma story for fear that its retelling might be retraumatizing or induce some other response to trauma, there is great value in allowing the student to tell the story (Montero, 2018). The educator's role would be to listen and to reflect on the story, but not to probe for details about the traumatic event. (A mental health practitioner might probe for specifics about the traumatic events, but an educator should not). Teachers can listen to the stories with understanding and deep appreciation; there is considerable evidence that demonstrates that just the process of telling the trauma story to an interested person is therapeutic (Mollica, 2006, 2012).

Curriculum materials and instructional methods that validate students' life experiences, knowledges, faith and religion, cultures, and identities must be central to the curriculum. The stories that matter to students are the ones that they want to tell. They could relate stories about their migration, immigration, birth, learning, or defining lived experiences. Teachers can solicit stories from students by asking for them, recording them drawing, painting, or doodling them, and of course, writing them. When students tell their stories, educators need to celebrate them, learn from them, honour them, and most of all, respect the story and the teller. Teachers can then use students' stories to support a humanizing teaching method and student academic achievement.

Ways to Humanize the Method: Ideas for Educators

In this chapter, I have presented a relatively complex problem as schools and classrooms are increasingly receiving more children and youth with refugee backgrounds as a result of the ongoing global humanitarian crisis. Teacher professional development has not caught up with the academic, socio-emotional, and psycho-social needs of this population of students in neither method nor philosophy. However, as we begin to articulate the barriers to successful resettlement for refugee youth, identify the gaps in teacher professional development, and develop pedagogical practices that work to serve both the students and their teachers, the barriers caused by dehumanizing, disempowering, disengaging, and social unjust practices can be addressed.

Within the space of the school and classroom teachers can provide newcomers who have experienced significant gaps in their formal education with the skills and knowledge they need to enjoy successful resettlement, carve a positive future for themselves and their families, and contribute to the sociocultural and socioeconomic landscape of their host country. Educators have an influential and powerful role to play in the advancement of human rights. To conclude, I summarize in list form ways that teacher educators and teachers might help create brave, healing spaces within schools and classrooms that may help low literacy youth with refugee backgrounds learn, grow, and develop into knowledgeable citizens who will bring forth and educate their future generations:

- Learn about students and their lived experiences.
- Focus on all of the things the students can do and less about what they cannot do.

- Inform students about the "culture of power" that will help them navigate the social, linguistic, and cultural rules of the host country. Teach literacy; not just language.

- Encourage students to be visible, contributors to the curriculum, and active learners.

- Help create or enact policy that supports the developmental needs of refugee background students with limited prior schooling and their teachers.

- Find the knowledge and skills gaps in professional development and find ways to fill those gaps.

- Advocate for humanizing and trauma-informed professional development.

- Engage in action research to help better understand the local educational contexts of refugee newcomers, find the gaps in both policy and practice, and make recommendations for improvement.

- Deconstruct current pedagogical practices. Question whether they make sense for students who have experienced limited prior schooling resulting from mass violence, conflict, persecution, and human rights violations.

- Evoke the UN Declaration of Human Rights and the Rights of the Child in your school and classroom every day. After all, Canada is a signatory of the declarations.

Appendix A

Article 26 (United Nations Declaration of Human Rights, 1948):

1.   Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit.

2.   Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3.   Parents have a prior right to choose the kind of education that shall be given to their children.

4.

Article 28 (Declaration of the Rights of a Child, 1989):

- States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular: (a) Make primary education compulsory and available free to all; (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need; (c) Make higher education accessible to all on the basis of capacity by every appropriate means;

(d) Make educational and vocational information and guidance available and accessible to all children; (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

5. States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries

Article 29 (Declaration of the Rights of a Child, 1989):

- States Parties agree that the education of the child shall be directed to (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential; (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own; (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious

groups and persons of indigenous origin; (e) The development of respect for the natural environment.

6.	No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

Appendix B

Literal Transcript of Nagu's Story—Complicating action.

Interviewer: So how did you get from Myanmar to Sri Lanka?

Nagu: We are try to go to Malaysia by boat. We go to the Thailand near the border and Thailand caught us, they put us in the water way so far then we are at the sea and we don't have water, nothing. We don't have anything.

Interviewer: no food, no water.

Nagu: No food, no water, so then Sri Lankan navy, like fishing boat they see us, then after they help us, they caught us, their country, Sri Lankan navy, Sri Lankan government also help us.

Interviewer: How many people were on the boat leaving Myanmar?

Nagu: we are 135 people in one boat.

Interviewer: how big was the boat? Can you describe the boat for me? What did it look like?

Nagu: look like not big and not small, kind of people stay, can't sleep people,

Interviewer: you couldn't sleep on the boat.

Nagu: yeah, only sitting

Interviewer: only sitting

Nagu: then after in Sri Lankan put us in jail. We were in the jail one year. We were in the jail for one year. After one year UNCHR, they help us, they caught us. We were released from the jail. They provide teacher, money for us, they provide clothes, everything, they provide house, like big one house, we stay there, we land there, and then we stay in Sri Lanka, then we come here, November, 2.

Interviewer: How old were you when you left Myanmar?

Nagu: When I left our country I was 16 years old.

Interviewer: 16 years old. So tell me a little bit more about the boat that you left on, what do you remember?

Nagu: yeah, when I leave our country, it was difficult to live our young boys, that's why we leave, we escape our country. That's why we try to go to Malaysia, like all the same boys, young boys, not small, not the old.

Interviewer: Were you scared to leave?

Nagu: yeah. We were scared to leave. Same, they caught us in the government. We are Muslim, we are nothing. They caught us, they put us in jail and we, after we left we escape the country.

Interviewer: How did you find the boat to escape? How did you know to take the boat?

Nagu: like some old men, like our uncles, we told them, how to leave here, how can we leave here.

Nagu: so like our uncles we told them everything to them, how can we stay here? Like our same boys they caught us, so how can we live here? They give us some idea. They say "take this idea."

Interviewer: What was the idea?

Nagu: Like go by boat, but we don't have passport, how can we travel. That's why we go by boat. Myanmar to Malaysia, so. […]

Interviewer: For how long were you in the boat?

Nagu: Myanmar to Sri Lanka. 38 days.

Interviewer: Wow, 38 days, no food, no water.

Nagu: yeah.

Interviewer: how did you feel when the Sri Lankan navy came to get you.

Nagu: When they see the fishing boat, they help us.

Interviewer: how did you feel, were you happy, relieved.

Nagu: I was happy.

Interviewer: you were happy.

Nagu: The Sri Lankan navy, like a big ship come and they, our boat, we go to the hospital, Sri Lanka, we don't have energy, like this [leaning back in chair, corpse like] they allowed us to have food, we stay in the hospital one month, saline [motions to needles in arm]

Interviewer: you had IV fluids come in, with the needle in your arm.

Nagu: Saline, you know saline?

Interviewer: yeah

Nagu: Saline solution, one month everyone.

Interviewer: And then what happened?

Nagu: and then we can eat, we can walk, and put in jail [laughter] because we don't have passport, we don't have visa, that's why.

Interviewer: And what was the jail condition like?

Nagu: Very bad. That jail had 5 people in one room, that jail not good. You know mosquito bites, so difficult to live there, after one year is finished, we are stop the food, no eating, they told us "Why did you stop the food." This problem to here. How can we live with that. We escape the country. Same life in Sri Lanka, so no need for my life.

Interviewer: so you went on a hunger strike,

Nagu: so we are hungry, we stop eating. We told them that we need UNHCR, then they

provide UNHCR.

Interviewer: How did you know about UNHCR?

Nagu: We know that UNHCR all country help.

Interviewer: So did the Sri Lankan jail call UNHCR? How did UNHCR come to you?

Nagu: One, like big official, he told president, president told them, UNHCR. We have

135 Myanmar people, they are in the jail now, can you get them? They release us.

Transliteration of Nagu's Story (Complicating Action, Sequence of Events).

On our way to Malaysia the Thai Navy caught us and pushed us back to the sea. We did

not have any food or water for about thirty days. Ninety-eight (98) people died on our

journey. The Sri Lankan Navy rescued me, and the other 31 survivors. They took us to

Colombo. The Sri Lankan Navy helped us a lot and we are grateful to them. When we

arrived in Sri Lanka we were very sick. The Sri Lankan doctors gave us saline fluids and

helped us recover so that we could walk and eat again. Once our health recovered, the Sri

Lankan government put us in jail for nine months. Then we decided to go on a hunger

strike to force the government to contact UNHCR. The United Nations took us out of jail

and they provided everything for us—food, clothing, housing, teachers. Muslim Aid also

helped us. We stayed in Sri Lanka for almost two years.

References

Avalos, M. A., Plasencia, A., Chavez, C., & Rascón, J. (2007). Modified guided reading: Gateway to English as a second language and literacy learning. *Reading Teacher, 61*(4), 318-329.

Banks, J. A. (2015). *An introduction to multicultural education* (5th ed.). Boston, MA: Pearson.

Bartolome, L. I. (1994). Beyond the methods of fetish: Toward a humanizing pedagogy. *Harvard Educational Review, 64*(2), 173-194.

Bigelow, M. H. (2010). *Mogadishu on the Mississippi*. Malden, MA: John Wiley & Sons.

Bigelow, M. H., & King, K. A. (2015). Somali immigrant youths and the power of print literacy. *Writing Systems Research, 7*(1), 4-19.

Bourdieu, P., & Passeron, J.-C. (1990). *Reproduction in education society and culture* (2nd ed.). Thousand Oaks, CA: Sage.

Bronstein, I., & Montgomery, P. (2011). Psychological distress in refugee children: A systematic review. *Clinical Child and Family Psychology Review, 14*(1), 44-56.

Brown, J., Miller, J., & Mitchell, J. (2006). Interrupted schooling and the acquisition of literacy: Experiences of Sudanese refugees in Victorian secondary schools. *Australian Journal of Literacy and Language, 29*(2), 150-162.

Caitlin, N., McMichael, C., Giffor, S. M., & Correa-Velez, I. (2014). 'I came to this country for a better life': Factors mediating employment trajectories among young people who migrated to Australia as refugees during adolescence. *Journal of Youth Studies, 17*(9), 1205-1220.

Chamot, A. U., & O'Malley, M. (1994). *The CALLA handbook: Implementing the cognitive academic language learning approach*. White Plains, NY: Addison Wesley Longman.

Citizenship and Immigration Canada. (2017). #welcomerefugees: Key figures. Retrieved from http://www.cic.gc.ca/english/refugees/welcome/milestones.asp

Clay, M. M. (1998). *By different paths to common outcomes*. New York, NY: Stenhouse.

Clay, M. M. (2005). *An observation survey of early literacy achievement* (2nd ed.). Portsmouth, NH: Heinemann.

Collier, V. P. (1989). How long? A synthesis of research on academic achievement in a second language. *TESOL Quarterly, 23*(3), 509-531.

Collier, V. P. (1995). Acquiring a second language for school. *Directions in Language and Education, 1*(4).

Cranitch, M. (2010). Developing language and literacy skills to support refugee students in the transition from primary to secondary school. *Australian Journal of Language and Literacy, 33*(3), 255-267.

Cummins, J. (1984). *Bilingualism and special education: Issues in assessment and pedagogy*. Clevedon, UK: Multilingual Matters.

Cummins, J., & Early, M. (Eds.). (2011). *Identity texts: The collaborative creation of power in multilingual schools*. Stoke-on-Trent Staffordshire, UK: Trentham Books Ltd.

Cummins, J., Hu, S., Markus, P., & Montero, M. K. (2015). Identity texts and academic achievement: Connecting the dots in multilingual school contexts. *TESOL Quarterly, 49*(3), 555-581.

Custodio, B., & O'Loughlin, J. B. (2017). *Students with interrupted formal education: Bridging where they are and what they need*. Thousand Oaks, CA: Corwin.

Delpit, L. D. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review, 58*(3), 280-299.

Dooley, K. T. (2009). Re-thinking pedagogy for middle school students with little, no, or severely interrupted schooling. *English Teaching: Practice and Critique, 8*(1), 5-22.

Echevarría, J., Vogt, M., & Short, D. J. (2008). *Making content comprehensible for English learners: The SIOP model* (3rd ed.). New York, NY: Allyn & Bacon.

Fazel, M., Doll, H., & Stein, A. (2009). A school-based mental health intervention for refugee children: An exploratory study. *Clinical Child Psychology and Psychiatry, 14*(2), 297-309.

Fountas, I. C., & Pinnell, G. S. (1996). *Guided reading: Good first teaching for all children.* Portsmouth, NH: Heinemann.

Franquiz, M. E., & Salazar, M. C. (2004). The transformative potential of humanizing pedagogy: Addressing the diverse needs of Chicano/Mexicano students. *The High School Journal, 87*(4), 36-53.

Freebody, P., & Luke, A. (1990). "Literacies" programs: Debates and demands in cultural context. *Prospect: The Australian Journal of TESOL, 5*(5), 7-16.

Freeman, Y. S., Freeman, D. E., & Mercuri, S. (2002). *Closing the achievement gap: How to reach limited formal schooling and long-term English learners*. New Hampshire, MA: Heinemann.

Freire, P. (1999/1970). *Pedagogy of the oppressed.* (M. Bergman Ramos, Trans. 20th. ed.). New York, NY: Continuum.

Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). New York, NY: Teachers College Press.

Ghosh, R., & Galczynski, M. (2014). *Redefining multicultural education: Inclusion and the right to be different* (3rd ed.). Toronto, Canada: Canadian Scholars' Press.

Gilhooly, D., & Lee, E. (2014). The role of digital literacy practices on refugee resettlement: The case of three Karen brothers. *Journal of Adolescent & Adult Literacy, 57*(5), 387-396.

González, N., Moll, L. C., & Amanti, C. (Eds.). (2005). *Funds of knowledge: Theorizing practices in households, communities, and classrooms*. Mahwah, NJ: Lawrence Erlbaum.

Gunderson, L. (2007). *English-only instruction and immigrant students in secondary schools: A critical examination*. Mahwah, NJ: Erlbaum.

Gunderson, L. (2009). *ESL (ELL) literacy instruction: A guidebook to theory and practice* (2nd ed.). New York, NY: Routledge.

Haggard, M. R. (1988). Developing critical thinking with the directed reading-thinking activity. *Reading Teacher, 41*(6), 526-533.

Junge, M. (2015, June 12). *Wilfrid Laurier University convocation speech.* Paper presented at the Wilfrid Laurier University Convocation, Waterloo, Canada.

Kia-Keating, M., & Ellis, B. H. (2007). Belonging and connection to school in resettlement: Young refugees, school belonging, and psychosocial adjustment. *Clinical Child Psychology and Psychiatry, 12*(1), 29-43.

Labov, W., & Waletzky, J. (1997/1967). Narrative analysis: Oral versions of personal experience. *Journal of Narrative and Life History, 7*, 3-38. (Reprinted from *Essays on the verbal and visual arts: Proceedings of the 1966 annual spring meeting of the American ethnological society*, pp. *1912-19*44, by J. Helm, Ed., 1967, Seattle: University of Washington Press).

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: A.K.A. The remix. *Harvard Educational Review, 84*(1), 74-84.

Macedo, D. (2013). Education matters: Beyond the fetishization of the banking model. *Education Matters: The Journal of Teaching and Learning, 1*(2), 3-25.

MacNevin, J. (2012). Learning the way: Teaching and learning with and for youth from refugee backgrounds on Prince Edward Island. *Canadian Journal of Education, 35*(3), 48-63.

Matthews, J. (2008). Schooling and settlement: Refugee education in Australia. *International Studies in Sociology of Education, 18*(1), 31-45.

May, S., & Sleeter, C. E. (Eds.). (2010). *Critical multiculturalism: Theory and praxis*. New York, NY: Routledge.

McLaren, P. L. (2016). *Life in schools: An introduction to critical pedagogy in the foundations of education* (6th ed.). New York, NY: Routledge.

Miles, J., & Bailey-McKenna, M.-C. (2016). Giving refugee students a strong head start: The LEAD program. *TESL Canada Journal, 33*(10).

Miller, J., Mitchell, J., & Brown, J. (2005). African refugees with interrupted schooling in the high school mainstream: Dilemmas for teachers. *Prospect: The Australian Journal of TESOL, 20*(2), 19-33.

Miller, J., & Windle, J. (2010). Second language literacy: Putting high needs ESL learners in the frame. *English in Australia, 45*(3), 31-40.

Mollica, R. F. (2006). *Healing invisible wounds: Paths to hope and recovery in a violent world*. Vanderbilt, TN: Vanderbilt University Press.

Mollica, R. F. (2012). *Trauma story assessment and therapy: Therapist journal for field and clinic*. Cambridge, MA: Harvard University.

Montero, M. K. (2018). Narratives of trauma and self-healing processes in a literacy program for adolescent refugee newcomers. In S. Shapiro, R. Farrelly, & M. J. Curry (Eds.), *Education refugee-background students: Critical issues and dynamic contexts* (pp. 92-106). Bristol, United Kingdom: Multilingual Matters.

Montero, M. K., Newmaster, S., & Ledger, S. (2014). Exploring early reading instructional strategies to advance the print literacy development of adolescent SLIFE. *Journal of Adolescent and Adult Literacy, 58*(1), 59-69. doi:10.1002/jaal.318

Montero, M. K., & Rossi, M. A. (2012). Exploring oral history methodology as a culturally responsive way to support the writing development of secondary English language learners. *Oral History Forum d'Histoire Orale, 32*(1), 1-26. http://www.oralhistoryforum.ca/index.php/ohf/article/view/430/494

Naidoo, L. (2010). Engaging the refugee community of Greater Western Sydney. *Issues in Educational Research, 20*(1), 47-56.

Naidoo, L. (2012). United by language, literacy, and learning: Creating spaces in schools to support refugee literacy. *PRISM: A Journal of Regional Engagement, 1*(2). Retrieved from http://encompass.eku.edu/prism/vol1/iss2/5

Naidoo, L. (2013). Refugee action support: An interventionist pedagogy for supporting refugee students' learning in Greater Western Sydney secondary schools. *International Journal of Inclusive Education, 17*(5), 449-461.

National Reading Panel. (2000). *Teaching children to read: An evidence-based assessment of the scientific research literature on reading and its implications for reading instruction.* Retrieved from Washington, DC: Missing Journal Name

Nessel, D. D., & Dixon, C. N. (2008). *Language experience approach with English language learners: Strategies for engaging students and developing literacy.* Thousand Oaks, CA: Corwin Press.

Nieto, S. (2010). *The light in their eyes: Creating multicultural learning communities.* (10th ed.). New York, NY: Teachers College Press.

OECD. (2013). Do immigrant students' reading skills depend on how long they have been in their new country? *PISA in focus.* Retrieved from http://www.oecd.org/pisa/pisaproducts/pisainfocus/pisa%20in%20focus%20n29%20(eng)--Final.pdf

Office of the High Commissioner for Human Rights. (1989). Convention on the rights of the child. Retrieved from http://www.ohchr.org/Documents/ProfessionalInterest/crc.pdf

Omerbašić, D. (2015). Literacy as a translocal practice: Digital multimodal literacy practices among girls resettled as refugees. *Journal of Adolescent & Adult Literacy, 58*(6), 472-481.

Ontario Ministry of Education. (2007). *English language learners ESL and ELD programs and services: Policies and procedures for Ontario elementary and secondary schools, Kindergarten to grade 12.* Retrieved from http://www.edu.gov.on.ca/eng/document/esleldprograms/esleldprograms.pdf

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*(3), 93-97.

Paris, D., & Alim, H. S. (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world.* New York, NY: Teachers College Press.

Paris, D., & Winn, M. T. (Eds.). (2014). *Humanizing research: Decolonizing qualitate inquiry with youth and communities.* Thousand Oaks, CA: Sage.

Perry, K. H. (2007). Sharing stories, linking lives: Literacy practices among Sudanese refugees. In V. Purcell-Gates (Ed.), *Cultural practices of literacy: Case studies of language, literacy, social practice, and power* (pp. 57-84). Mahwah, NJ: Erlbaum.

Perry, K. H. (2008). From storytelling to writing: Transforming literacy practices among Sudanese refugees. *Journal of Literacy Research, 40*(2), 317-358.

Roy, L. A., & Roxas, K. C. (2011). Whose deficit is this anyhow? Exploring counter-stories of somali bantu refugees' expereinces in "doing school." *Harvard Educational Review, 81*(3), 521-542.

Rutter, J. (2006). *Refugee children in the UK*. Maidenhead, UK: Open University Press.

Salazar, M. C. (2013). A humanizing pedagogy: Reinventing the principles and practice of education as a journey toward liberation. *Review of Research in Education, 37*, 121-148.

Salazar, M. C., & Franquiz, M. E. (2008). The transformation of Ms. Corazón: Creating humanizing spaces for Mexican immigrant students in secondary ESL classrooms. *Multicultural Perspectives, 10*(4), 185-191.

Salva, C. (2017). *Boosting achievement: Reaching students with interrupted and minimal education*. San Antonio, TX: Canter Press.

Shapiro, S., & MacDonald, M. (2017). From deficit to asset: Locating discursive resistance in a refugee-background student's written and oral narrative. *Journal of Language, Identity, and Education, 16*(2), 80-93.

Spring, J. H. (2012). *Deculturalization and the struggle for equality: A brief history of the education of dominated cultures in the United States* (7th ed.). Columbus, OH: McGraw-Hill

Stauffer, R. G. (1970). *The language-experience approach to the teaching of reading.* New York: Harper & Row.

Stewart, J. (2010). *Supporting refugee children: Strategies for educators*. Toronto, Canada: University of Toronto Press.

Stewart, M. A. (2015). "My journey of hope and peace": Learning from adolescent refugees' lived experiences. *Journal of Adolescent & Adult Literacy, 59*(2), 149-159.

Tracey, D. H., & Morrow, L. M. (2012). *Lenses on reading: An introduction to theories and models* (2nd ed.). New York, NY: Guilford Press.

United Nations. (1948). The universal declaration of human rights. Retrieved from http://www.un.org/en/universal-declaration-human-rights/

United Nations High Commissioner for Refugees. (2018). *UNHCR global trends: Forced displacement in 2017*. Retrieved from http://www.unhcr.org/en-us/statistics/unhcrstats/5b27be547/unhcr-global-trends-2017.html

Van Allen, R. (1999). Using language experiences in beginning reading: How a language experience program works. In O. G. Nelson & W. M. Linek (Eds.), *Practical classroom applications of language experience: Looking back, looking forward* (pp. 41-47). Needham Heights, MA: Allyn & Bacon.

Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes.* Cambridge, MA: Harvard University Press.

Walker-Dalhouse, D., & Dalhouse, A. D. (2009). When two elephants fight the grass suffers: Parents and teachers working together to support the literacy development of Sudanese youth. *Teaching and Teacher Education, 25*(2), 328-335.

Whitehurst, G., J., & Lonigan, C. J. (1998). Child development and emergent literacy. *Child development, 69*(3), 848-872.

Windle, J., & Miller, J. (2012). Approaches to teaching low literacy refugee-background students. *Australian Journal of Language and Literacy, 35*(3), 317-333.

Woods, A. (2009). Learning to be literate: Issues of pedagogy for recently arrived refugee youth in Australia. *Critical Inquiry in Language Studies, 6*(1/2), 81-101.

Exploring change and diversity in teacher education: "Nobody puts baby in a corner"

Adrienne Vanthuyne
University of Western Ontario

Abstract

This chapter begins with a short description of a contextual situation of the author's experiences in teaching students of varied cultural and linguistic diversity. It moves on to situate the readers in a review of the literature and reports on a mixed methods study using an online survey (N=143) and interviews (n=13), to investigate student teachers' knowledge, attitudes, skills, and self-efficacy to teach culturally and linguistically diverse (CALD) students. It explores how three different teacher education programs in various geographical locations in Ontario are preparing student teachers for an increasingly diverse population of students. It provides statistical demographics and scores on students' self-efficacy, beliefs and experiences, as well as knowledge of multicultural teaching strategies through an analysis of the Multicultural Efficacy Scale (MES). The interviews provide further evidence on student teachers' thoughts and beliefs and how multicultural teacher strategies are being integrated in teacher preparation courses and practicum placements. Finally, this study's results provide ways teacher education programs could assist in further supporting student teachers in their transition into professional practice to increase self-efficacy, confront their worldviews, and more effectively support Canada's diverse multilingual and multicultural student body.

Résumé

Ce chapitre commence par une brève description d'une situation contextuelle des expériences de l'auteur des étudiants de diversité culturelle et linguistique variée. Il passe à situer les lecteurs dans une revue de la littérature et un rapport sur une étude de méthodes mixtes utilisant un sondage en ligne (N = 143) et des entretiens (n = 13) pour étudier les connaissances, attitudes, compétences des futurs enseignant selon leur efficacité d'enseigner aux étudiants culturellement et linguistiquement diversifiés. Il explore la façon dont trois programmes différents de formation des enseignants dans divers lieux géographiques en Ontario préparent les futurs enseignants pour une population d'élèves de plus en plus diversifiée. Il fournit des données démographiques statistiques et des résultats sur l'auto-efficacité, les croyances et les expériences des élèves, ainsi que des connaissances sur les stratégies d'enseignement multiculturelles à travers une analyse de Multicultural Efficacy Scale (MES). Les entrevues fournissent des preuves supplémentaires sur les pensées et les croyances des futurs enseignants et sur la manière dont les stratégies multiculturelles des enseignants sont intégrées aux cours de préparation des enseignants et aux stages. Enfin, les résultats de cette étude montrent comment les programmes de formation des enseignants pourraient aider davantage les étudiants en formation à devenir des professionnels pour accroître leur efficacité

personnelle, confronter leur vision du monde et soutenir plus efficacement la diversité des étudiants multilingues et multiculturels au Canada.

Exploring Change & Diversity in Teacher Education: "Nobody Puts Baby in a Corner"

As a language educator who has taught in various provinces across the country, I found many challenges transitioning into professional practice in multiple contexts throughout my teaching career. I struggled considerably due to a lack of preparation to teach and include the multiple student identities and cultural and linguistic diversity (CALD) of my students. In a Grade 2 class I had a student from Iran who spoke a different home language than the English or French that were taught in school. He was a bright student, well liked, with many friends in the class and in the school. His comprehension of French and English were developing well, however he had considerable difficulty in reading, writing, and following directions. He had difficulty coping with changes throughout the day, particularly in unstructured unfamiliar environments like classroom excursions. He became quiet, distanced, and unengaged, though consistently well-behaved. As a beginning teacher I struggled with how best to engage him inside and outside the classroom and provide him with adequate support. When consulting more experienced teachers in my context, most did not believe that immigrant students should follow the French Immersion program as their priority should be to learn English first. I was counselled to have my student complete individual activities, worksheets (e.g. coloring) in an area of the classroom where he might feel more comfortable: "busy work" in the corner. Even as a beginner teacher this seemed very wrong to me and as a result I attempted to voice my concerns to receive further support for this student.

Reflecting back, I wonder how many other beginner teachers felt the same and had similar experiences in giving their language learning students "busy work in the corner." Thus began my journey of investigating teaching for diversity in teacher

education preparation programs. How are we preparing our future teachers? How does the worldviews or perceptions of Allophone students (people who speak neither English or French as a mother tongue) affect their ability, efficacy, and in some cases perseverance to teach a diversity of learners?

Many years later through my doctoral research, I conducted this study with preservice language teachers. Through the findings of this study and a review of the literature, this chapter aims to provide an overview of the following questions in response to the change in diversity and worldview in teacher education programs: (1) In what ways does our current Bachelor of Education curricula prepare teachers for an increasingly diverse population of students and what might need to change? (2) What worldview is reflected in current programmatic orientation in teacher education and; (3) How does it need to change, evolve, or transform?

Literature Review

For the purposes of this chapter culturally and linguistically diverse students will be defined as, "students who may be distinguished [from the mainstream culture] by ethnicity, social class, and/ or language" (Perez, 2011, p. 246). An increase in Canadian diversity in terms of languages, religion and visible minority has grown from 10% in 1981, to 20% in 2006, and has a projected rate of 32% by 2031 (Statistics Canada, 2016). As a result of the increasing population of Allophones, the school-aged population of students is estimated to be over 35% (i.e. ages 0-14), which in turn expands the diversity of students in Canadian classrooms (Statistics Canada, 2016). There have been several studies over the last 10 years investigating the challenges and support that teachers and

pre-service teachers (in teacher education programs) have encountered detailing the changes in teacher education programs and classroom practices (Larsen, 2016; Peterborough Partnership Council on Immigrant Integration, 2012; Ragoonaden, Sivia, & Baxan, 2015; Vanthuyne, 2016). The following review of the literature will provide a brief overview of multicultural education in Canada, the implication of teacher preparation programs that do not have adequate diversity inclusion and examples of diversity in teacher education program.

Multicultural Education in Canada.

In the past, research studies have expressed concern of the state of multicultural education in Canada to prepare teachers with the continuously changing multicultural society (Byrd Clark, 2010, 2012; Cummins, 2006; Duff, 2007; Egbo, 2009; Schecter, & Cummins, 2003). Many teachers and student teachers feel unprepared to teach in a multicultural classroom, and further research is required to support teachers in meeting the needs of children who speak neither French nor English as a first language (L1) (Byrd Clark, 2012; Cummins, 2006; Duff, 2007; Lapkin, MacFarlane, & Vandergrift, 2006; Lapkin, Mady & Arnott, 2009; Salvatori, 2009). The challenges associated with employing multicultural strategies in the studies listed above relate to self-efficacy, experience, beliefs, and attitudes, as well as knowledge and skills of multicultural education theories and perspectives. There are many contested and varying definitions of these challenges therefore a brief characterization is given for each in its relationship to this study.

First, self-efficacy refers to the confidence and skills teachers have that influence their perceived and actual abilities to help students achieve academic success (Nadelson, et al., 2012). Experience, for the purposes of this study relates to teachers' experiences with diversity in their personal, academic, or professional lives. For example, personal experience growing up as a child/adolescent, previous teaching or other professional experience working with a diverse population, and/or academic (school or study) related experience (Guyton & Welche, 2005). Attitude refers to the level of positive or negative viewpoint towards multicultural education, which can be influenced by several factors including ethnicity, gender, political worldview, age, and languages spoken (Nadelson et al., 2012). Faez's (2012) Canadian study of teachers' preparedness to teach diverse learners measured perceptions regarding teachers' levels of empathy towards ELLs, preparedness to teach ELLs, and responsibilities of teaching ELLs. Findings showed that empathy, including "similar backgrounds and experiences to students of different linguistic and cultural backgrounds have been recognized as invaluable in today's multilingual and multicultural classrooms" (Faez, 2012, p. 68). In addition, Faez (2012) posits it as crucial to investigate teachers' efficacy beliefs and to examine them within specific teaching contexts due to increasing evidence that teachers are generally not prepared to work with ELLs.

Next, four main viewpoints of multicultural education will be discussed as they are closely linked with the theoretical viewpoint of in teacher education: Assimilation, Pluralism, Multicultural Education, and Social Reconstructurist (Guyton & Welche, 2005; Healey & O'Brien, 2014; Nel, 1993). According to Healey and O'Brien (2014, p. 43), Assimilation is defined as, "a process in which formerly distinct and separate groups

359

come to share a common culture and merge together socially" and Pluralism refers to,

"groups who maintain their individual identities. In a pluralistic society, groups remain

separate, and their cultural and social differences persist over time" (p. 43). More

progressive viewpoints such as Multicultural Education approach, refers to a position that

actively seeks to protect and enhance diverse groups. This viewpoint reflects teachers

who make an effort to incorporate minority students' language and culture into the school

program and encourage minority community participation (Nel, 1993; Guyton & Welche,

2005). Finally, the most progressive approach of the four is Social Reconstructionist.

Those who relate closely to this viewpoint have a strong focus on equity and justice and

work activity towards social structural equality and equal opportunity in schools (Nel,

1993; Guyton & Welche, 2005; Sleeter & Grant, 2006). These theories align with the

survey instrument using in the study call the *Multicultural Efficacy Scale (MES),* and the

data and discussion section of this chapter will provide further insight into the worldview

that is reflected in current programmatic orientation in teacher education.

Teacher Preparation. Several studies have reiterated the challenges teachers face

due to the growing numbers of culturally and linguistically diverse students in their

classes, affirming that many teachers become overwhelmed in their responsibilities to

meet their needs and capitalize on the opportunities of a diverse student body (Lapkin, et

al, 2006; Hamm, Drysdale, & Moore, 2014; Karsenti et al., 2008). Without adequate

education, practice, and experience, schools and teachers often decide to remove students

from their programs (i.e. French immersion and Core French) and place them on

modified programming, grouping these students in a category of deficit. The results of

these actions have several effects including the demotivation of students placed in these

programs, teachers' conceptualizations and efficacy that they are not capable of teaching CALD students, and the creation of inequitable learning opportunities for students with a first language other than English or French.

Examples of Diversity Teacher Education Programs

There are many ways that teacher education programs in Canada have sought to integrate teaching practices, strategies and opportunities for pre-service teachers to learn about and increase their experience teaching a diverse population of students. Larsen's (2016) case study of a comparative analysis between Canada and China reveals several ways globalization is affecting teacher education programs in Canada and abroad and their response to change. For example, details of innovative practices from UNICEF Canada in 2013 shares "global education pedagogy into their classrooms", the importance and influence of opportunities for international teaching and service work on student teacher worldview, (Harkins & Barchuk, 2015 as cited in Larsen, 2016), and finally, the integration of national curriculum in China and Australia.

As stated earlier, Canada's linguistic and cultural landscape has changed dramatically over the last 30 years, and the concern for teachers to be equipped with the knowledge base and skills to deliver lessons to a variety of learners include those who do not speak English or French as a mother tongue. This rapid change in the linguistic repertories of younger Canadians, particularly in larger urban cities (e.g. Toronto, Vancouver) requires rethinking the way educators adapt to the diversity of learners (and their families) within the educational system. In an attempt to understand and theorize ways in which teacher education programs have responded to these challenges, a

discussion of multicultural education frameworks, their benefits, and reasons as to why a multiliteracy approach may be more beneficial in the context for this study are examined in this section.

Research Context

Participants.

There were 112 females and 26 males (*N*=138), with an age range from 21 to 42, median 23, and mode 22. Participants were located in urban locations of smaller to larger cities, 61% from Southern University[13], 25% from Central University, and 14% from Northern University. Northern University, focuses on how students use and understand educational technologies in their own contexts through practice and reflection. With a consecutive (after-degree) program that aims to support a technology-rich teaching and learning environment. Central University offers a five-year concurrent program, where the focus is on practical experience in diverse contexts. This program focuses on principles of equity, diversity, and social justice and includes mandatory courses on inclusive education (ELLs and exceptional learners). Finally, Southern University follow a consecutive program, includes courses to support ELLs, multiliteracies pedagogies, and uses for technologies in education.

Most participants were enrolled in consecutive programs (97%), (3% concurrent), and 58% were in secondary teaching (35% elementary). Students self-identified through an open-ended survey question) with approximately one or more of 41 different

---

[13] Pseudonyms were used for each of the universities that participated in this study as well as all interview respondents for privacy protection

races/ethnicities, including, White/Caucasian (80%), European, Asian, Latin American, Arab, Jewish, and Middle Eastern. Participants self-reported approximately 27 different languages (some written, some spoken), the most frequent being English and French (61%) with others including Spanish, German, Mandarin, Japanese, Polish, Greek, Arabic, Korean and Urdu [See Table 1]. Most students (94%) had completed at least one practicum at the time of completing the online survey. The online survey sample (N=138) yielded a 95% completion rate, from the original 145 participants. To be included in the sample at least 90% of the items had to be completed in any given subscale. Participants were pre-service teachers of languages with a primary focus in FSL, ESL education or both. The follow-up semi-structured interviews (n=13) were conducted over the phone with volunteers who indicated in the online survey they would be willing to sit an interview at a later date [see Table 2].

Table 1

Summary of Student Teachers' self-identified race/ethnicity and languages

Race/Ethnic Background		Languages
Chinese	Scottish	English
Aboriginal	Vietnamese	French
European	Kurdish	Korean
Korean	Sri Lankan	German
Caucasian	Latin	Portuguese
Portuguese	Guyanese	Greek
Egyptian	Arab	Polish
Polish	Jewish	Spanish
Dutch	German	Arabic
French	Lebanese	Kinyarwanda
Hispanic	Irish	Kirundi

Middle Eastern	South Asian	Urdu
Rwandese	Trinidadian	Punjabi
Pakistani	Latin American	Mandarin
Caribbean	Taiwanese	Japanese
Italian	Filipino	Cantonese
Metis		Hindi
West Indian		Turkish
Afro-Canadian		Serbian
English		Italian
Palestinian		Tagalog
Jamaican		Konkani
Indian		Kurdish
Black		Khmer
Turkish		Tamil
		Russian
		Hebrew

Note. The Race/Ethnic Background and Languages are result of open-ended questions on the online survey. They are listed in random order.

Table 2

Interview participant demographics

Pseudonym	Gender	Intended teaching area	Institution
Edith	Female	ESL and FSL	Northern University
Nancy	Female	ESL	Northern University
Rena	Female	FSL	Northern University
Adam	Female	FSL	Northern University
Andrea	Female	FSL	Southern University
Isabella	Female	FSL	Southern University
John	Female	FSL	Southern University
Cathy	Male	FSL	Southern University
Naomi	Male	ESL and FSL	Southern University
Josh	Female	FSL	Central University
Abbey	Female	ESL and FSL	Central University
Sadie	Female	FSL	Central University
Laura	Female	ESL and FSL	Central University

Data Analysis

Quantitative Data Analysis.

The quantitative data analysis was done using predictive analytics software Statistical Package for the Social Sciences (SPSS Version 21) for both descriptive and inferential statistical analyses. Descriptives including means and standard deviations of the total instrument scores and subscale scores are reported. In addition, t-tests, correlations, and analysis of variance (ANOVA), were performed to compare the results of the three different institutions on the *Multicultural Efficacy Scale*. A Principal Components Analysis (PCA) identified the highest loading components to reaffirm content validity and a Cronbach's Alpha analysis was completed for reliability.

Multicultural Efficacy Scale.

This 35-item scale was developed to measure some of the complexity of the four dimensions of multicultural teacher education: knowledge, understanding, attitude, and skill (Bennett, Niggle, & Stage, 1990). The first subscale used a 4-point Likert scale that consisted of the following categories: *never, rarely, occasionally, frequently* and measured participants' beliefs about multiculturalism with experience with others different from themselves. The second subscale consisted measured attitudes about multicultural educational practices and used a 5-point Likert scale: *agree strongly, agree somewhat, disagree somewhat,* and *disagree strongly.* Finally, the third subscale was a self-assessment of their ability to incorporate multicultural practices into classroom instruction (self-efficacy), using the following four parameters: *A = I do not believe I could do this very well, B = I could probably do this if I had to, but it would be difficult*

for me, C = I believe that I could do this reasonably well, if I had time to prepare and *D*

= I am quite confident that this would be easy for me to do. (Guyton & Wesche, 2005).

To assess the internal consistency of the respondents' answers on the *MES*, I performed a

Cronbach's alpha test of reliability with computed score of .89 for the 35-item scale. This

corresponded with Guyton and Wesche's (2005) study of the *MES*.

Cumulative means and standard deviations for each of the three subscale scores

are shown in Table 3. When combining the 29 items, students' total *MES* scores resulted

in *M*= 3.07, *SD* = .49. Within the subscales, the average score of students' experience

with diversity fell in the category of *occasionally*, attitudes skewed positively resulting in

agree somewhat, and for self-efficacy, option B, *I could probably do this if I had to, but it*

would be difficult for me was most commonly chosen. As seen in Table 4, within the

MES subscales, experiences with diversity, attitudes towards diversity, and self-efficacy

of teaching and learning for diversity, students also scored close to the *neither disagree*

or agree (neutral position). In the final question that showed students' belief(s) in one or

more of the five selections (Tolerance, Assimilation, Pluralism, Multiculturalism, and

Advocacy), the multicultural view was the highest at 32% (see Table 4) which mimics

Guyton and Wesche's 2005 study.

Table 3

Summary of Student Teachers' MES subscale scores

Subscales	n	M	SD
MES experience with diversity	138	3.02	.70
MES attitudes	138	3.17	.54
MES self-efficacy	138	3.04	.70
Total MES score	138	3.07	.49

Table 4

Students' Conceptualizations of Multiculturalism

Multicultural Views	Frequency of responses	Cumulative %
Tolerance	61	19.6
Assimilation	40	12.9
Pluralism	60	19.3
Multiculturalism	98	31.5
Advocacy	52	16.7

Note. Tolerance, Assimilation, Pluralism, Multiculturalism, and Advocacy are the multicultural viewpoints that students could select one or more. Frequency indicates the number of times a student selected this response.
Cumulative percentages show an overall calculation of the breakdown of responses out of 100.

There were no significant interactions between students in different geographical locations in experience, $F(2, 137) = .619$ p > .897 or attitudes, $F(2, 137) = 1.24$ p > .248. There were no significant interactions of self-efficacy between students in different geographical locations $F(2, 137) = .668$ p > .907 , or the overall score for the *MES*, $F(2, 137) = .779$ p > .826 [see Table 5]. To see if students who took a multicultural education course would have a higher self-efficacy than those who did not take a multicultural education course to integrate multiculturalism, a between groups ANOVA test was conducted. The independent variables were the three different geographical locations: Northern University (NU), Central University (CU), and Southern University (SU) and multicultural education course. The dependent variable was the self-efficacy score on the *MES*. There were no significant interactions on self-efficacy between students in different geographical locations who had taken a course on multicultural education, $F(2, 137) = 1.54$ p > .218. This means that students who took a course on multicultural education did not score higher than those who did not take a course on multicultural education.

Table 3

Student Teachers' subscales and overall TPACK and MES scores based on geographical location

	Geographical Locations			
	SU (*n* =87)		CU (*n*=19)	
NU (*n*=34)				
Subscales	*M*	*SD*	*M*	*SD*
M *SD*				
MES experience with diversity	2.97	.72	3.06	.71	3.15	.54
MES attitudes	3.19	.49	3.11	.61	3.14	.61
MES self-efficacy	3.05	.74	2.99	.68	3.11	.55
Total MES score	3.06	.55	3.03	.37	3.12	.36

Note: SU =Southern University, CU=Central University, Northern University (NU)

To test if students who took a multicultural education course would have a higher self-efficacy than those who did not take a multicultural education course to integrate multiculturalism, a between groups ANOVA test was conducted. The independent variables were the three different geographical locations: Northern University (NU), Central University (CU), and Southern University (SU) and multicultural education course. The dependent variable was the self-efficacy score on the MES. There were no significant interactions on self-efficacy between students in different geographical locations who had taken a course on multicultural education, $F(2, 137) = 1.54$ p > .218. This means that students who took a course on multicultural education did not score higher than those who did not take a course on multicultural education [see Table 6].

Table 4

Comparison of student teachers' subscale scores for ME course taken

_____
_____

Location	MES Course	MES Efficacy		MES Total	
		M	*SD*	*M*	*SD*
SU	yes	3.01	.70	3.02	.59
	no	3.08	.79	3.11	.50
CU	yes	3.10	.59	3.09	.36
	no	2.65	.87	2.85	.36
NU	yes	2.93	.95	3.30	.51
	no	3.18	.30	3.16	.29

_____

Note. SU= Southern University, CU=Central University, NU=Northern University
ME=multicultural education course

Qualitative Data Analysis.

Thirteen students from the online survey completed a follow-up, semi-structured interview.

There were five students from Southern University, four from Central University and four from

Northern University. The first two questions were intended to situate the participant and ease

them into the interview by prompting a brief discussion of their program and experience. The

next set of questions was intended to address the ways in which pre-service teachers talked about

and/or experienced multicultural teaching strategies within their courses or practica. The

remaining questions attempted to delve deeper into pre-service teachers' self-efficacy about

teaching for CALD. Finally, the pre-service teachers were offered the opportunity to provide suggestions of ways in which their initial teacher education program(s) might have assisted further in their overall development.

Manual Thematic coding.

Through thematic manual color coding of the interview transcripts the most frequent responses revealed these overarching themes: Preparation, Perceptions, and Challenges. I grouped the responses that discussed pre-service teachers' experiences and self-efficacy into Preparation, as these topics occurred in every interview and the most often. The next most common theme highlighted was the challenges that student teachers identified. They referred to the lack of mentoring or modeling of examples of strategies for teaching CALD students. Finally, perceptions of CALD were not as frequently discussed and only occurred in four of the interviews. Only four students made reference to theories/viewpoints and how it made them rethink their perspectives on teaching CALD.

Preparation.

Pre-service teachers identified several reasons why they felt they were unprepared to teach CALD students. The majority of the students interviewed did not feel prepared to teach CALD students and most were concerned and critically aware that they would struggle if they did not take it upon themselves to be educated in this domain. They also exhibited overall positive attitudes towards CALD students and felt as though it was part of their responsibilities as teachers to be prepared and meet the needs of their future students. For example, when asked about her preparedness, Abbey from Central University stated (while discussing ESL Part 1 as an

Additional Qualifications course), "I think I would go in and I would try, definitely. But I also know that's exactly why I'm taking the ESL part 1, because I want to make sure I'm prepared for something like that when it happens. Because it will happen eventually". A great point is made here showing the awareness of the likelihood that they will encounter CALD students. Isabella from Southern University reaffirmed the importance of having the skills and strategies to teach CALD students due to the probability of having CALD students in her future class, "I know that in the city I live, there's a lot of English language learners; [be]cause we have a high population of immigrants".

Self-Efficacy.

Despite having a positive attitude within this study, many students who had little experience in the classroom with diverse learners find this prospect daunting. Similar to the subthemes described above, feeling prepared can contribute to overall self-efficacy in teaching. Naomi expressed her thoughts about teaching in a multicultural classroom and although she had previous experience teaching overseas she still feels uncertain, "I'm still a new teacher… interacting with different cultures and students as ELLs, I think it has prepared me well…I don't know if I'd be comfortable, but I would not be- I don't think I would be drowning." In addition, Isabella commented on her perceived ability to teach CALD students. Although she was willing and has some confidence in her abilities, she also believed increased coursework and collaboration with experienced teachers in this specific area would assist her further.

Mentoring.

The quotations below were chosen to show the enthusiasm and personal connectedness pre-service teachers felt during activities in which the faculty or practicum advisors purposefully integrated examples of ways to teach for CALD. These examples were three-fold in that they were used to teach about diversity, perspectives, and also provided ideas of ways in which they could include CALD in their future classrooms:

> One of the activities she taught us to do was kind of a self-portrait of multilingual visibility where they feel each language is represented within themselves. And then they also did kind of a storybook where they would work in groups to do chapters and they would translate it in to all the different language that were represented in the classroom. (interview, Laura, June 6, 2015, Central University)

Next, John describes an activity within an international education course to assist students in understanding what it might be like to be an ELL:

> …we had to silently join a card game and learn the rules as we went from how people were playing. After a certain amount of time we would switch into a new group and have to play again, however the rules had changed without us knowing and we were still not allowed to communicate verbally. This was an excellent way to demonstrate the importance of awareness, communication, understanding and difference, as well as what kinds of situations incorrect assumptions can place us in. (interview, June 19, 2015, Southern University)

Perspectives.

Theoretical viewpoint is an important aspect to take into consideration in the education of teacher candidates. Students bring their personal experiences with them into the classroom and accompanying this their preconceived notions of teaching. These could be based on a number of things including their own experiences as a learner. It is vital that pre-service be exposed to a variety of viewpoints and literature within their B.Ed. classes so that they have an informed opinion of ways students learn and can adjust their methods appropriately. With increased familiarity and exposure to multicultural perspectives and teaching practices that value CALD,

373

pre-service can begin to characterize ways in which CALD can be a powerful and resourceful classroom tool for teaching and learning (Henderson & Exley, 2012). For example, a student from Southern University conceptualizes his view of multicultural education when discussing his perspective:

> I think teachers should be educated in multicultural matters, regardless of their teachable subject due to the makeup of Canada's students who, depending on the region one teaches in, are often new immigrants. Even if they are not new immigrants many people retain their cultural value, traditions, language and other aspects of culture. This needs to be taken into consideration in each school or any workplace in Canada because without understanding, respect and communication can easily become an issue. It never hurts to learn more about other people and places, and specifically for teaching, it's extremely beneficial in order to create a more open-minded, accepting and inclusive atmosphere for both students and teachers alike. (interview, John, June 19, 2015)

Overall, based on the quantitative and qualitative data many pre-service teachers did not feel adequately prepared to teach for the diversity of students they will likely encounter in their future teaching, it is clear from these examples of quotes above the importance of mentoring both from faculty and practicum advisors. Pre-service teachers greatly benefited from the examples given by their mentors. A further description is given in the Discussion section.

Discussion

Mentoring in Multicultural Education

Overall students' total *MES* and associated subscales scores were low. Within the specific subscales, students had low to average experience with CALD, which is not surprising due to the demographic data of the majority of the sample that self-identified with one race or ethnicity (e.g. Caucasian). Students overall had mid-average attitudes towards multicultural education, which could indicate an openness and willingness to incorporate multicultural teaching strategies

374

or a misguided conceptualization of multiculturalism. They also scored average on efficacy on their skills to integrate multicultural practices if given appropriate time and practice to research and prepare to teach for CALD. In the final item of the *MES,* students most commonly conceptualized their overall beliefs about teaching with the Multiculturalism view (Table 4), which is consistent with the initial creation and validation of the *MES* (Guyton & Wesche, 2005). According to Nel (1993), the Multiculturalism view is characterized by having respect for the cultural and linguistic diversity of students, however it is not focused on developing or encouraging collaboration and equity between cultural groups. Overall the main viewpoint focuses on, "assisting culturally and linguistically diverse students to acquire the necessary knowledge, skills, and attitudes to participate successfully in mainstream society" (Nel, 1993). In some respects, this belief is concerning as it shows that student teachers still require further support and exposure to literature in order to begin to reconceptualize their view of multicultural education and to see CALD as a resource and capitalize on it rather than see it as a deficit.

To test if student teachers who attended Central University would have a higher *MES* efficacy score based on the program initiatives and the urban location having the most diverse population, results showed no areas of statistical significance. This means students at Central University did not have higher overall scores than the other two locations. This could be for a few different reasons. First, although results showed similar responses, since the sample sizes were unbalanced, the results may not be generalizable. Adding in a larger more balanced sample size in all three locations would assist in better understanding this phenomenon. Secondly, although the geographical locations were purposefully chosen based on the program initiatives and course offerings, this is not indicative of the students' perceptions of what they encountered in their program.

To test if student teachers who took a multicultural education course would have a higher self-efficacy to integrate multiculturalism, no areas of statistical significance were identified. Students who took a multicultural education course did not score higher in multicultural efficacy than those who did not take a course. This could mimic other studies (e.g. Moore, 1996; Naldeson et al., 2012) that have shown that teacher preparation for multicultural education is based on four main factors: multicultural coursework, personal learning experiences, models of culturally diverse teaching, and encouragement by other educational professionals. Finally, in addition to these four factors, evidence in some cases has shown that one multicultural education course within a teacher education program would have minimal impact on student teachers' perceptions or self-efficacy to integrate multicultural strategies. Further to this, the effectiveness of the course is based on course content, goals and objectives as well as the opportunities to work with a diverse student body (Ambosia, Sequin, & Hogan; Banks, 1993; Locke, 2005 as cited in Nadleson et al, 2012). In relating back to a multiliteracy approach within teacher education programs, there is the potential to encompass the five factors listed above if the multiliteracies pedagogies were taught and practiced in several different teacher education courses such as language arts, social sciences, music, etc. Nadelson et al. (2012) state that, "it is apparent that exposure to multicultural education can come from a course structured to specifically address issues of diversity, courses integrating diversity issues into the traditional curriculum, and through the use of different instructional approaches" (p.1193).

From the quantitative data results, students reported an average attitude score towards multiculturalism, and average self-efficacy in teaching a diverse student body. This aligns well with the qualitative interview data, where students felt unprepared to teach in a multicultural classroom, despite having a positive attitude. They were willing to put forth a considerable

376

amount of effort to ensure they would be able to meet the needs of their future students. Mentoring by faculty and practicum advisors was sparsely mentioned in the interviews. However, students who did experience modeling within the education courses described positive experiences with faculty mentors who not only gave specific examples within their own institutional and K-12 classes, but also included strategies, ideas, perspectives, and theories for teaching culturally and linguistically diverse students.

Overall the perceptions and theories integrated by the faculty mentors affected students' attitudes, willingness, and self-efficacy to teach in a multicultural classroom. The majority of students in the interviews did not experience any modeling or strategies for teaching CALD students. Some students suggested ways in which they felt they could be further supported in this area. For example, Josh from Central University commented on ways in which multicultural strategies could be incorporated into subject area classes within the faculties of education through themes, "if we spent time in each class on English Language Learners and what they need, actually practice stuff, look at resources, like in the depth that we looked at the curriculum documents."

According to Biswas (2014), there are a number of ways faculty could employ a multiliteracy approach and provide pre-service teachers with examples to integrate multiliteracies pedagogies. Through mentoring, the results could be two-fold in that: (1) Pre-service teachers experience a multiliteracies approach as a learner to facilitate their own learning; (2) Use this knowledge to integrate these same practices into their teaching. Examples include online writing spaces (e.g. Blogs, Wikis) to share ideas and collaborate (situated practice), student created/teacher-assisted concept mapping (e.g. Inspiration) to think through new concepts and ideas to clarify the learning process (overt instruction), examination of pop culture

texts as a means to recognize, interpret, and understand biases in multimodal texts (critical framing), and student created multimodal texts (e.g. combining videos, music, art, etc.) as a form of using technology to show their learning (transformed practice) (Biswas, 2014).

Multicultural Perspectives.

Within the interview data theme of Perspectives related to Theoretical Viewpoint, results indicated the importance of pre-service teachers being exposed to a variety of viewpoints and literature within their courses, so they have an informed opinion of ways students learn to adjust their methods appropriately. With increased familiarity and exposure to multicultural perspectives and teaching practices that value CALD, pre-service teachers can begin to characterize ways in which CALD can be a powerful and resourceful classroom tool for teaching and learning. They can then begin to employ a broad repertoire of multiliteracy practices in an attempt to reshape pedagogies that reflect the complex linguistic repertoires and social practices of youth with multiple, heterogeneous identities in today's classrooms (Byrd Clark, 2012). The fostering of these ideas links back to the four main viewpoints of multicultural education and may provide a medium to facilitate a more progressive approach: Assimilation, Pluralism, Multicultural Education, and Social Reconstructionist (Guyton & Welche, 2005; Healey & O'Brien, 2014; Nel, 1993). The most progressive approach is Social Reconstructionist. Those who relate closely to this viewpoint have a strong focus on equity and justice and work activity towards social structural equality and equal opportunity in schools (Nel, 1993; Guyton & Welche, 2005, Sleeter & Grant, 2006).

Conclusion

Through an analysis of the *MES* and interviews in three teacher education programs in various geographical locations in Ontario, student teachers that participated in the study still felt as though they would be unprepared to teach Allophone students (Vanthuyne, 2016). There are varying worldviews which aligned with other studies that have investigated these worldviews and their impact this has on sustainable teaching practices (Byrd Clark & Dervin, 2014; Egbo, 2009; Pinherio, 2013; Ragoonaden et al., 2015; Vanthuyne, 2016). Ragoonaden, and colleagues' (2015) study focuses on a transformative and reflective framework provided student teachers with an opportunity to professionally reflect upon their own conceptions of diversity and the potential it has to shape teaching. In addition, Byrd Clark and Dervin's (2014) work on reflexivity reiterates the need to take into account the ways we negotiate meaning and the complexity of our views of the social world and influence and development of multiple identities. In summary, teacher education programs are striving to evoke change and respond to the increased diversity to educate future teachers in Canada. Through integration of transformative and reflective practices, student teachers can contemplate their own worldview of teaching for diversity. This study's results revealed integrative practices in teacher education programs and the benefit of modeling pedagogies for teaching diverse students instead of providing diversity education courses in isolation (Vanthuyne, 2016). Teacher education programs are also including curricula and integrative teaching methods both in diversity specialized courses/workshops and providing opportunities to engage in international practicum placements or service work. Perhaps through the continued review and reflection of innovative and culturally responsive pedagogies, coupled with external organizational support and resources (e.g. UNICEF, Peterborough Partnership Council on Immigrant Integration), teacher education

programs can continue to evolve and educate future teachers for the diverse classrooms they will

encounter upon their transition into professional practice.

References

Bennett, C., Niggle, T., & Stage, F. (1990). Preservice multicultural teacher education: Predictors of student readiness. *Teaching and Teacher Education*, *6*(3), 243-254.

Biswas, S. (2014). How to teach multiliteracies? *The Canadian Journal for Teacher Research*. Retrieved from http://www.teacherresearch.ca/blog/article/2014/07/03/245-how-to-teach-multiliteracies

Byrd Clark, J. (2010). *Multilingualism, citizenship and identity: Voices of youth and symbolic investments in an urban, globalized world*. London, England; New York, NY: Continuum Logo.

Byrd Clark, J. (2012). Heterogeneity and a sociolinguistics of multilingualism: Reconfiguring French language pedagogy. *Language and Linguistics Compass Blackwell Online Journal, 6*(3), 143-161.

Byrd Clark, J., & Dervin, F. (2014). *Reflexivity in language and intercultural education: Rethinking multilingualism and interculturality*. Oxon, England: Routledge.

Cummins, J. (2006). Multiliteracies and equity: How do Canadian schools measure up?. *Education Canada*, *46*(2), 4-7.

Duff, P. A. (2007). Multilingualism in Canadian schools: Myths, realities and possibilities. *Canadian Journal of Applied Linguistics, 10*(2), 149-163. Retrieved from http://ojs.vre.upei.ca/index.php/cjal/article/view/263/320

Egbo, B. (2009). *Teaching for diversity in Canadian schools*. Toronto, ON: Pearson Prentice Hall.

Faez, F**.** (2012). Diverse teachers for diverse students: Internationally educated and Canadian-born teachers' preparedness to teach English language learners. *Canadian Journal of Education*, *35*(3), 64-84.

Guyton, E. M., & Wesche, M. V. (2005). The multicultural efficacy scale: Development, item selection, and reliability. *Multicultural Perspectives*, *7*(4), 21-29.

Hamm, S. E., Drysdale, J., & Moore, D. (2014). Towards a mobile learning pedagogy. In In. J. Schugar *Mobile pedagogy and perspectives on teaching and learning*, (pp. 1-19). Hershey, PA: IGI Global

Healey, J. F., & O'Brien, E. (2014). *Race, ethnicity, gender, and class: The sociology of group conflict and change*. Thousand Oaks, CA: Sage Publications.

Lapkin, S., MacFarlane, A., & Vandergrift, L. (2006). *Teaching French as a second language in Canada: Teachers' perspectives. Research report*. CASLT: Department of

Canadian Heritage. Retrieved from http://www.caslt.org/what-we-do/what-we-doresearch-catalogue-teaching-FSL-teach-perspectives_en.php

Lapkin, S., Mady, C., & Arnott, S. (2009). Research perspectives on core French: A literature review. *Canadian Journal of Applied Linguistics, 12*(2), 6-30.

Larsen, M. A. (2016). Globalisation and internationalisation of teacher education: a comparative case study of Canada and Greater China. *Teaching Education*, *27*(4), 396-409.

Nadelson, L. S., Boham, M. D., Conlon-Khan, L., Fuentealba, M. J., Hall, C. J., Hoetker, G. A., ... & Shapiro, M. A. (2012). A shifting paradigm preservice teachers' multicultural attitudes and efficacy. *Urban Education*, *47*(6), 1183-1208.

Nel, J. (1993). Preservice teachers' perceptions of the goals of multicultural education: Implications for the empowerment of minority students. *Educational Horizons*, *71*(3), 120-125.

Perez, B. (2011). Language, literacy, and biliteracy. In B. Perez & L. McCarty (Eds.), *Sociocultural contexts of language and literacy* (2nd ed., pp. 25–57). Mahwah, NJ: Taylor & Francis.

Peterborough Partnership Council on Immigrant Integration. (2012). *Ontario Pre-service Teacher Education: The Case for Equity, Inclusion and Diversity Training.* Retrieved Oct 21, 2016 from http://immigration.london.ca/LMLIP/Publications/Documents/EducationPostionPaper.pdf

Pinheiro, C. (2013). *Developing an Understanding of Cultural Diversity: How Experiences Living in a Multicultural Nation and an Experience Teaching Abroad Contribute to Southern Ontario Teachers' Identities* (Unpublished Master's Thesis). Brock University, Canada.

Ragoonaden, K. O., Sivia, A., & Baxan, V. (2015). Teaching for diversity in teacher education: Transformative frameworks. *The Canadian Journal for the Scholarship of Teaching and Learning*, *6*(3), 6.

Salvatori, M. (2009). A Canadian perspective on language teacher education: Challenges and opportunities. *The Modern Language Journal, 93*(2), 287. Retrieved from http://search.proquest.com.proxy2.lib.uwo.ca/docview/197296332?accountid=15115

Schecter, S. R., & Cummins, J. (2003). *Multilingual education in practice: Using diversity as a resource*. Portsmouth, NH: Heinemann.

Sleeter, C. E., & Grant, C. A. (2006). *Making Choices For Multicultural Education: Five Approaches To Race, Class And Gender*. Hoboken, NJ: John Wiley & Sons.

Statistics Canada. (2016). *Ethnic diversity & immigration*. Retrieved September 26, 2017 from

http://www.statcan.gc.ca/pub/11-402-x/2011000/chap/imm/imm-eng.htm

Vanthuyne, A. (2016). *An Investigation of Multiliteracies Pedagogies in Language Teacher Education: A Mixed Methods Study* (Unpublished Doctoral Dissertation). University of Western Ontario, Canada.

The Potential of School-Based Research Centers for Advancing Pre and In-Service Teacher Education for Global Citizenship

Mira Gambhir
Chandaria Research Centre - Branksome Hall, Toronto, Ontario

David Montemurro
Ontario Institute for Studies in Education, University of Toronto

Angela Vemic
Ontario Institute for Studies in Education, University of Toronto
Eureka! Research Institute - University of Toronto Schools

Kathy Broad
Ontario Institute for Studies in Education, University of Toronto

Abstract

School-based research centres offer an innovative model for aligning research and practice in the field of education. Two authors are teacher educators with long-standing involvement across a range of school-university partnerships, while the other two authors hold leadership roles in two school-based research centres that recently opened in two independent schools in Toronto, Ontario. The schools are committed to global citizenship, international mindedness, and inquiry. In addition, they prioritize teacher education and initiatives that emphasize these foci. At this early stage of the development of these centres, the authors conducted a small-scale interview-based qualitative study drawing on characteristics of collaborative self-study to begin to explore the potential that school-based research centres hold for pre and in-service teacher education for global citizenship. In this chapter, they identify five roles the centres are playing, and conclude by offering two areas of potential for advancing teacher education for global citizenship, including seeing the centres as hubs and de-centring more traditional sources of research production.

Résumé

Les centres de recherche dans les écoles offrent un modèle novateur pour aligner la recherche et la pratique dans le domaine de l'éducation. Deux auteurs sont des formateurs d'enseignants engagés de longue date dans divers partenariats école-université, tandis que les deux autres auteurs assument des rôles de direction dans deux centres de recherche en milieu scolaire qui ont récemment ouvert leurs portes dans deux écoles indépendantes à Toronto, en Ontario. Les écoles sont attachées à la citoyenneté mondiale, à l'esprit international et à la recherche. En outre, ils accordent la priorité à la formation des enseignants et aux initiatives qui mettent l'accent sur ces domaines. À ce stade précoce du développement de ces centres, les auteurs ont mené une petite étude qualitative basée sur des entretiens, basée sur les caractéristiques de l'auto-étude collaborative, afin de commencer à explorer le potentiel des centres de recherche en milieu

scolaire pour la formation initiale et continue des enseignants à la citoyenneté mondiale. Dans ce chapitre, ils identifient cinq rôles joués par les centres et concluent en offrant deux domaines susceptibles de faire progresser la formation des enseignants à la citoyenneté mondiale : voir les centres comme des centres et décentraliser des sources de production de recherche plus traditionnelles.

The Potential of School-Based Research Centers for Advancing Pre and In-Service Teacher Education for Global Citizenship

Introduction

Research schools are rooted in the tradition of Dewey's (1896) laboratory school model, developed to align research and practice in the field of education (Chen, 2006; Fischer, 2009; Hinton & Fischer, 2008, 2010; Kuriloff, Richert, Stoudt, & Ravitch, 2009). Typically, research schools partner with a university to build a research community, train teachers, carry out research that is relevant to practice, shape research questions, and disseminate findings. The nature of these partnerships can differ, but they are often linked to specific research projects (with beginning and end processes and timelines). Less common, though premised on a similar foundation, are school-based research centres. A distinguishing feature is that schools devote space and resources to carry out and facilitate a range of research initiatives and collaborations within schools across external partners.

Two school-based research centres that have recently launched in Toronto, Ontario – the Chandaria Research Centre at Branksome Hall and the Eureka! Research Institute at the University of Toronto Schools (UTS). These centres are located in independent schools that have an explicit commitment to preparing their students for global citizenship and international mindedness. For nearly 20 years, Branksome Hall has worked with faculty and candidates from various teacher education programs, including the Ontario Institute for Studies in Education at the University of Toronto (OISE). The school is also an in-service training provider of the International Baccalaureate. UTS is formally affiliated with a teacher education program at OISE, including a site-based cohort of Master of Teaching (MT) students that has a special focus on global citizenship education (GCE). These school-based research centres are involved in various initiatives that offer opportunities for novice and experienced professionals to engage the

pedagogical implications of our increasingly diverse and interconnected world through research-informed perspectives. As educational research scholars who are directly affiliated with these school-based research centres, we believe that it is important to investigate the potential of these centres for advancing pre- and in-service teacher education for global citizenship. We believe that this is particularly relevant in this current moment, as teacher education programs are increasingly working to be responsive to globalization and diversity in education.

Policies that underpin teacher education and Ontario school curriculum foreground a need for GCE-oriented education in schools (e.g., Association of Canadian Deans of Education, 2014; 2017; Council of Ministers of Education Canada, 2017; Manion & Weber, 2018; Ontario Ministry of Education, 2016). Increasingly, teacher education and development are responsive to this policy focus by incorporating GCE themes into professional programming (e.g., migration, diversity, identity, environmental devastation, equity, global competencies). They also increasingly underscore the significance of preparing teachers to be responsive to the diversity (or lack thereof) of identities represented in their classrooms.

Research suggests that opportunities for teachers to learn about GCE (pre and in-service) can transfer into teachers' own classroom teaching practice (Ryan, Heineke, & Steindam, 2014). At the same time, research in professional learning also suggests that, without sufficient opportunity to practice and/or without sufficient support, these dispositions may be limited and short-term (Fullan, 1995; Webster-Wright, 2009). Within this context, we believe that it is important to explore the potential of school-based research centres to support teacher development and GCE practices.

Our study set out to address the following research questions:

Main question: What role(s) are school-based research centres playing in supporting (pre and in-service) teacher education and development to advance global citizenship education?

Subsidiary question: What activities, outcomes, benefits, and challenges related to teacher education and development for global citizenship education are being enacted, observed, and experienced by leaders who are involved in school-based research centres?

Research Methods

We set out to investigate these questions through a small-scale interview-based qualitative study. Given that three of the contributing authors are directly involved with the sample of two school-based research centres under study, we drew on characteristics of collaborative self-study methods (Bullock & Ritter, 2011; Lassonde, Galman, & Kosnik, 2009). This refers to research conducted in concert with colleagues and involves explorations into varying aspects of professional identity and practice (Louie, Drevdahl, Purdy, & Stackman, 2003). As a methodology it requires that both reflection and dialogue are core to the research process from the ideation phase to dissemination of the project. Both have been central practices throughout our exploratory investigation, from our initial and on-going casual conversations, to our audio-recorded design and planning meetings, to the dialogical format of the semi-structured interviews conducted by and with one another.-Interviews were audio recorded, transcribed and then thematically analyzed through an inductive process by members of the research team. The audio from our research meetings provides a record of our research design process and includes some content that may be analyzed at a later date but was not formally analyzed as data in the findings we report herein.

Before we describe each of the interviewees and elaborate more on the interview process, we begin by introducing each of the school-based research centres.

The School-Based Research Centres

Chandaria Research Centre at Branksome Hall.

The Chandaria Research Centre at Branksome Hall opened its doors in this all-girls school in the fall of 2016. One of the few International Baccalaureate (IB) continuum schools in the world, Branksome Hall offers students in Kindergarten to Grade 12 (K-12) a program that centres on building social action leaders and globally minded citizens. The school has an international student population and offers a boutique-boarding program. As part of the IB and beyond, teachers and students can engage in many GCE opportunities including in-service training, international exchanges, service learning, co-curriculars and conferences. In its inaugural years, Chandaria has undertaken original research studies, supported the school's research culture, and contributed to evidence-informed programming within the school.

The Eureka! Research Institute at UTS.

The Eureka! Research Institute at University of Toronto Schools (UTS) was launched in the fall of 2017. UTS is an independent school (Grades 7-12) that offers high-achieving students a program committed to preparing them to be socially responsible global citizens. Opportunities to develop a global perspective are pursued through collaborative partnerships with various faculties at the University of Toronto, community partners, co-curriculars and conferences, and international schools. Arising out of a formal partnership agreement with U of T, UTS houses OISE Master of Teaching teacher candidates in a GCE themed cohort. The Eureka! Research

Institute works to support the development of evidence-based teaching, learning and assessment practices, facilitates interdisciplinary inquiry and co-designed research, and develops school-university partnerships and collaborative knowledge networks more broadly.

Research Participants

Five school-based leaders directly involved with the research centres were interviewed for this study:

- Rosemary Evans is the Principal of UTS.

- Heather Friesen is the Head, Curriculum Innovation and Professional Learning at Branksome Hall.

- Mira Gambhir is the Director of the Chandaria Research Centre at Branksome Hall. She is also a former faculty member and practicum supervisor in the MT program at OISE.

- David Montemurro is an Associate Professor at OISE and coordinates the MT teacher education cohort housed at UTS.

- Angela Vemic is the Director of the Eureka! Research Institute at UTS. She is also a faculty member and the research coordinator for the MT program at OISE, and teaches the MT teacher education cohort housed at UTS.

Angela and Mira, the two directors of the research centres, each interviewed their respective school administrators (Rosemary and Heather). Kathy Broad, a co-author on this study and Associate Professor at OISE, conducted the remaining interviews with Angela, Mira, and David. Kathy was not interviewed because she is not directly involved as a school-based leader affiliated with the research centres. The analysis stage involved the authors coming together to collectively code the five transcripts. In a group session, we reviewed a single transcript

individually and then discussed our initial coding and interpretations. We then discussed our coding process and developed shared codes for our analysis of the remaining four transcripts, leaving room for new codes to emerge. A subsequent and deeper analysis of the themes led to the identification of five emerging roles of the centres as reported in this chapter. This layered process of collaboration was mirrored in the writing stage. The back and forth required constant communication, on-going reflection, and dialogue about what we interpret as most salient for advancing understandings of the implications of globalization and diversity for Canadian teacher education, and for informing our own practices within the school-based research centres.

Literature Review

Teacher education and development have a long-standing history of emphasizing the importance of preparing teachers to be research-informed practitioners who access, evaluate and apply educational research to instructional decision-making (Cochran-Smith & Lytle, 2009; Kincheloe, 2012; Russell & Loughran, 2007). In the Canadian context, we develop teachers' research-informed capacities in various ways. Recent examples of efforts include inquiry-focused and research strands within pre-service programs, school-university partnership projects, course work or professional development opportunities focused on practitioner inquiry, or research undertaken as part of an individual's graduate degree. Yet, the longstanding divide between research on teaching and teachers as researchers endures (Cochran-Smith & Lytle, 1990; Korthagen, 2017; Zeichner, 1995), and the related separation between universities and schools has resulted in limited and/or tenuous opportunities for pre- and in-service teachers to participate and be supported in research engagement (Glennon, Hinton, Callahan, & Fischer, 2013; Hattie & Marsh, 1996).

Active and on-going participation in inquiry is essential to the development of globally-minded practitioners across professional disciplines, from education to the health sectors (Jeffreys, 2015; Markauskaite & Goodyear, 2014; Zhao, 2010). The benefits of asking and answering inquiry questions can contribute to developing key attributes of global citizenship and of an effective teacher-researcher, including being oriented toward learning, toward analysis, toward critical thinking, and toward action (McIntrye, 2003; Merryfield, Lo, & Kasai, 2008; OECD, 2016). Closely connected are beliefs that the globally-minded educator is also a reflexive practitioner, critically exploring their own values, beliefs and approaches in the classroom (Appleyard & McLean, 2011). The question remains in the literature as to what avenue(s) can best prepare and sustain professional inquiry and global-mindedness for teachers working across a range of disciplines at different stages of their career.

GCE is nested within a large and varied literature base with elements of overlap as well as debate (Andreotti, 2010; Bourn, 2014, 2015; Boix-Mansilla & Jackson, 2013; Merryfield et al., 2008; Oxley & Morris, 2013; Shultz, 2011; Weber, 2011). Educational aims that are variably foregrounded across this scholarship include promoting knowledge and understanding of the complexity of global systems and issues; embracing an openness to and valuing of intercultural communications; promoting skilled application of critical and multiple perspectives; and cultivating student dispositions towards acting upon these kinds of knowledge, values and skills. Dill (2013) characterizes two main approaches to GCE: "the global competencies approach, which aims to provide students with the necessary skills to compete in global society; and the global consciousness approach, which aims to provide students with a global orientation, empathy, and cultural sensitivity, stemming from humanistic values and assumptions" (Goren & Yemini, 2017, p. 171).

Although different models of GCE exist, current literature in teacher education and development is calling for shifts in programming to be more responsive to diversity and globalization. Scholars argue that pre- and in-service teachers need more opportunities for collaborative and sustainable supports in their pursuit of knowledge and skills (Appleyard & McLean, 2011; Guo, 2014; Larsen & Faden, 2008). Calls for the holistic integration of GCE in faculties of education outweigh calls for a single course or alternative practicum (Gaudelli, 2016; Kissock & Richardson, 2014). Those arguing for a holistic approach argue that it affords greater opportunity for teachers to develop attitudes and skills needed to live and teach in an increasingly complex, diverse and interconnected world (Gaudelli, 2016; Kissock & Richardson, 2014). They also argue that GCE supports need to acknowledge the constraints that teachers face in their day-to-day realities in schools, including time, budgeting, scheduling, the traditional fragmentation of subject disciplines, and dominant institutional cultures of individualism. Linked closely to this conversation is the call to disrupt traditional banking approaches to teacher development by prioritizing bottom up models instead (Gaudelli, 2016; Wyper, 2014). Herein lies the potential for school-based research centres to foster a culture of research and inquiry aligned with (GCE oriented) school priorities that is accessible to all within the broader school community.

Research Findings

These research findings reflect the perspectives of the five school-based leaders who were interviewed for this study. The outcome of our thematic analysis process enabled us to see that organizing our findings principally around "roles" still allowed us to speak to the other aspects that we had set out to investigate. We found that the two school-based research centres enact

and/or envision five key roles that have implications for teacher education and development for global citizenship education: (1) as resource centres; (2) as facilitators of teacher inquiry; (3) as facilitators of collaboration within and across institutions; (4) as support to initial teacher education; and (5) as creators and disseminators of original research. Next, we describe each of these roles, while addressing some of their key activities, outcomes, challenges, and benefits.

Role 1: Research Centre as Resource Centre.

The central role that both centres took on after opening their doors was as a resource centre. Resource refers to space, materials (print and digital) and human support where school actors were readily able to access educational research and be supported to make meaning of curated sources in response to teacher and staff requests. As a resource centre, they communicate information on upcoming research conferences, or calls for publication. The centres also foster research literacy by supporting access to and engagement with scholarship. At Chandaria, for example, teachers have expressed interest in exploring topics that relate to GCE such as increasing intercultural understanding in students or fostering agency. As Director, Mira works with teachers to generate a resource review plan and explore articles. She also prepares an annotated bibliography so that they can learn more about the existing research or the question at hand. Teachers can then apply this information to their practice or professional growth. As Director of Eureka!, Angela plays a similar role. Teachers consult with her and identify education issues or topics that they would like to learn more about (e.g., effective approaches for eliciting student feedback), and she shares research articles and reading lists with them. Angela also prepares research briefs on global competencies to share with teaching staff as they endeavor to enact this framework across teaching, learning, and assessment practices.

Making information easily accessible to constituents in the schools is also key. The Chandaria Research Centre has coordinated with the school library to acquire professional learning materials on research methods, girls' learning, well-being, and global engagement. It has supported the upgrade of an online database to ensure full access to a breadth of scholarly journals for the school. The Chandaria team is building an on-line presence in the school's portal system with information available to parents, students, and employees. One of the priorities is to include content on this site focused on how to foster international mindedness in K-12 schools, and in an all-girls setting, specifically. At UTS, the Eureka! Institute works with the school communications' team to augment the school website to similarly support expanded access to relevant resources, including research links through UofT, notices of conferences, calls for proposals, and links to education journals and books focused on practitioner research. In Angela's words, the website is "intended to be a resource that teachers can readily access on an ongoing basis and not have to do some of the searching themselves, which can be time-consuming and stifling." The goal for both centres, in these ways, is to contribute to building an educational research knowledge base that can be consistently updated and accessed by a number of teachers to inform and extend their teaching.

The specific links between the resource role of the centres and GCE are through the content selected as well as through the support provided for reading research through a critical lens that intentionally seeks to identify multiple and/or competing perspectives. The comparative international orientations of both the directors encourages a broad range of content in literature reviews, and a synthesis of ideas and research emanating from a diverse range of scholars and geographical spaces. Both the scope of research and the research literacy skills-development

involved in this role align with key elements of global citizenship education that can support teacher education and development in ways that are responsive to globalization and diversity.

Each site has finite human resources and so both directors are conscious of their capacity to manage multiple research requests and ensure timely responses. They are also well aware that not all school-based researchers have direct access to higher education libraries and education research databases. The infrastructure and affiliations that support access to online resources enables Angela and Mira to provide rich reviews and links to current studies. Noteworthy is that both centres serve multiple actors in the school that include teachers, non-teaching faculty, as well as members of the administrative leadership teams within their respective institutions. As the centres increase their activities, questions around how to best support the needs of the varying school actors underscore a key challenge ahead.

Role 2: Research Centre as Facilitator of Teacher Inquiry.

The second role focuses on practitioner knowledge and supporting active teacher-research within the community. The centres see their role as facilitators of teacher inquiry, yet the genesis and directions of this work differ across the two schools. At Eureka!, UTS has had a history of teacher research projects supported by OISE faculty who guide the design, data collection and analysis stages of projects ranging from inquiry into classroom practice to school-wide initiatives. Building collaborative, co-designed research is a guiding principle of Eureka! Rosemary, the school principal, explained in her interview that a key priority is to partner teachers with individuals who hold the "accreditation qualifications in research" so that they can "do joint research that allows for knowledge mobilization." Her hope is that the teachers in the school become empowered to undertake action research through their interaction with the Eureka

Research Institute. At the time of the interview, UTS had recently committed to a model whereby teachers' annual learning plans are framed through an inquiry approach. Several teachers opted to focus on the global competencies of character, critical thinking, and citizenship. Eureka! will in turn support teachers to develop research-informed, teacher-driven plans for professional development and interdisciplinary practice in these areas.

At Chandaria, facilitating and supporting teacher research differs in that the centre has worked with teams of teachers as well as individual practitioners on research projects. A driver for the Chandaria's work is the professional learning model in the school. All teachers are engaged in an inquiry process which asks them to identify a 'beautiful question' on student learning to pursue over the course of the academic year. The melding of personal and professional interest is a powerful catalyst for meaningful and purposeful inquiry work. In her interview, Heather explained how she sees the centre playing the role of facilitator. She stated, "I would like us to see those ideas actually then becoming research-type projects, whether it's action research or more formalised kind of research, that everybody could be seeing themselves as, *I am a researcher and this is my question*, this year or for these next three years or whatever." Mira shares this vision of supporting teachers in their professional learning process and sees the centre's "role as helping the teachers in troubleshooting or planning research aspects of their work." In the coming year, Mira will lead teachers in an action research professional learning community on GCE topics including relational well-being and international students' experiences.

At both centres, teachers have the potential to engage in inquiry and action that center on GCE and diversity issues. Additionally, they develop their craft as globally-minded teacher researchers. For example, the IB at Branksome Hall requires practitioners to be skilled in

teaching inquiry. Experiencing the research cycle themselves offers a unique vantage point for understanding how their students experience the pedagogy. Inquiry is also essential to philosophies of GCE because it challenges the banking view of knowledge and creates a forum for 'active agents' and learners in the school. The ability to take action, particularly social action, is encouraged at local and/or global levels.

Notably, teachers in these two schools that prioritize GCE are guiding their own professional learning. By fostering agency, confidence, and recognizing all involved as authorities and "knowers," the centres differ from a dominant model of research centres that position themselves as primarily knowledge producers that generate and dispense information. Chandaria and Eureka! regard the teachers as knowers and meaning-makers, and the activities of the centers are premised on this foundational belief.

In these early years, the centres are experiencing the inevitable challenges that come with facilitation: how to support teacher inquiry without directing it. The first steps have been to find a way to scaffold and scale inquiry activities to a point where teachers are able to take on the action research cycle on their own. A further challenge is navigating the ethical parameters of teacher-led inquiry that is intended to not only inform individual teachers' practice but also to be shared with colleagues within and beyond the school.

Role 3: Research Centre as Facilitator of Collaboration Within and Across Institutions.
A third role of the centres is to act as facilitators of collaboration across two distinct, but related, spheres of activity that cohere with the aims of GCE: (1) acting as a glue within individual schools and (2) as a bridge to partners beyond their walls. Participants spoke about how the centres bring together a range of school-based actors to participate in activities, committees, and

curriculum initiatives. They also described how the centres facilitate collaborative activities between the schools and external partners. These partners include but are not limited to universities (and a range of faculties within them) and other schools (local and international).

Both centres bring together stakeholders to convene on GCE-related topics. Eureka!, for example, coordinated input from across administrative and instructional units at UTS to develop a research-informed instrument to conduct regular equity audits across school spheres (eg., admissions, assessment, student voice). In 2017, Chandaria facilitated evidence-based discussions on international mindedness policies with administrators, faculty and students.

Additionally, several of the school-based leaders also spoke about the centres potential to create spaces to clarify complex notions and support enactment of GCE aims in school practice. Referencing the impact of Chandaria's work to date alongside other school efforts, Heather noted how understandings of *global engagement* have shifted from meaning that students have to travel somewhere to being "really more about how you perceive the world and how you are prepared to be in the world and contribute to the world." The centres collaborate with, and so connect, individual initiatives that might otherwise seem fragmented or discrete from realizing the school's strategic plan. Rosemary described how, at UTS, the equity audit benefits from the involvement of Eureka! to bring a researcher orientation to the initiative, "We've got to be working on thinking about how we evaluate the effectiveness of our practices and policies and programs so that we are fulfilling that equity and inclusion mandate. And I think that overlap between the equity initiative and the research institute is critical."

Participants also spoke about the role of the centres as a bridge between the schools and external research partners. Branksome Hall, for example, has been involved in research partnerships focused on bullying, sleep, as well as space design. In 2018, the centre hosted an

event on fostering resilience in girls whereby they invited an Olympian and physical and health researcher to dialogue for an audience of students, parents, and partner schools. Eureka! has been involved in a number of collaborations with university faculties and programs, including the Munk School of Global Affairs, the School of Public Health, and the Rotman School of Management. One example of a collaboration is between university faculty who created a software tool for developing and accessing students' foundational knowledge in a number of disciplines, and three teachers at UTS. The faculty members are working with the teachers and Angela to monitor its effectiveness, analyze data, and produce research.

One challenge to this "glue" role is how to meaningfully link the significant number of activities without stakeholders feeling that they are being tasked with more work than they are already doing. Noting the busy places that schools are, Angela and David acknowledged how collaboration often adds another layer of meetings, priorities and timelines which can be difficult to sustain. A further challenge to cultivating the centres' potential to act as glue is that as new entities, they need to be attentive to how they may be viewed as imposing on existing relationships and school culture. The centres also need to vet partnerships and be intentional in this regard to ensure that partnerships align with their schools' GCE goals and plans.

In both centres, the facilitator role has the potential to expand the scope of collaboration between schools and to contribute to building robust partnerships across a range of institutional stakeholders with a commitment to GCE. The role of 'facilitator of collaboration' has the potential to not only develop and sustain GCE-oriented initiatives, but to also foster the kind of "inter" relational work that is central to GCE philosophy. Research on the implications of these cross-institutional and internal collaborations would be a novel contribution to the field of GCE.

Role 4: Research Centre as Support to Initial Teacher Education.

The research centres also support the development of connections between initial teacher education and the life of the school. Being housed at UTS, Eureka! is expected to support teacher education as part of their affiliation agreement with the University of Toronto. More recently, the school has been host to a cohort of OISE Master of Teaching (MT) candidates who opt for a school-based program with a thematic focus on GCE. While Branksome Hall does not have the same history of teacher education, it routinely hosts teacher candidates for practicum placements. More recently, the Chandaria centre played a role in supporting a teacher candidate during her placement at the school. According to Rosemary, school-based research centres aim to support all teachers "to see themselves as teacher educators, as learners themselves and as researchers."

The exact nature of the role of the centre in supporting initial teacher education is fluid and variable, often being an extension of professional relationships across a range of school actors. At UTS, in particular, the MT cohort has been closely connected with a range of teachers, programs, and extra-curricular activities. A UTS teacher has taught OISE MT courses, and numerous UTS teachers and students have been invited to deliver guest presentations to teacher candidates. Teacher candidates have routinely observed school classes, volunteered as mentors and coaches, and many complete a practicum placement at the school. MT candidates are hired as facilitators for UTS summer camps across a range of areas including global health and urban planning. This past year, there have been two instructional leaders from UTS with part of their portfolio focused on supporting pre-service and new teacher induction. As the Director of Eureka!, Angela teaches the MT UTS cohort's research course, and is supporting research being undertaken by David's study on global competency frameworks in his role as instructor and UTS cohort coordinator. Teachers undertaking research projects through Eureka! have presented their

research to the MT candidates. The myriad of connections operate through the collaborative planning of OISE and UTS instructors who are all connected to Eureka!, exemplifying the co-design ethos being pursued.

To date, the connections between Chandaria and teacher education are more discrete and focused on supporting individual pre-service teacher candidates who come with an inquiry orientation to developing their teaching practice during their practicum placements. Mira highlighted how she actively supported an MT candidate who was developing a learning skills tracking tool for the IB program. Through a series of meetings, the teacher candidate was able to receive direct support on how to design and pilot an assessment tool with support from the host teacher and the director. The aspirational capacity of the research centres to act as an informed hub to deepen and extend teacher candidate learning is captured in the following quote:

> What I would like to work on is that overlap piece between the research aspects of (teacher) candidates' work, which is now becoming more and more evident in how faculties are shaping teacher education, and harnessing that *for* and supporting that *through* the research centre. … So, that synergy between the two spaces, really connecting it to the pre-service work, because, I think, if you could have that [research] exposure early in your [teacher education] program, it may shape you, in terms of your choices, but also, give you an understanding of a big part of how schools around the world are connected (Mira).

Whether it is through overlapping or discrete roles, both centres display a commitment to positioning schools as key partners in teacher education.

It is interesting to observe how both Eureka! and Chandaria envision their role to position teachers as school-based teacher educators. According to David, one benefit of the centres' role

is therefore to realize the aim to "see teachers as part of the teacher education team, teachers as teacher educators." The research centres thus contribute to reduce the commonly described distance between practitioners and theorists in teacher education literature (Cochran-Smith and Lytle, 1990; Zeichner, 1995), and foreground lived examples of teachers as practitioner researchers and teacher leaders as goals of professional growth. Another observed benefit to teacher education is the research centres' support to build connections between teacher candidates and a range of external school partners who work with the centres. From Rosemary's perspective, "it's really part of that whole nexus of everything coming together around teacher education and development." At the time of the research, these described benefits were largely still gestational as part of the research centres' efforts to define their roles and activities.

Noted challenges are to more tightly align the activities of the MT cohort with the school's institutional timelines, program priorities and shifting personnel in different roles. For example, the MT cohort at UTS needs to operate within the program timelines set by the entire MT program at OISE, and so is occasionally constrained to participate in school-based opportunities or research projects that fall outside MT teacher candidates' course timelines. Another possible challenge in the centres' roles in promoting GCE for pre-service candidates is the noted conceptual ambiguity in the field. Each of the interviewees, for example, framed their own priorities and approaches to global education in distinct ways, indicating a variability of understanding that may be challenging (or enriching) to teacher candidates seeking to incorporate commitments to global learning in their practice. A third challenge noted was potential tensions arising from school-based innovations for pre-service programs that are perceived as unfair advantages outside the boundaries of the conventional MT program. The very benefits fostered by the research centres and school-based teacher education activities have

raised concerns that some MT candidates are enjoying privileges not accessible to all. This presents a conceptual and practical challenge to the research centres and raises questions about how to leverage their unique position in independent schools to share promising practices for both teacher education and schools who do not possess the same resources.

Role 5: Research Centre as Creator and Disseminator of Original Research.

Although relatively new, both centres have been active in modelling the practice of conducting and communicating original research. One facet of this practice is to augment ongoing initiatives with the addition of new research elements. For example, Branksome Hall has committed to a bullying prevention program since 2005 that uses a whole-school approach. The Chandaria team documented and shared the findings from a ten-year research study on the program's impact in an all-girls school. This partnership study is with Dr. Connolly and Dr. Bravo from York University's *La Marsh Centre for Child and Youth Research* and contributes new scholarship to global literature on girls' experiences in such contexts. Similarly, Eureka! is currently designing a study in collaboration with UTS instructional leads and the MT cohort coordinator on particular features of the embedded nature of the UTS cohort and how it informs both ongoing teacher development and teacher candidate learning. This current CATE study is another example of the centres' role in conducting research and communicating findings.

Another facet of this role is to support the dissemination of original research. The centres support teachers to identify pertinent publications, prepare their own research writing for submission and navigate the particular style, tone and format requirements of various journals. Building on the role of the centre as a facilitator of teacher inquiry, this role highlights how the centres also serve to support the production and contribution of new knowledge.

The centres' role as a creator of knowledge overlaps with and leverages dimensions of their other roles. For example, Eureka! is developing a study on the Global Ideas Institute, which is a program led by the Munk School of Global Affairs that involves 25 high schools across the Greater Toronto Area to apply design thinking about complex global problems. Each year, participating high school student teams tackle a global challenge about a real-world problem without a current solution. The program involves a range of differentially positioned stakeholders, including university faculty partners, high school students and their teacher advisors, and university student mentors. UTS is a participating school in the program. Eureka! will lead a co-design team of university and school-based partners to research the Global Ideas program: building on the research-base, inform future program development and study university and school integrative learning experiences in GCE.

In each instance, the work of the centres is guided by broad commitments to the public good. The aim to contribute to a broader community of educators and educational practice is reflected in Angela's comments, "how can we disseminate what we're learning more broadly or how can others learn from what we're doing, whether it's in our individual studies or more broadly as an institute as a model potentially for other schools or for teacher education programs." The links between knowledge production and dissemination for a public good reflects dimensions of the school commitments to global citizenship. For example, in the case of Chandaria, Mira outlines a research agenda that is about "really connecting to questions that are meaningful to more than just our community but shared widely." There is this sense that research is not only for the benefit of those within the specific school communities but might possibly serve broader educational practice by way of sharing robust examples of practitioner research

and/or distinct models of teacher education guided by commitments to global citizenship education.

Conclusion

This preliminary study of the two centres in their inaugural years has yielded insights into the potential of school-based research centres to advance pre- and in-service teacher education for global citizenship. In this section, we identify two overarching findings that we observed from our interpretation of the centres' roles, activities, benefits and challenges. We present these in the form of responses to the question: what is the potential of school-based research centres for advancing teacher education and development for global citizenship?

School-based research centres as hubs that facilitate "inter" work.

Our first response to that guiding question is: the school-based research centres have the potential to act as hubs that facilitate "inter" work in the form of webs of collaboration and inter-disciplinarity within the schools and across school actors. The multiplicity of roles that the centres are playing situates them as hubs of activity with many connections threaded across the fabric of school life.

A key priority in global citizenship education is the notion of relationships–understanding how seemingly discrete actions have a range of consequences, understanding the number of actors and actions involved in relationships of consumption, and moving away from hyper-fragmentation toward understanding how seemingly discrete "parts" form a greater whole. Yet, we continue to see rampant hyper-fragmentation and individualism in schools today, whether it be in the form of discrete subject disciplines, discrete administrative units, or the extent that teachers report working individually behind the closed door of their "own" classroom. This is a

key barrier to meaningful teacher development and to sustaining commitment toward GCE. In other words, commitment to collaborative inquiry and inter-disciplinarity are not only content priorities of GCE, but also indicators of it. Furthermore, the form that collaboration has traditionally taken in school research initiatives has involved external researchers working with teachers and students in schools toward the end of responding to external researchers' questions about teaching and learning. It is far less common for researchers to be working with teachers, individually and collectively, to co-design their own studies focused on questions that teachers have of their *own* practice. Rarely, if ever, do external collaborators seek to foster research as a mindset across the community of employees and students and build capacity to undertake collaborative inquiry that is responsive to school-stakeholder interests. In their potential to act as hubs of "inter" work, school-based research centres can play an innovative role in facilitating conditions of meaningful collaborative inquiry in contexts of fragmentation, they can support cross-disciplinary approaches to teaching and learning–and ultimately, model an institutional commitment to "inter" relational work (as action and not only as curriculum content).

School-based research centres as models of de-centering knowledge.

Our second response to the guiding question is that school-based research centres have the potential to de-center knowledge, and this has implications not only within the school and for school actors, but also as curricular content aligned with the learning goals of GCE. Global citizenship education involves creating opportunities for learners to question where power is vested in terms of global governance and in terms of who (i.e., which countries/actors) are presumed as the "knowers" in the global political landscape of decision-making, and who (i.e., which countries/actors) are presumed as those who are acted upon and "known." These are

issues concerning power, and more specifically, the relationship between power and knowledge. We interpret a key area of potential for school-based research centres is that these can challenge traditional notions of who is an expert by affirming the authority and lived experiences of school actors as knowers who inquire and make meaning of their own experience and who share that knowledge with the educational research community. In this way, the centres have the potential to challenge dominant discourse that presumes the relationship between theory and practice is one-directional, and instead act as mechanisms for normalizing it as multi-directional.

Beyond the defined roles we have presented, the centres' activities also offer us insights into how they redefine the function of a 'centre' in school environments. We observed that the language of 'centre' might inaccurately suggest that Eureka! and Chandaria are at the core of the myriad of research activities, that they are a connection point that is centre to and that anchors all connections. They are more fairly characterized as one player at the table. Indeed, the word *centre* (noun) connotes the point *from which* an activity or process is directed, and a place where activity is concentrated. To *concentre* (a verb) refers to bringing or drawing two or more things together toward a common centre. In reviewing the interview data, it occurred to us that rather than bringing together two or more things *toward* a common centre, it is more accurate to speak to the school-based research centre's ability to bring together two or more things *through* a common centre. As "off-centre hubs" they bring together actors and support through their capacity to convene connections, but they de-centre knowledge in that they are not central in terms of the connotations of authority and power that typically are associated with research centres. As "off-centre" hubs that concentre in the various ways listed, the "centres" serve as illustrative examples of allies working *with and alongside* teachers, administrators, staff, teacher

candidates and students. This approach emulates the kind of approach best suited to support working within and across diversity and globalization.

To our knowledge, these centres are unique in Canada not only in terms of being institutionally located within schools, but also in that a part of their deliberate focus is fostering GCE. The topics explored with school actors in the first year(s) on equity, relationship-building, defining global citizenship, and institutional approaches to international mindedness are only the beginning. An opportunity arises in this landscape to support teacher-led inquiry that contributes to social and ecological change and is grounded in questions related to power, knowledge, and sustainability of communities. To the extent that they promote teacher-driven inquiry, the school-based research centres create an avenue for practitioners (including teacher candidates) to self-direct their GCE professional development in the school setting.

We recognize that the centres are uniquely privileged with regards to resources and a commitment from the schools to sustain the programs. The location of each site in a single independent school means that they operate less encumbered with the policies and administrative mechanisms common in public school boards - allowing them to adapt and be more agile. Yet, they also signal a new possible direction for schools in terms of the nature of their partnerships with faculties of education and their engagement in knowledge mobilization. Through their off-centering work as hubs that facilitate "inter" work, and through their work de-centering knowledge, the Chandaria Research Centre, Branksome Hall and the Eureka! Research Institute at University of Toronto Schools are initiating an exciting and innovative model for re-thinking how institutional practices and support structures can *enact,* and not only support the teaching of, global citizenship education in schools. As sites for teacher education and development, an

important direction for research will be to continue to investigate the impact for pre and in-

service teachers.

References

Andreotti, V. (2010). Postcolonial and post-critical 'global citizenship education'. In G. Elliott, C. Fourali, and S. Issler (Eds.). *Education and social change: Connecting local and global perspectives* (pp. 238-250). London, England: A & C Black.

Appleyard, N., & McLean, L. R. (2011). Expecting the exceptional: Pre-service professional development in global citizenship education. *International Journal of Progressive Education*, *7*(2), 6-32.

Association of Canadian Deans of Education (ACDE) (2014). *Accord on the Internationalization of Education* (Online). Retrieved from: https://csse-scee.ca/acde/wp-content/uploads/sites/7/2017/08/Accord-on-the-Internationalization-of-Education.pdf

Association of Canadian Deans of Education (ACDE) (2017). *Accord on Teacher Education* (Online). Retrieved from: http://csse-scee.ca/acde/wp-content/uploads/sites/7/2018/05/Accord-on-Teacher-Education.pdf

Boix-Mansilla, V., & Jackson, A. (2013). Educating for global competence: Learning redefined for an interconnected world. In H. Jacobs (Ed.) *Mastering global literacy: Contemporary perspectives.* New York, NY: Solution Tree.

Bourn, D. (2014). *The theory and practice of global learning*. London: Development Education Research Centre (Online). Retrieved from: http://discovery.ucl.ac.uk/1492723/1/DERC_ResearchPaper11-TheTheoryAndPracticeOfGlobalLearning%5B2%5D.pdf (Accessed on 21 April 2015).

Bourn, D. (2015). *The theory and practice of development education: A pedagogy for global social justice*. New York, NY: Routledge.

Bullock, S. M., & Ritter, J. K. (2011). Exploring the transition into academia through collaborative self-study. *Studying Teacher Education*, *7*(2), 171-181.

Council of Ministers of Education, Canada (CMEC) (2017). Canadian Global Competencies Descriptions (Online). Available from: http://www.ontariodirectors.ca/CODE-TLF/docs/tel/PanCanadian_Global_Competencies_Backgrounder_EN.PDF (Accessed on 12 November 2017).

Chen, H. T. (2006). A theory-driven evaluation perspective on mixed methods research. *Research in the Schools*, *13*(1), 75-83.

Cochran-Smith, M., & Lytle, S. L. (1990). Teacher research and research on teaching: The issues that divide. *Educational Researcher, 19* (2), 2-11.

Cochran-Smith, M., & Lytle, S. L. (2009). *Inquiry as stance: Practitioner research for the next generation*. New York, NY: Teachers College Press.

Dill, J. S. (2013). *The longings and limits of global citizenship education: The moral pedagogy of schooling in a cosmopolitan age*. New York, NY: Routledge.

Fischer, K. W. (2009). Mind, brain, and education: Building a scientific groundwork for learning and teaching[1]. *Mind, Brain, and Education*, *3*(1), 3-16.

Fullan, M. (1995). The limits and the potential of professional development. *Professional development in education: New paradigms and practice*s (pp. 253-267).

Gaudelli, W. (2016). Teacher education. In *Global Citizenship Education* (pp. 121-153). New York, NY: Routledge.

Glennon, C., Hinton, C., Callahan, T., & Fischer, K. W. (2013). School-Based Research. *Mind, Brain, and Education*, *7*(1), 30-34.

Goren, H. & Yemini, M. (2017). Citizenship education redefined – A systematic review of empirical studies on global citizenship education. *International Journal of Educational Research*, 82, 170–183.

Guo, L. (2014). Preparing teachers to educate for 21st century global citizenship: Envisioning and enacting. *Journal of Global Citizenship & Equity Education*, *4*(1), 1-22.

Hattie, J., & Marsh, H. W. (1996). The relationship between research and teaching: A meta analysis. *Review of Educational Research*, *66*(4), 507-542.

Hinton, C., & Fischer, K. W. (2008). Research schools: Grounding research in educational practice. *Mind, Brain, and Education*, *2*(4), 157-160.

Hinton, C., & Fischer, K. W. (2010). Research schools: Connecting research and practice at the Ross School. *Educating the Whole Child for the Whole World: The Ross Schools and the Promise of Education for the Global Era*. New York, NY: New York University Press.

Jeffreys, M. R. (2015). *Teaching cultural competence in nursing and health care: Inquiry, action, and innovation*. New York, NY: Springer Publishing Company.

Kincheloe, J. L. (2012). *Teachers as researchers (classic edition): Qualitative inquiry as a path to empowerment*. New York, NY: Routledge.

Kissock, C., & Richardson, P. (2014). Calling for action within the teaching profession: It is time to internationalize teacher education. In R. Quezada (Ed.). *Internationalization of teacher education: Creating globally competent teachers and teacher educators for the 21st Century* (pp. 89-102). New York, NY: Routledge.

Korthagen, F. (2017). Inconvenient truths about teacher learning: towards professional development 3.0. *Teachers and Teaching, 23(*4), 34-44.

Kuriloff, P., Reichert, M., Stoudt, B., & Ravitch, S. (2009). Building research collaboratives among schools and universities: Lessons from the field. *Mind, Brain, and Education*, *3*(1), 34-44.

Larsen, M., & Faden, L. (2008). Supporting the growth of global citizenship educators. *Brock Education: A Journal of General Inquiry. Special issue—Citizenship Education in an Era of Globalization: Canadian Perspectives 17*(1), 71-86.

Lassonde, C., Galman, S., & Kosnik, C. (Eds.). (2009). *Self-study research methodologies for teacher educators*. Rotterdam, Netherlands: Sense Publishers.

Louie, B, Drevdahl, J., Purdy, J., & Stackman, R. (2003). Advancing the scholarship of teaching through collaborative self-study. *The Journal of Higher Education, 74(2)*, 150-171.

Manion, C., & Weber, N. (2018). *Global education for Ontario learners: Practical strategies*. Toronto: Ontario Ministry of Education. Retrieved from: http://www.edu.gov.on.ca/eng/parents/globaleducation-en.pdf. (Accessed on 16 July 2018).

Markauskaite, L., & Goodyear, P. (2014). Professional work and knowledge. In S. Billett, C. Harteis, & H. Gruber (Eds.). *International handbook of research in professional and practice-based learning.* New York, NY: Springer.

McIntrye, A. (2003). Participatory action research and urban education: Reshaping the teacher preparation process. *Equity & Excellence in Education,* 36(1), 28-29.

Merryfield, M., Lo, T., & Kasai, M. (2008). Worldmindedness: Taking off the blinders. *Journal of Curriculum and Instruction, 2* (1), 6-20.

Ontario Ministry of Education (2016). *Towards Defining 21ˢᵗ Century Competencies for Ontario* (Online). Retrieved from: http://www.edugains.ca/resources21CL/About21stCentury/21CL_21stCenturyCompetencies.pdf (Accessed on 23 April 2016).

Organization for Economic Cooperation and Development (OECD). (2016). Global Competency for an Inclusive World (Online). Available from: https://www.oecd.org/education/Global competency-for-an-inclusive-world.pdf (Accessed on 11 Oct 2016)

Oxley, L. & Morris, P. (2013). Global citizenship: A typology for distinguishing its multiple conceptions. *British Journal of Educational Studies*, 61(3), 301-325.

Rubie-Davies, C., Hattie, J., Hamilton, R. (2006). Expecting the best for students: Teaching expectations and academic outcomes. *British Journal of Educational* Psychology, 76(3), 429-444.

Russell, T., & Loughran, J. (Eds.). (2007). *Enacting a pedagogy of teacher education: Values, relationships and practices.* New York, NY: Routledge.

Ryan, A. M., Heineke, A. J., & Steindam, C. (2014). Preparing globally minded teachers through the incorporation of the International Baccalaureate. *Journal of Education*, *194*(3).

Shultz, L. (2011). Engaging the multiple discourses of global citizenship education within a Canadian university: Deliberation, contestation, and social justice. In L. Schultz, A. Abdi, & G. Richardson (Eds.) *Global citizenship education in post-secondary institutions: Theories, practices, policies*. New York, NY: Peter Lang.

Weber, N. (2011). Global education in higher education institutions in Ireland, the United Kingdom and Canada: Complementarity and conflict in the global university. In L. Shultz, A. A. Abdi, & G. H. Richardson (Eds.). *Global citizenship education in post secondary institutions: Theories, practices, policies* (pp. 249-259). New York, NY: Peter Lang Publishing Inc.

Webster-Wright, A. (2009). Reframing professional development through understanding authentic professional learning. *Review of educational research*, *79*(2), 702-739.

Wyper, L. E. (2014). Transformative leadership and diversity: The need for change agents, followership, and tipping points in our educational institutions. *Journal of Global Citizenship & Equity Education*, *4*(1), 1-11.

Zeichner, K. (1995). Beyond the divide of teacher research and academic research. *Teachers and Teaching: Theory and Practice*, 1(2), 153-172.

Zhao, Y. (2010). Preparing globally competent teachers: A new imperative for teacher education. *Journal of Teacher Education*, *61*(5), 422-431.

Part III. Globalization: What do we learn with international experiences?

International opportunities for both Teacher Education Candidates and Faculty of Education instructors/researchers continue to expand. What are the barriers, outcomes, and benefits of teaching and learning in a global context? What foundational courses and/or experiences are effective in ensuring that Canadian Teacher Education is built on a philosophy that represents a global learning population? What impact does international experience have for faculty and students?

Teacher Education in a Globalized World

Ratna Ghosh
McGill University

Abstract

This chapter provides a conceptual analysis of the context for international experience in Canadian teacher education programs. It discusses the attempts that have been made in teacher education programs to accommodate the super-diversity of the Canadian population at a time of intense globalization, and why there is an urgent need to re-conceptualize teacher education to foster global, cosmopolitan and intercultural perspectives. Internationalizing teacher education must go beyond superficial approaches and involve the way we envision education and the way we teach. Teacher education institutions are increasingly seeing the value of foreign teaching experiences for future teachers through experiential learning and consciousness raising about global perspectives on many important issues for future citizens. Tomorrow's teachers will have to deal with the fast pace of technological and demographic changes due to globalization. Several Canadian university teacher education programs are encouraging international practicums as a way to become culturally sensitive and develop a holistic view of the world. This helps student-teachers to be more inclusive in their own classrooms back home and enhances their abilities to deal with a diverse student body. International practicums can be challenging but since cultural adjustment is a dynamic process, people get enriched by their new experiences, both good and bad.

Résumé

Ce chapitre fournit une analyse conceptuelle du contexte de l'expérience internationale dans les programmes canadiens de formation des enseignants. Il traite des tentatives qui ont été faites dans les programmes de formation des enseignants pour tenir compte de la grande diversité de la population canadienne à une époque de mondialisation intense et pourquoi il est urgent de reconceptualiser la formation des enseignants pour favoriser des perspectives mondiales, cosmopolites et interculturelles. L'internationalisation de la formation des enseignants doit aller au-delà des approches superficielles et tenir compte de la manière dont nous envisageons l'éducation et nos méthodes d'enseignement. Les institutions de formation des enseignants voient de plus en plus la valeur des expériences d'enseignement à l'étranger pour les futurs enseignants à travers l'apprentissage expérientiel et la prise de conscience des perspectives mondiales sur de nombreuses questions importantes pour les futurs citoyens. Les enseignants de demain devront faire face au rythme rapide des changements technologiques et démographiques dus à la mondialisation. Plusieurs programmes de formation des enseignants des universités canadiennes encouragent les stages internationaux comme moyen pour développer une sensibilité culturelle et une vision holistique du monde. Cela aide les élèves-enseignants à être plus inclusifs dans leurs propres classes et améliore leurs capacités à faire face à un corps étudiant diversifié. Les stages internationaux peuvent être difficiles, mais comme l'adaptation culturelle est un processus dynamique, les gens s'enrichissent de leurs nouvelles expériences, bonnes et mauvaises.

Teacher Education in a Globalized World

Introduction

> Internationalization … is a necessary, vital and deliberate transformation of how we teach and learn and it is essential to the future quality of higher education in Canada, indeed to the future of Canada.
>
> AUCC Standing Advisory Committee on
>
> International Relations, 1994 (Knight, 2000)

This chapter provides a conceptual analysis of the context for international experience in Canadian teacher education programs. It assumes that Canada's ethno-cultural population has been shaped by Indigenous groups, settler societies and by waves of immigrants making it the one of the most diverse societies in the world. The multicultural nature of the country is acknowledged in Canada's Multicultural policy (1971), The Canadian Multiculturalism Act (1988) and in the Canadian Constitution (Section 27 of the Canadian Charter of Rights and Freedoms, 1982). It also recognizes that globalization which refers to "the flow of technology, economy, knowledge, people, values, [and] ideas . . . across borders" (Knight, 2004, p. 8) is something that is happening at an unprecedented rate and students in our schools will have to deal with the fast pace of change. It follows, therefore, that to educate students to succeed in an increasingly globalized world and diverse society, teachers themselves will need to have global awareness and cross-cultural teaching skills, sensitivity and knowledge. The changing demography as well as global events have had an impact on higher education in general and also on teacher education through internationalization programs.

The aim of teacher education programs is to produce 'good' teachers. While there is not likely to be a consensus of what a 'good' teacher may be, there are some phenomena that more or less influence what good teaching might imply in contemporary society given the complex diversity of the students and the fast pace of globalization. I will address two important phenomena that need urgent attention from the point of view of students who are the *raison d'être* of educational systems, and what students will confront with globalization. The first is given that Western countries in general, and Canada in particular, have highly diversified populations, students will live in societies which have higher levels of diversity in the population than ever before. The term "super-diversity" has emerged to denote the "dynamic interplay of variables among an increased number of new…multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants" (Vertovec, 2007, p. 1024). In addition, globalization brings people and values together and this implies that students (especially dominant group students) will need to understand the complexity that diversity poses in democratic societies which are based on the principles of liberty, equality and justice. They will come in contact with people who are different in terms of ethnicity, culture, religion, language etc. (the Other), and they must develop the ability to act as ethical citizens and to think critically in order to live in a peaceful society. "To think critically means to continuously seek out information that lies beyond our commonsense ideas about the world" (Sensoy & DiAngelo, 2012, p. 2).

Secondly, present-day transnational challenges such as globalization, terrorism, international migration and human displacement, economic inequalities between and within nations, global warming, and most recently nuclear threats highlight the interdependence of nations. So, this is another reason why educational efforts at producing global and international

minded citizens who can live and communicate with people who are from other cultures and religions is urgent. Intercultural communication skills are gaining increasing significance. Moreover, in a globally competitive world, neo-liberal goals that focus on markets and economic gain have shifted emphasis from public welfare to the economic and business skills of students so that diversity of ideas leading to innovation and intercultural communication proficiencies are increasingly seen as assets.

What does this mean for teacher education in Canada? It means that teachers need to be trained to prepare their students with the necessary skills, knowledge and competencies that will enable them to compete in the global market-place (Li & Bray, 2007; Tudball, 2012). They benefit from acquiring a "nuanced global perspective with regard to their subject areas or the pedagogical strategies with which to eventually enable their students to consider multiple perspectives, think critically, or cultivate respect and tolerance for diverse peoples and cultures" (Schwarzer & Bridglall, 2015, p. 3). These needs have prompted changes in curricula involving international education in initial teacher training programs (Larsen, 2016). If teachers have the responsibility to develop students to become engaged, ethical and glocal (global and local) citizens, they themselves need to (1) understand the 'Other' (those who are different in ethnicity, culture, religion and language, etc. (2) Teachers need to be reflexive about their own beliefs, biases and attitudes and understand their own positionality within the diversification of society, be confident about their own identity (i.e., who they are), and acquire a global mindset by taking multiple perspectives on things while being rooted in their own national identity. Global mindedness implies that one is able to live and work successfully across multiple cultures.

At no other time have we been as conscious of the interdependence of people and nations. What happens in other parts of the world affects Canadians directly. For example, with the

invasion of each country in the Middle East and Asia, Canadian immigration and refugee patterns change, and the multicultural fabric is further altered. From far-off events like the Rwandan genocide in the early 1990s to the current Syrian conflict, there is an impact on Canada's diverse population. We continue to be confronted with unprecedented global shifts in populations and the many challenges that characterize our existence and survival yet social issues such as racism and intolerance are on the rise in Canada. Hate crimes have risen to an alarming level, Police reports indicate that hate crimes against Muslims tripled between 2011 and 2015, while in 2015 alone there was a 253% increase in hate crimes (Minsky, 2017). Racism in the education system is not uncommon and as Robyn Maynard (2017) points out in Toronto, between 2011/12 and 2015/16, almost half of the students expelled from the Toronto District School Board were Black, and only 10 percent of those expelled were white students. In Halifax, during the 2015–2016 school year, Black students made up 8 percent of the student body but 22.5 percent of total suspensions. Canada has a history of facism, but multicultural policies have not noticeably changed the racism and discrimination experienced by students who are non-white and the Other. That is because we have not sufficiently dealt with 'difference' and the 'other' (Ghosh & Galczynski, 2014). North American societies and school systems in general have neither developed new ways of conceptualizing diversity and difference, nor of being global-minded. According to Demulder, Stribling and Dallman (2016), there is growing evidence that in the U.S. pre-service teachers in training are not prepared to educate students for the fast pace of societal change in the world. It is most likely Canadian teacher candidates are no different (Ghosh & Galczynski, 2014).

This chapter will briefly discuss the attempts that have been made in teacher education programs to accommodate the super-diversity of the Canadian population and why there is an

urgent need to re-conceptualize teacher education to foster global, cosmopolitan and intercultural perspectives. Globalization and internationalization are not the same processes but globalization influences internationalization of education through information and technology made possible by the availability of the internet. In addition, the impact of neo-liberal ideology that focuses on education as a marketable commodity emphasizes performance, increased competition, cut in budgets and commodification of research (Larsen, 2016) which involve international competition as well as collaboration. In the field of education there is a current move to integrate international, global, and intercultural dimensions (coined as the internationalization process) and thus merge previously fragmented fields so as to lead to new understandings in the critical field of internationalization (Yemini, 2018). The concept of internationalization while not new, has undergone different iterations but here it is taken to mean "the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of … education" (Knight, 2003, p. 2).

Current ways to deal with internationalization in Canadian teacher education programs

Canadian education has historically been mono-cultural and assimilationist because the focus was on the dominant culture. The implementation of Multicultural Policy has been necessary to manage the increasing diversity in societies with which educational systems were confronted (Ghosh & Galczyski, 2014). The public policy of multiculturalism is a hotly debated and controversial concept and means different things to different people. Moreover, the concept of multiculturalism is a radical shift in worldview because it implies a change in power relations by acknowledging that all cultures have value and need to be acknowledged in a just society. Since

education is a provincial responsibility the development of curricula and programs in multicultural and social justice issues in the educational system of provinces has been uneven. The evolution of multicultural education in Canadian schools may be seen generally to have passed through the several stages that conform to changing conceptions of multiculturalism: assimilation, adaptation, accommodation, incorporation, and integration (Ghosh & Abdi, 2013). A review of curricula across the country reveals increasing support for multicultural issues in recent times so that global citizenship education, social studies and history textbooks, and other subject areas indicate the discussion of global issues and cultures (Larsen, 2009, 2016; Broom, 2015; Mundy, Manion, Masemann, & Haggerty, 2007). Mainly based on liberal theories of multicultural education which measure success from a Eurocentric, male, middle-class norm, the focus of multicultural education has been the education of children who are racially and ethnically different from the dominant group – the Other. At the individual level, "Othering" is defined as a personal, social, cultural, and historical experience involving (a) cultural and racial ambiguity, (b) categorization and labeling, (c) hierarchical power dynamics, and (d) limited access to resources" (Borerro, Yeh,Cruz & Suda, 2012). This is a deficit model. Radical theories, on the other hand, focus on structural discrimination in the school, rather than on the student as the problem, and aim for 'inclusion' and transformative change for all students – the dominant groups as well as students who are different in various ways. Equality is not taken to mean "same" and equal treatment is not same treatment but fair treatment so as not to handicap those, such as visible minorities, who cannot (even if they wanted to) become the "same" as the dominant group. This implies understanding "difference".

Implicit in any educational modification is change in teacher preparation, and transformative change demands a redefinition in how the teacher's role is perceived. Larsen

(2016) asserts that perhaps because traditionally teacher education programs were parochial in nature (Schneider, 2003; Walters, Garii & Walters, 2009) and were aimed at teaching locally there has been resistance to internationalizing the program content and practice. In the US, Goodwin (2010) points out that the culture of teacher education is highly resistant to change and to new ways of conceiving knowledge so that the practice of teacher preparation has remained remarkably stable over the years. But confronted with globalizing trends teacher education programs in North America have had to act on the need for change even if slowly.

In Canada international student teaching experiences are becoming increasingly popular. Almost 75% of faculties of teacher education programs in Ontario now offer students the opportunity to get international practicum placements (Larsen, 2016). Students are motivated by the opportunity to experience another culture, to get to understand themselves better and to have a competitive edge in the local and global job market.

Canadian teacher education programs across the country have responded to the urgent need to prepare teachers who are able to deal with the fast pace of change in technology and information due to globalization, and social justice issues that arise from the heavy flow of migrant and refugee students into Canada as a result of global events. Courses in multicultural/intercultural education, global citizenship education, equity, anti-racist education are either mandatory or offered as electives. In 2009, nine universities in Canada (from British Columbia, Ontario, Quebec and Prince Edward Island) participated in a Global Classroom program developed by UNICEF Canada reaching thousands of pre-service, in-service teachers and professors through over 100 workshops and 11 resource guides for classroom use by teachers (UNICEF Canada, 2013).

The response to internationalization in Canadian university teacher education programs have been met mainly through three initiatives: internationalization of curricula, the introduction of international internship and field experiences, and cross border initiatives that use English as the medium of instruction in non-English speaking countries (Larsen, 2016). This chapter focuses on the second aspect, namely international internships or student teaching experiences.

Rationale and preparation for international experiences in teacher education programs

Although there is general support for multicultural and global education programs in Canadian schools (Larsen, 2016) some see these courses as being a threat to national unity. Others point to the fact that the increase in students from non-dominant cultures (especially non-white groups) has not been matched by teachers entering the profession (Malewsky, Sharma, & Phillion, 2012). Literature indicates that predominantly white, monolingual teachers with no cross-cultural experiences or exposure to other cultures, languages, learning styles and worldviews (Gay, 2000) are entering the profession in the US. It is not different in Canada where we have new teachers from minority cultural groups, but they are very much in the minority (Ghosh & Galczynski, 2014). Sleeter (2008) points out that white teachers who have little or no knowledge of other cultures bring deficit-oriented stereotypes about students from other cultural groups, and they often have lower academic expectations (Banks, 2006). Conversely, minority teachers need to understand the privileged position of dominant group students but give them fair treatment. Teachers must develop intercultural understanding and skills, so they are able to give fair treatment to all students.

While globalization has driven universities to internationalize in order to develop greater global, international, and cosmopolitan understanding of teaching and learning from a social justice perspective, "deeper institutional transformations that tackle systemic racism from an intersectional framework are required, both to address the general societal disinvestment in education that affects students of all backgrounds as well as to redress the racism structured into the education system" (Maynard, 2017). Furthermore, if students need to develop multicultural, global-minded and intercultural communication skills these must be at the core of the learning agenda. This approach is not about additional subjects. It is about the way we envision education, the way we teach. It must go beyond superficial approaches that involve experiencing international food and music. Making one course on multicultural or global education mandatory is not sufficient to develop international worldviews. Adding international content to existing courses may help but this is far from adequate. It must permeate the culture of the school and all the subjects in the curriculum because this is a way of thinking, and all subjects must be taught from a multicultural, global point of view.

One way to develop a multicultural and multi-perspective worldview in students is for teachers to be global-minded and multicultural. Teachers must themselves understand the Other, value difference and see diversity as an asset and a fundamental characteristic of human life. Borrero, Yeh, Cruz, and Suda (2012) point out "the assumptions and biases that teachers, administrators, and students have about "othered" youth are often unrealized and ignored (e.g., Pollock, 2001; Rist, 1970). At present we may (or may not) have one mandatory course in the teacher education program which pre-service educators take but which is rarely applied to their teaching subjects. Those who teach pre-service teachers subjects such as math, science, even history or languages rarely use methods which are taught from a multiple/global perspective.

A good way of giving teachers broad-based experiences is to have them teach in other communities, locally, in other parts of their own country and even internationally. Although teaching in a very different community may not be directly connected to who they will teach when they are back in their own society, when carefully planned, the experience of being in another culture as part of the teacher education program is aimed at giving student teachers a very different way of looking at themselves and other people, at other cultures and societies, and most importantly, at teaching and learning. Being outside their comfort zone is challenging because living and working with people from very different cultures, religions, ideologies, languages, values and behaviours can be daunting. But these experiences are essential if we want to build bridges across differences.

Being global-minded challenges traditional assumptions about ways of knowing, being and doing. What we need for teachers is to understand difference, develop intercultural sensitivity and global mindedness. This can be done most effectively when teacher-education programs include field-experiences in intercultural and international milieus if teachers are being prepared to teach in the world of tomorrow which is characterized by super-diversity and interdependence.

Essential to the success of any international experience as part of the teacher education program is preparation and planning. Orientation and preparation courses are vital not only to avoid misunderstandings between the visitor and the host, but also because the person who is about to visit an unfamiliar place needs to know what to expect so as not suffer from culture shock. Most importantly, preparatory courses for student teachers who go abroad to teach need to have them know their own culture and reflect on their own values before venturing into another. They need to ask themselves "Who is a Canadian?" and know their own history, increase their

knowledge of Indigenous people and their experiences as well as the different people who have built Canada.

Most importantly, they need humility. They must want to learn from the other culture and need to know the geography and history of the country they will visit, the educational system there and have some knowledge of the historical, political, economic, social and cultural context. Wilson and Flournoy (2007) point out the universities in the United States that have been participating in the Consortium for Overseas Program in which a group of universities have been partners since the 1970s have mandatory preparatory courses for students who are placed abroad for teaching internships. Their focus is cultural understanding such as (a) "learning concepts and theories of intercultural communication and cross-cultural adaptation", and (b) demonstrating an understanding of "cultural differences and the building blocks of culture" (p.37). This is done with the help of text books, reflective writing, essays, workbook exercises, role playing, simulations, dialogues, critical incidences and more. The program 'Encounter with the Other' puts students or visitors of different cultures together to learn from each other in the classroom. Films and videos are a very good way to learn about other cultures. The significance of discussing current events in preparatory classes cannot be overestimated. As Sensoy and DiAngelo (2012) point out, there is a "continuing need for educators to provide pedagogical spaces for critical conversations about contemporary global issues" (Hales, 2016, p. 226).

Study Abroad Programs and Teaching Internships

How can teachers be prepared to deal with the challenge of a fast-changing world where very different cultures are coming face-to-face with each other? Teacher education programs provide several student teaching experiences where the theoretical aspects of what is learnt in the

427

university classroom are put into practice in a school classroom. These placements provide an excellent opportunity to help develop intercultural competence during their training program.

There are two opportunities: one is a study abroad program which may vary in length. The other is a student teaching internship for a whole semester. The latter includes the benefits of the former but is more complex because the person is not only experiencing the same benefits and challenges of living in another culture but is, in addition, dealing with the challenges of classroom management in a completely different context. This may also provide additional benefits by teaching in another culture as described below.

International student placements are ideal to immerse students in another culture. Several international student-teaching initiatives in the U.S. and Canada have shown "that international and domestic intercultural field experiences, especially student-teaching opportunities that immerse candidates in another culture for a sustained period of time, can help refresh and reshape teacher education programs while addressing significant global concerns" (Cushner & Brennan, 2007, pp. 7-8). In having to accommodate the needs of learners in a new environment they are confronted with understanding their own culture more deeply than if they were simply learning alongside others from different cultures.

Two important elements of studying abroad or international internships are: (a) understanding the other or intercultural competence; and (b) global citizenship.

Understanding the Other: Understanding difference

The main responsibility of teachers is to reach and inspire each student in their class. Reflecting the society, Canadian classrooms are diverse, and diversity in society is based on differences

among people. The concept of diversity tends to be focused on ethnicity and culture, but these characteristics cannot be seen in a homogenous and static way since members of each ethnic group have different experiences due to their social class, religion, language and other differences. This is super diversity.

While Article 1 of the Universal Declaration of Human Rights say that all human beings are born free and equal in dignity and rights, we also know that they are born unequal in multiple ways. As educators, we are likely to ascribe to the belief that ability is distributed evenly across populations, even if we are aware that social and economic assets are not. Humans are deeply diverse — in their inherent characteristics (gender, age, physical and mental health, physical attributes, aptitudes, and so forth) as well as in their external situations (place of birth, social background, and so on; Ghosh, 2012).

How should teacher education look at difference? How will teachers develop an understanding of difference? How will they become global minded? Difference is intrinsic to human beings. When student teachers teach and live in another culture, they are likely to see themselves for the first time and tend to see difference in other ways. Liberal teachers often ignore difference by having colour blindness or sameness at the centre of their discourse. They claim to not "see" students as being different from each other in their class. However, ignoring difference means that teachers assume they are providing equal treatment to all of their students, while they fail to recognize that all students are not equal in the cultural and social capital. The effect of ignoring these differences, in fact, may be unjust and non-egalitarian as political philosopher Charles Taylor (1994) and economist Amartya Sen (2006) among others have noted. In education, we cannot be fair to all students by being colour-blind because Canadian society is not colour-blind; it privileges certain ethnic groups. Fairness, not colour-blindness, is a

fundamental principle of justice (Appiah, 1992). Fairness is not equal treatment but equality of opportunity: it is to recognize difference without allowing it to categorize people (Ghosh, 2008). In her book *Colour Coded: A Legal History of Racism in Canada* 1900-1950, Constance Backhouse (1999) warns that 'colour-blindness' (pretending that racism does not exist), will maintain white advantage so that it ensures that racism and inequality continue.

Yet, teachers must aspire to provide equal educational opportunities to all children irrespective of their social category in terms of ethnicity/race, class, gender, religion, language, sexual orientation and physical or mental challenges. To do so, they must have inclusive classrooms. Inclusion is fundamental to human dignity. The idea is to make all students feel that they are part of the classroom, the school, and the society so as to avoid the varied effects of marginalization and isolation.

Since identities are constructed relationally and through classroom interactions, it is of utmost importance how teachers deal with difference. International experience helps pre-service teachers compare their own culture with that of other cultures and has the potential to transcend their insular view of the world by confronting students with other perspectives, by experiencing 'difference.' As teachers confront diversity in their classrooms, they must be aware that their students come from diverse cultures, and people from other cultures have multiple perspectives, multiple intelligences, and many ways of knowing, doing, believing and valuing. Students will be different from each other and teachers will need to understand that difference is not deficiency. Diversity is an asset, not a problem and teachers must learn to use diversity of perspectives and ideas to make transformative classrooms and societies. Teachers must understand that difference is comparative: something or someone is different only when compared with something or someone else. Moreover, the meanings attributed to differences are

social constructions and vary over time and space. In order to understand other cultures, it is most important that teachers themselves reflect on their constructions of the abilities of students from different cultures (Ghosh, 2017a).

Some Departments of Education are facilitating their students to go abroad and do internships. "Internationalizing the teacher education (programs) is most effectively done when global awareness and development of international understanding and perspectives are weaved into the full fabric of education preparation" (GTE, 2013). The goal is to have a deep and lasting effect, and a systematic approach is needed to foster global competence starting from the foundations courses in teacher education programs to subject areas, methods courses and practice teaching (preferably in another country or culture).

Learning in a Global Context

The three most common approaches to cross-cultural teacher education programs are studying abroad where students experience living and studying in another culture to do a year or a whole program; technology enhanced programs which bring students of different geographical areas together virtually for periods of time; and short internships abroad as part of one's professional qualification such as student-teaching experiences. In recognizing the benefits of international study, the U.S. Senate designated 2006 as the Year of Study Abroad, and issued a resolution providing 13 reasons why Study Abroad programs are beneficial and crucial to the success of future citizens and the nation as a whole. These include increase in global literacy, values sharing, cultural awareness, regional specialization, foreign language acquisition, expanding personal interests, practical training, and an understanding of international affairs ("U.S. Senate Resolution," n.d.).

The concept of exchange of ideas between countries is embedded in the history of learning itself. We can trace it through the stories of the wandering scholars in the history of the world until we ultimately reach the institutionalized concepts we know today as international student and faculty mobility and study abroad programs. Traditionally, theoretical and empirically rigorous research studies on themes of international talent mobility such as study abroad, student mobility, and international student exchange have not been popular topics of research and publication in the major comparative education journals (Streitwieser, Le, & Rust, 2012). More recently, however, there has been a striking increase in interesting research by emerging scholars and doctoral students on issues related to student and faculty mobility exploring the challenges involved in the mobility of people in tertiary institutions. This is perhaps due to the very high rate of increase in foreign students and faculty in universities all over the world (Ghosh, 2017b). Teacher education institutions are increasingly seeing the value of foreign teaching experience for tomorrow's teachers who will be teaching for the next forty years. They must have international experience to keep pace with the rate at which the world is becoming super-diverse.

The theoretical underpinnings of Study Abroad were experiential learning and consciousness raising about global perspectives on many important issues for future citizens, or global citizenship. While the understanding of internships abroad for teacher education programs continues to evolve, the goals of going abroad to study started to broaden when its potential for becoming a transformative experience was acknowledged. The role of student exchange in global citizenship formation was recognized. The individual benefits of these programs to pre-service teachers are discussed below.

More recently, many study-abroad programs are looking to community service alongside study to enrich the student learning experience. Referred to as 'service-learning,' the exposure to another culture and language while encountering at the same instance, civic and social issues in real time is likely to broaden the learning experience. Volunteering abroad is not in itself a new concept, but along with discussion and analysis in structured programs the combination can raise awareness at a higher level and make one's learning a fruitful experience.

Study Abroad and Global Citizenship Education

Simplistic and single-levelled approaches to citizenship are giving way to multi-dimensional and multi-level practices reflecting the complexity of the various actors and their engagement/activities involved from the local to the global levels. Re-thinking the concept of citizenship through a cosmopolitan lens is to look at the concept as a "negotiated status" rather than a legal one (Jahanbegloo, 2017). Global citizenship does not exclude citizenship in one's country because people have multiple statuses and identities. Global citizens develop fluid cultural identities that transcend national and local boundaries (Tsolidis, 2002). The context of traditional education is limited to the nation-state, whereas the context of global education extends beyond the national borders, embracing the multidimensional community worldwide (Davies, Evans & Reid, 2005).

Intellectually, the major challenge for critical global citizenship education is connecting the students with the world and its future: transcending individual and group differences, developing an awareness of rising inequalities and their responsibilities to their local communities, but also to the world at large. Global citizenship is about a "change in the level of consciousness," and in education it should be part of a dynamic, transformational framework to

prepare for a future world (Haigh, 2013). Critical global citizenship education, through reflexive learning processes, is ultimately about finding non-violent means to achieve global peace (Ghosh, 2017a).

Studying abroad or teaching internships in another country and culture, has the potential for helping individuals to develop a holistic view of the world as one global system in which all people are participants. The idea is not to provide education *about* global citizenship but rather an education *for* global citizenship to youth by empowering them to be resilient and become citizens of the world. Studying or teaching abroad, by engaging students in thought, in discussion, and in active learning becomes the basis for global citizenship.

Several studies have found a relationship between social environment and attitudes. In a comparison of attitudes related to global citizenship between Korean students born in Korea and studying in Korea, and the other group educated in the United States, perceptions of the two groups were dissimilar. The US educated students who studied in multicultural campuses had higher levels of trust and national identity, whereas the students who were in Korea with little exposure to other cultures were more focused on social responsibility and participation (Cho & Chi, 2015).

Benefits and Drawbacks of International Teaching Internships

Benefits.

The benefits of studying in different contexts are many. First, at the individual level, being in a foreign environment enriches the pre-service teacher's intellectual abilities and professional experiences. Research indicates that study abroad programs enable students to gain a better understanding of themselves, and of their own culture and country. Students are more likely to

look at global problems when they are away from their homes and see their culture from different points of view. While they can develop comparative perspectives at home, going abroad through well-structured programs confronts them with comparing and evaluating elements of their own culture with those of other cultures. They can see their own biases and put their views in global and multiple perspectives. Communication in a multilingual, multicultural setting teaches them to operate cross-culturally, appreciate others and their points of view, and on the whole to accept difference.

In terms of personal benefits, research shows very high rates of return to study and experience abroad: one study shows that 96% students have increased self-confidence, 97% feel more mature and 98% understand their own values more clearly (Dwyer & Peters, 2004). Hopefully, through a reflexive learning process they can develop the ability to make connections with social and historical issues and recognize the inter-connectedness of global historical events. In addition, interaction with people of other countries makes students comfortable in multicultural settings (Parsons, 2010), and also increases the students' capacity for critical thinking and even improves the ability of expression (Hoffa, 2007). In a neo-liberal world of economic competitiveness, international experience gives students a professionally competitive edge.

In addition to individual benefits, societal and political aims such as reconciliation programming and furthering of international understanding through soft power is acknowledged in global peace-building. Soft power is the ability to attract and persuade rather than coerce which is hard power (Nye, 2004).

Of course, this is not a one-way street; despite dangers of colonial attitudes and paternalism when doing internships in countries of the South, people in the host culture also

435

benefit greatly by having people with other experiences and ways of doing things provide alternative perspectives and behaviours. Furthermore, those who have the privilege of foreign study often maintain their international relationships. This is important for student and program exchanges. All these benefits of international experience enrich the teaching program of pre-service teachers so as to enable them to work towards the aim of producing critical global citizens.

Since cultural adjustment is a dynamic process, people get enriched by their new experiences, both good and bad. This helps students become more inclusive in their own classrooms back home and enhances their abilities to deal with a diverse student body.

Drawbacks.

An obvious drawback is funding. Since an experience abroad is usually paid by the student, those who cannot afford to go lose out on an international experience. While the ideal is to go and teach in their subject of specialization, this is not always possible, and students may end up teaching languages to gain teaching experience. Furthermore, those teachers who cannot go to a foreign country while doing their degrees due to institutional requirements, sometimes have the opportunity to seek teaching jobs directly after they complete their degrees, either to international schools abroad, local schools, or in language schools.

Teaching abroad in foreign classrooms is not easy. There is the culture shock in figuring out new ways of doing things. It takes time to adjust not only to a new social context but to a new classroom. Differences in language, culture, behavioral norms may converge into classroom management challenges. Open mindedness of the student teacher goes a long way in

dealing with problems. Getting help from colleagues and learning from them is useful to address these drawbacks.

Some research indicates that international teaching experiences can also be risky at the personal level when confronting issues of identity, privilege and race (Trilokekar & Kukar, 2011). As Sensoy and DiAngelo (2012) point out, "transgressing boundaries" of positionality and identity can be disturbing, and in the words of bell hooks, even "frightening" (1944, p. 9). Moreover, sometimes these experiences can provoke negative emotions of loneliness, frustration and even lead to illnesses (Gu, 2013).

What is perhaps the most risky is that they can sometimes have the opposite effect of what is intended. This happens when the experience actually reinforces negative views of the host culture (Walters et al., 2009). Some researchers suggest that these experiences are more self-serving rather than professionally beneficial (Tiessen, 2012).

Conclusion

A most important aspect of studying abroad is preparation for living in a context that is very different from one's own. Knowledge of the geography and history of the place is crucial. Perhaps most important is the knowledge of the culture/s of the country, the specific region, the religion/s and the values of that society.

Teacher education programs need to view the purpose of education to include international competency alongside, not instead of the development of work-related skills for the neo-liberal agenda which focuses on economic profit and value. It is essential for teachers to develop international and multiple perspectives in anything that they teach prospective teachers,

and one of the best ways to gain that international, global perspective is to understand the other through studying abroad.

The need for global and coordinated efforts for peaceful development and change has never been more acute in this complex and interdependent world. Teacher education programs in Canada must start seriously overhauling their content and methods of teaching because inclusion and global mindedness imply a paradigm shift comprising as they do, ideological, philosophical and structural transformation that requires a radical alteration in one's worldview. But who will teach the teachers?

References

Appiah, K. A. (1992). *In my father's house*. New York, NY: Oxford University Press.

Backhouse, C. (1999). *Colour coded: A legal history of racism in Canada 1900-1950*. Toronto, Canada: University of Toronto Press.

Banks, J, A. (2006). Improving race relations in schools: From theory and research to practice. *Journal of Social Issues, 62*(3), 607-614.

Borrero, N. E., Yeh, C. J., Cruz, C. I., & Suda, J. F. (2012). School as a Context for "Othering" Youth and Promoting Cultural Assets. *Teachers College Record. 114*(2), 1-37 Retrieved from: http://www.tcrecord.org

Broom, C. (2015). Social studies in three Canadian provinces: A comparative exploration. Éducation Comparée et Internationale [Comparative and International Education], 44, Article 4.

Constitution of Canada (Canada Act) (1982), Ottawa, Canada: Supreme Court of Canada.

Cho, Y. H., & Chi, E. (2015). A comparison of attitudes related to global citizenship between Korean and US-educated Korean university students. *Asia Pacific Journal of Education, (35)*2, 213-225.

Cushner, K., & Brennan, S. (2007) *Intercultural Student Teaching: A bridge to global competence*. Lanham, MD: Rowman & Littlefield Education.

Davies, I., Evans. M., & Reid, A. (2005). Globalising citizenship education? A critique of "global education" and "citizenship education." *British Journal of Educational Studies, 53*(1), 66–89.

Demulder, E., Stribling, S. M., & Dallman, L. (2016, January 12). Promoting global competence and social justice in teacher education: Successes and challenges within local and international contexts. In D. Schwarzer & B. L. Bridglall (Eds.) [Book Review]. T*eachers College Record*, Date Published: January 12, 2016 http://www.tcrecord.org ID Number: 19286

Dwyer, M. M., & Peters, C. K. (2004). The benefits of study abroad: Study confirms significant gains. *Transitions Abroad Magazine March/April. 37*(5). Retrieved from http://www.*transitionsabroad*.com/publications/magazine/0403/index.shtml

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York, NY: Teachers College Press.

Ghosh, R. (2008). Racism: A hidden curriculum. *Education Canada, 48*(4), 26-29.

Ghosh, R. (2012). Diversity and excellence in higher education. *Comparative Education Review, 56*(3), 349-365.

Ghosh, R., & Abdi, A (2013, 2nd ed.) *Education and the politics of difference: Canadian perspectives.* Toronto, Canada: Canadian Scholars' Press.

Ghosh, R., & Galcznyski, M. (2014). *Redefining multicultural education: Inclusion and the right to be different* (3rd ed.). Toronto, Canada: Canadian Scholars' Press.

Ghosh, R. (2017a) Gandhi and global citizenship education. *Global Commons Review, (1).* UNESCO-UCLA Chair in Global Learning and Global Citizenship Education: Los Angeles.

Ghosh, R. (2017b, September 23) Fostering global citizenship through student and faculty exchanges. Keynote speech, *Sixth Worldwide Forum on Comparative Education*, Beijing, China.

Goodwin, A. L. (2010). Globalization and the preparation of quality teachers: Rethinking knowledge domains for teaching. *Teaching Education, 21*(1), 19–32.

GTE (Global Teacher education) (2013) Preparing educators for a global age. From the field. *Global Teacher Education.* Retrieved from http://www.globalteachereducation.org/from-the-field

Gu, M. M. (2013). From pre-service to in-service teachers: A longitudinal investigation of the professional development of English language teachers in secondary schools. *Educational Studies, 39*, 503–521.

Haigh, M. (2013). Promoting global citizenship: A connective practice case-study. *Brookes eJournal of Learning and Teaching*.5(1), Oxford Brookes University. Retrieved from http://bejlt.brookes.ac.uk/paper/promoting_global_citizenship_a_connective_practice_ case_study-2/

Hales, A. (2016). Book review of is everyone really equal? [Review of the book *An Introduction to Key Concepts in Social Justice Education* by Ö. Sensoy and R. DiAngelo]. *Alberta Journal of Educational Research, 62*(2), 226-228.

Hoffa, W. W. (2007). A history of U.S. study abroad: Beginnings to 1965. *Frontiers: The Interdisciplinary Journal of Study Abroad and The Forum on Education Abroad*: Boston, MA.

hooks, b. (1994). *Teaching to transgress: Education as a practice of freedom*. New York, NY: Routledge.

Jahanbegloo, R. (2017, August). Cosmopolitan citizenship and non-violence, *Contours Journal*, Simon Fraser University. Retrieved from https://www.sfu.ca/humanitiesinstitute/

contours/i1_p4.html

Knight, J. (2000) Progress and promise: The AUCC report on internationalization at Canadian universities. *Association of Universities and Colleges of Canada*.

Knight, J. (2003). Updated internationalization definition. *International Higher Education*, *33*, 2-3. doi:10.6017/ihe.2003.33.7391

Knight, J. (2004) Internationalization remodeled: Definitions, approaches and rationales. *Journal of Studies in International Education. 8,* 5-31.

Larsen, M. A. (2009). Global education in Canada: Opportunities and challenges of teaching in the global moment. In W. Russell (Ed.), *The international society for the social studies annual conference proceedings* (pp. 32–37). Orlando, FL: The International Society for the Social Studies.

Larsen, M.A. (2016) Globalisation and internationalisation of teacher education: A comparative case study of Canada and Greater China. *Teaching Education*, *27*(4), 396-409. doi:10.1080/10476210.2016.1163331

Li, M., & Bray, M. (2007). Cross-border flows of students for higher education: Push-pull factors and motivations of Mainland Chinese students in Hong Kong and Macau. *Higher Education, 53*, 791-818. doi:10.1007/s10734-005-5423-3

Malewsky, E., Sharma, S., & Phillion, J. (2012). How international field experiences promote cross-cultural awareness in preservice teachers: A six year collective case study. *Teachers College Record, (114)*8, 1-44.

Maynard, R. (2017). *Policing Black Lives: State Violence in Canada from Slavery to the Present*. Winnipeg, Canada: Fernwood Publishing.

Minsky, A. (2017, June 13). Hate crimes against Muslims in Canada increase 253% over four years. *Global News*. Retrieved from https://globalnews.ca/news/3523535/hate-crimes-canada-muslim/

Mundy, K., Manion, C., Masemann, V., & Haggerty, M. (2007). *Charting global education in Canada's elementary schools: Provincial, district and school level perspectives.* Toronto, Canada: UNICEF.

Nye, J. S. Jr. (2004) Soft Power. *Foreign Policy.* No. 80, Twentieth Anniversary (Autumn, 1990), 153-171.

Pollock, M. (2001). How the question we ask most about race in education is the very question we most suppress. *Educational Researcher, 30*(9), 2-12.

Parsons, R.L. (2010). The effects of an internationalized university experience on domestic

students in the United States and Australia. *Journal of Studies in International Education, 14*(4), 313-334.

Rist, R. (1970). Student social class and teacher expectations: The self-fulfilling prophecy in ghetto education. *Harvard Education Review*, *40*(3), 411-451.

Sen, A. (2006). *Identity and Violence.* New York, NY: W.W. Norton & Company.

Sensoy, O. & DiAngelo, R. (2012). *Is everyone really equal?: An introduction to key concepts in social justice education*. New York, NY: Teachers College Press.

Schneider, A. I. (2003). Internationalizing teacher education: What can be done? Washington, DC: US Department of Education.

Schwarzer, D. & Bridglall, B. L. (2015) (Eds.), *promoting global competence and social justice in teacher education: Successes and challenges within local and international contexts.* Lexington Books, Lanham, MD.

Shultz, L. (2007). Educating for global citizenship: Conflicting agendas and understandings. *Alberta Journal of Educational Research*, *53*(3), 248-258.

Sleeter, C. (2008). An invitation to support diverse students through teacher education. *Journal of Teacher Education, 59*(3), 212-219.

Streitwieser, B, T., Le, E., & Rust, V. (2012). Research on study abroad, mobility, and student exchange, comparative education scholarship, *Research in Comparative and International Education, (7)*1, 5-19.

Taylor, C. (1994). The politics of recognition. In A. Gutman (Ed.), *Multiculturalism: Examining the Politics of Recognition* (pp. 25-73). Princeton, NJ: Princeton University Press.

The Canadian Multiculturalism Act, (1988). Ottawa, Canada: Government of Canada

Tiessen, R. (2012). Motivations for learning/volunteer abroad programs: Research with Canadian youth. *Global Citizenship and Equity Education Journal, 2*(1), 1–21.

Trilokekar, R. D., & Kukar, P. (2011). Disorienting experiences during study abroad: Reflections of pre-service teacher candidates. *Teaching and Teacher education, 27*, 1141–1150.

Tsolidis, G. (2002). How do we teach and learn in times when the notion of "global citizenship" sounds like a cliché? *Journal of Research in International Education, 1*(2), 213–226.

Tudball, L. (2012) "Towards Victoria as a learning community: Challenges and dilemmas for social education and civics and citizenship in new policies for schools", *Ethos (20)*4, 12-16.

UNICEF Canada. (2013). Strengthening global education training in Canadian faculties of education: UNICEF Canada final evaluation report on the 2009–2012 Faculty of Education partnerships. Ottawa, Canada: CIDA.

U.S. Senate Resolution: Year of Study Abroad. (n.d.). Retrieved from http://www.vistawide.com/studyabroad/year_of_study_abroad2006.htm

Vertovec, S. (2007). Super-diversity and its Implications. *Ethnic and Racial Studies, 30*(6), 1024-1054.

Walters, L. M., Garii, B., & Walters, T. (2009). Learning globally, teaching locally: Incorporating international exchange and intercultural learning into pre-service teacher training. *Intercultural Education*, *20*, S151–S158.

Wilson, A., & Flournoy, M. A. (2007) Preparatory courses for student teaching abroad. In K. Cushner & S. Brennon (Eds.) *Intercultural Student Teaching: A bridge to global competence* (pp. 34-56). Lanham, MD: Rowman & Littlefield Education.

Yemini, M. (2018, March 21). Call for submissions for *Policy Futures in Education's* special issue — *Connecting different spheres of internationalization in education Internationalization policies in schooling - national and organisational perspectives.* CIEC (Comparative and International Education Society), Mexico City, Mexico.

From Canada to the World:
Initial Teacher Education and Attention to International Teaching in Atlantic Canadian Universities

Carri Grey
Paula Kristmanson
Jeff Landine
University of New Brunswick

Alan Sears
University of New Brunswick

Mark Hirschkorn
University of New Brunswick

Marcea Ingersoll
St. Thomas University

Lamia Kawtharani-Chami
University of New Brunswick

Abstract

Initial teacher education (ITE) in Canada focuses overwhelmingly on preparing educators for teaching in the province where programs are located. At the same time, Canadian teachers are going overseas in increasing numbers and are pursuing a variety of international teaching options. Canadian educators are leaving their home provinces to work as teachers of English as a second language, teachers in national school systems in other countries, and teachers in international schools. This chapter examines the degree to which ITE programs in four Atlantic Canadian universities (one in each province) prepare teachers for these and other international teaching opportunities. Case studies were completed of each research site and cross case analysis was done to compare programs across the region. Three of the four ITE programs examined gave explicit attention to international topics and experiences and three themes emerged from the data about the nature of these programs: attention to international teaching grew as a process of accretion rather than systematic planning; key types of individuals (*architects*, *champions*, and *linchpins*) were drivers and sustainers of international initiatives; and international initiatives used common mechanisms to achieve different purposes including pedagogical skill development and the development of affective skills and dispositions related to cross cultural competence.

Résumé

Au Canada, la formation initiale des enseignants se concentre énormément sur la préparation des éducateurs à enseigner dans la province où s'offre le programme. En même temps, les enseignants canadiens partent à l'étranger en nombre croissant et ils poursuivent une variété d'options d'enseignement à l'international. Les éducateurs canadiens quittent leur province d'origine pour travailler comme enseignants de l'anglais langue seconde, comme enseignants dans des systèmes scolaires nationaux d'autres pays et comme enseignants dans des écoles internationales. Dans ce chapitre, nous examinons le degré de préparation pour enseigner dans ces contextes et d'autres à l'international offert par les programmes (un par province) de formation initiale des enseignants dans quatre universités du Canada atlantique. Des études de cas ont été réalisées dans chaque site de recherche et des analyses de cas croisées ont été effectuées pour comparer les programmes de la région. Trois des quatre programmes de formation initiale des enseignants traitaient de façon explicite de sujets et d'expériences internationales, et trois thèmes ont émergé des données quant à la nature de ces programmes : l'attention portée à l'enseignement à l'international a grandi par un processus d'accumulation plutôt que par une planification systématique; des types de personnes clés (architectes, champions de la cause et pivots) étaient les meneurs et les soutiens des initiatives internationales, et les initiatives internationales utilisaient des mécanismes communs pour atteindre différents buts, incluant le développement d'habiletés pédagogiques et le développement d'habiletés et de dispositions effectives liées à la compétence transculturelle.

From Canada to the World:
Initial Teacher Education and Attention to International Teaching in Atlantic Canadian Universities

Introduction

This chapter focuses on the following questions framed for this collection on the theme of international experience: What are the barriers, outcomes, and benefits of teaching and learning in a global context? What foundational courses and/or experiences are effective in ensuring that Canadian teacher education is built on a philosophy that represents a global learning population? What impact does international experience have for faculty and students?

Since its inception in the mid 19th century, teacher education in Canada has largely been a local enterprise, focused on preparing teachers for the public school systems in particular provinces, sometimes for particular sectors in those provinces (Christou, 2018). While the general contours of initial teacher education (ITE) across Canada have been and are similar, responses to particular contextual and cultural factors make for considerable variation across the country (Sears & Hirschkorn, 2017). The provision of ITE has moved from provincial government controlled normal schools and teachers colleges to ostensibly autonomous universities; however licensing and certification are still mainly controlled by provincial governments which require attention to the particularities of local context in programming. Overall, teacher mobility has not been a priority of teacher education programs and, in fact, some provinces, fearing the outward migration of educated people, specifically designed early manifestations of teacher education to restrict the mobility of both teachers and students (Perry, 2013).

While ITE in Canada continues a substantial focus on local contexts, Canadian teachers are going overseas in increasing numbers and they are pursuing a variety of international teaching options. Canadian educators are leaving their home provinces to work as teachers of English as a second language, teachers in national school systems in other countries, and teachers in international schools. In a number of provinces, teachers graduating from teacher education programs each year face starkly limited chances of being hired in the provinces in which they are graduating. According to the 2012 OCT *Transition to Teaching* report (McIntyre, 2013), seven in ten new teachers who remained in Ontario reported being unemployed or underemployed, although employment options have improved with recent policy and program changes in the province (McIntyre, 2018). Previous research on Canadians who teach internationally reveals that "leaving home to teach" (Ingersoll, 2014; Lagace, McCallum, Ingersoll, Hirschkorn, & Sears, 2016) is an attractive option for newly graduated Canadian educators faced with a shortage of teaching positions.

This increased interest in teacher mobility exists in a wider context of the internationalization of higher education (Engle & Engle 2013; Vande, Page, & Lou, 2012). Virtually all universities in Canada have developed policies and programs to support greater engagement with the world both in terms of creating opportunities for faculty, students, and staff to have international experiences or develop ongoing collaborative relationships with colleagues around the world, and in welcoming the world to Canadian universities (Association of Universities and Colleges of Canada, 2014). The Study Group on Global Education (2017) recently released a report making a compelling case for the importance of increasing opportunities for young Canadians to study and work abroad (including professional internships or practica) and arguing that even with growing attention to this area, Canada lags behind much

of the world in providing these opportunities. More specifically, the Association of Canadian Deans of Education (2014) produced an *Accord on the Internationalization of Education* that, among other things, advocates the provision of "experiences of international mobility" for students, faculty, and staff (p. 4). The accord also calls for "the internationalization of Canadian curriculum" (p. 4).

The Study

It is in this context of increased teacher mobility and interest in the internationalization or globalization of Canadian higher education that our research team began a program of work focused on examining the degree to which ITE programs in Canada have developed policies and programs directed at preparing pre-service teachers to work internationally. The research reported here is part of that multi-phase investigation.

The first phase of the work was a pilot study of seven Canadian teachers with recent (and in some cases ongoing) experience working as overseas trained teachers in England, and five Canadian teachers/administrators at an international school in a large city in East Asia (Lagace et al., 2016). Participants in that study expressed a range of views about the effectiveness of their ITE program to prepare them for international work, but they agreed that there was little if any overt focus on international teaching. This study extends that work by examining ITE programs at four Atlantic Canadian universities to assess how, if at all, they address preparation for international teaching in ITE.

Methodology

This phase of the project employed a multiple-perspective case study approach (Bogdan & Biklen, 2003; Creswell, 2005; Stake, 2000). Site visits were conducted at four universities in Atlantic Canada with the data from each being analyzed separately as a discrete case before being combined in cross-case analysis.

Each site visit included semi-structured individual interviews and/or focus groups with, where available, administrators, students, faculty members, and, at one site, alumni with international teaching experience; numbers of participants and format of interviews in each of these categories varied across the sites due to interest in the area of international teaching as well as the availability and willingness of potential informants to participate. Deans, key staff, and current students participated at all the sites, but the number and range of other interviewees varied significantly. University three, for example, has international internship opportunities that involve a number of faculties and students so there were a relatively large number of interviewees (17) representing a number of categories of participants including the dean, other administrators, university support staff, current students, and alumni. Several of the latter are currently teaching internationally and were interviewed via conference technology. University four, on the other hand, pays very little attention to international teaching in its ITE program so there was a little less than half the number (8) of participants. Numbers of participants at the other two sites fell between these. A summary of the characteristics of the sites is provided in Table 1.

	University 1	**University 2**	**University 3**	**University 4**
Table 1

Case Study Sites

University Type*	Primarily Undergraduate University	Comprehensive University		
Length of B.Ed. Program	12 Months	10 Months	2 years (8 months of each year)	Consecutive and concurrent options (2017-18)
Number of B.Ed. Students	68 students (2016-17)	88 (2017-18)	100 (2017-18)	284 across all programs
Length of International Practicum	12 weeks	7-8 weeks	6 weeks	None
Sample International Practicum Placements	Kenya China Japan New Zealand Argentina St. Vincent & The Grenadines France Sweden Costa Rica	China Colombia United Kingdom	Scotland Norway Australia Kenya Belize	None

Note: We are using the descriptors from the *MacLeans* (2018) University Rankings for 2018. Primarily Graduate Universities are those that are "generally smaller in size and offer fewer graduate degree programs, instead emphasizing the undergraduate classroom experience;" Comprehensive universities are those that "conduct some graduate-level research and offer a wide range of undergraduate, graduate, and professional programs."

The site visits were conducted in either the 2016-17 or 2017-18 academic years. Conducting a thorough multiple-perspective case study was designed to optimize understanding, and as the population of cases accumulates, comparisons become meaningful and patterns emerge (Stake, 2000). In addition to interviews and focus groups, relevant documents, field notes, informal conversations with consenting participants, and other products related to international teaching (policy documents, course outlines, internship manuals, etc.) also contributed data for the cases.

A two-stage process for data analysis was employed. First, each university was treated as a discrete case. In order to enhance consistency, we began the analysis with members of the team reviewing common transcripts and reaching consensus on a set of themes to be identified. After this, individual team members took the lead on examining each of the cases following which a cross case analysis was employed to explore common themes. This method provided a rich description of discrete approaches to addressing international teaching in ITE as well as more general trends in the region. This regional study is designed to form the basis for larger scale national and international research in the next phases of our larger project.

The Cases

University one[14] is a primarily undergraduate university with about 4,500 students. Its Faculty of Education has approximately a dozen faculty members and eight adjunct faculty. It offers a range of undergraduate and graduate programs. We focused on the 12-month B.Ed. program that includes three areas of "study foci: International Education; Indigenous Education; and Adult Education."[15] Sixty-eight students were enrolled in this program in the 2016-17 academic year.

There is a program wide focus on aspects of cross-cultural teaching, and all students are required to take at least one course related to each of Indigenous education, English as an additional language, culture and society, and inclusion and diversity. In addition, about one third of students (22 in 2017-2018) enroll in the International Education study focus, which is designed "to develop students' sensitivity to cultural diversity and to increase their understanding of global issues, so that their teaching is infused with a global perspective and they are better prepared to teach in other countries or in diverse cultural settings." Requirements of this focus

---

[14] The universities are numbered in the order of our data collection trips, no prioritizing of programs is implied in the numbering.
[15] We are not citing university sources so as to maintain the anonymity of the site.

include course work and a 12-week internship in "a culture and education system different than their own." The faculty has developed relationships with a number of schools around the world and in 2016-17, the 22 students were placed in schools in eight countries. The faculty employs a B.Ed. Coordinator who dedicates a significant proportion of her time to facilitating the international practicum.

University two is a comprehensive university with approximately 10,000 students. Its Faculty of Education has approximately 30 full time faculty members or associates,[16] and offers undergraduate and graduate programs across the life span from early childhood to adult education. This faculty has a long history of internationalization. Since the 1970s it has engaged in a range of extensive, long-term international partnerships in Eastern Europe, Africa, Asia, and the Caribbean that include international students coming to the faculty, and faculty members delivering both undergraduate and graduate programs in a number of countries. This is in addition to a range of international research and development programs undertaken by individual faculty members or research institutes and centres within the faculty. This international experience is important in laying the groundwork for more recent work on internationalizing the ITE program.

Our study focused on the 10-month School Years B.Ed. program with an annual enrollment of between 80 and 100 students split between elementary (1/3) and secondary (2/3) routes to the degree. In the 2017-18 academic year 88 students were enrolled in the program.

It is interesting to note that enrollment numbers have dropped from about 225 in 2008-09, largely because of a precipitous decrease in applications driven in part by a perceived lack of teaching jobs in the region. In turn, this lack of employment opportunities is an impetus for

---

[16] As is common in Faculties of Education across Canada there is also a large number of Contract Academic Employees who teach courses and supervise internship placements on a part time basis.

students seeking work internationally and the Faculty's development of initiatives to support that trend. Those initiatives include an undergraduate course titled Education in International Contexts, offered since 2011, and the opportunity to do one of the required student teaching internships (7-8 weeks) in an international setting that began in 2012. In the spring of 2018, 15 students (about 17% of the total enrollment) completed internships in partner schools in three countries: China, Colombia, and the United Kingdom. The faculty's full time Partnership Development Officer dedicates approximately 20% of her time to facilitating these internships including: liaising with partners about number and type of placement and recruiting, vetting, preparing, and supporting student participants and faculty supervisors.

In addition to these initiatives explicitly focused on international teaching, there are related areas of faculty work that support students interested in working cross-culturally and internationally. For example, the B.Ed. program includes the opportunity for students to obtain certificates in teaching both English and French as a second language. As well, all students are required to take at least one course in Indigenous education. Finally, several faculty members do scholarly work on globalization, migration, and cultural diversity as they relate to education.

University three is a primarily undergraduate university with about 5000 students in a rural/small town setting. The Faculty of Education has approximately 25 full time faculty, and undergraduate and graduate programs in a number of fields. Its B.Ed. program is two academic years (eight months in each year). According to the dean, its "enrollment corridor" established by the province allows for a maximum of 120 students. The dean reported that "because of the declining population in [the province], the interest overall in teacher education is dropping so we made a decision to drop the [number of] cohorts to three rather than four." In 2017-18 that meant an enrollment of about 100 students split into one elementary and two secondary cohorts.

While there are no structural arrangements (e.g., cohorts) or courses focused in international teaching at this university, the dean suggested that there was a widely shared commitment to dealing with issues related to social justice and recognizing the needs of marginalized ethno-cultural communities, particularly Indigenous and African Canadian peoples. This was corroborated in interviews with both faculty members and students most of whom saw the social justice/cross-cultural focus as central to the program. The dean and others believed this focus might develop competencies consistent with those required for international teaching.

For the last twenty years the program has offered "an international practicum somewhere." Currently that practicum runs for six weeks in the last semester of the program and replaces one typically done in a local school. In the spring of 2018, 12 students (just over 10% of the total enrollment) travelled to Scotland. Even with this ongoing commitment to offering at least some students an international teaching experience as part of the B.Ed., the dean and several faculty members interviewed resisted the idea they were preparing students to teach internationally. The dean referred to the experience as "an opportunity for people to go and have an adventure," and one of the faculty members who regularly leads these trips called it "a fabulous experience," but was clear that preparation for international teaching is not the main purpose. His colleagues generally shared his view that the key goal was to have students "broaden their ideas, broaden their experience, and have them rethink where they've been." Like universities one and two, this institution also has a staff member who spends considerable time supporting students who decide to participate in the international part of the program.

University four is a comprehensive university with more than 18,500 students spread across several campuses. Its Faculty of Education has approximately 50 full time faculty members or associates, in addition to a group of adjunct and cross-appointed faculty and offers a

number of undergraduate and graduate programs. These include both consecutive and concurrent options for completing a B.Ed. In 2017-18 there were 284 students registered across all B.Ed. programs.

While this university does not have a formal program to prepare students to work in an international context, there were numerous mentions of informal opportunities to experience a different culture as part of general undergraduate education. Administrative personnel from other parts of the university described co-op programs that offer international work terms and partnerships with 140 different places around the world where their students can go to study or work, and that, in return, send students to study in Canada.

A unique aspect of this university was an international campus in England where they operate "island programs" – programs that allow students in various faculties to travel to London and study for an extended period in a different context. These programs were described as "experiential learning" and were related to unique opportunities that England had to offer in a specific area of study (for example, studying theatre and accessing England's rich and historical theatre culture). Although the Faculty of Education has not been using this facility as extensively as they have in past years, we were told that, on average, three participants end up going back to work in the UK education system each year, though these numbers have waned recently. This satellite campus was, apparently, originally set up to allow Education students to teach in a different culture and country.

This university offers a limited number of Education courses on cultural issues and these, according to one faculty member, are largely language courses that have been adapted to include content aimed at exposing the predominantly Western students, to cultures and practices from other parts of the world.

Despite the apparent lack of formal programming directed at preparing students for international experiences, the students we interviewed were seeking out their own opportunities to get international experience. One such student spoke of her intentions to spend a year in France teaching at a French school. She saw a poster in her French department advertising a program that will allow her to work as an English teaching assistant in a French classroom and will also afford her time off to travel. As we heard from many of the other sites, the education program at this university is, first and foremost, preparing students to teach within the province.

Findings and Discussion

Attention to international themes or issues plays a role in shaping three of the four programs examined. We saw no evidence that explicit attention to international teaching is impacting program structure or development at university four. While intentions, goals, and program details differ, all of the other three offer an international internship and two of the three (universities one and two) build attention to international teaching into other aspects of the program: one through the creation of an international cohort and the other through several courses. The intentions and program elements related to preparation for international teaching vary across the universities as is evident in our site descriptions above. Our data provide the basis for exploring a much wider range of themes that cannot be adequately dealt with in one chapter so here we focus on three themes related to the development, operation, and intents of the programs examined.

Theme 1: Policy Making and Program Development by Accretion

More than thirty years ago, Carol Weis (1980) and her colleagues conducted studies of decision making in organizations in the health care sector. A key finding was that policy making

and program development rarely, if ever, happened in a clear, systematic way but were often haphazard responses to "the onrushing flow of events" (p. 381). She argues that decision-making is often presented as a well-established process:

> A problem comes up, a set of people authorized to deal with the problem gather at particular times and places to consider options for coping with it, they weigh the alternative options (with more or less explicit calculation of costs and benefits), and they choose one response. (p. 381)

But she points out, "in large organizations, policies often come into being without such systematic consideration" (p. 381-82). A number of factors driving this more unsystematic approach include: "the dispersion of many actors in decision making;" the division of authority in the organization; and "the series of gradual and amorphous steps through which many decisions take shape" (p. 399). Policy and program development "may in time be ratified by conscious policy action, but in the crucial formative stages, it just seems to happen. Without conscious deliberation the policy *accretes*" (p. 382, emphasis in the original).

It seems to us this framework of policy accretion provides a good model for understanding policy and program development related to the preparation for international teaching in the sites we examined. A systematic approach to policy making, as described by Weiss, might look something like this:

- The Association of Canadian Deans of Education issue the *Accord on the Internationalization of Education;*
- A faculty strikes a task-force or committee to develop responses to the Accord;
- Proposals (including attention to teacher mobility) are brought to Faculty Council for discussion and debate;

- Policy and programming decisions are made and implemented.

None of the sites examined exhibited this kind of approach to decision making with regard to their international initiatives related to ITE. All were more consistent with the accretion model. Even university four did not explicitly exclude a focus on international teaching; rather it seemed to lack key people to move it in that direction (see the next theme for a full discussion of the kinds of people involved). The three characteristics of decision-making by accretion outlined by Weis dominated.

First, there were many actors involved. In at least one case (university one) there was a key, single *architect* who initiated international internships but even there a number of other people played crucial roles. In particular, connections with partner schools were developed through personal connections with different faculty and staff members over a number of years. There was no attempt to identify specific countries, types of schools, or kinds of teaching placements in a systematic way. Key for this university was having personal relationships with people at the schools in the host countries, and these relationships often developed spontaneously and in ways unrelated to a search for partners. For example, in one case visitors from overseas happened to stay at the B.Ed. Coordinator's home when visiting the university for other purposes and this led to developing a relationship that resulted in sending students to that jurisdiction.

That kind of diffuse partnership building was also very evident at university three where sites for international internships all developed because of the personal connections of individual faculty members. In recent years, this university offered international practica in Australia, Belize, Iceland, Kenya, Norway, and Scotland. In every case, locations were chosen because faculty members had connections there. Sometimes that connection was long-standing and sometimes it was spontaneous. One faculty member, for example, was an immigrant from

Kenya, so had numerous long-time contacts in the country. In another case a faculty member had done an international teaching placement himself and used relationships developed during that time to facilitate an experience for his students. Still another faculty member was backpacking in the mountains of Norway when he came upon a kindergarten class doing the same thing.

> And I was just, what, like up in the mountains with a backpack and these little people had their backpacks on too. Then there were the teachers, so you meet somebody, and you realize this is how they do school. This is very different. So, then it was, we need to get our student teachers over to experience Norway.

As with university one, there has been no systematic attempt to establish criteria for international experience or to match appropriate sites to those criteria.

University two is perhaps the best example of diffuse actors making individual decisions that end up shaping a direction for the program. The faculty's second language education unit developed courses and certificate programs in second language teaching, two other faculty members collaborated on developing an undergraduate course on education in international contexts, and the dean and others negotiated partnerships with schools in other countries where students might do internships. These, and other initiatives, were not coordinated activities but they combined nicely to form the basis for a focus on international teaching. Interestingly, in the fall of 2013 faculty members from across these initiatives brought a proposal for developing an international teaching concentration in the B.Ed. program to a faculty retreat, but that received a tepid response, so they went back to their diffuse initiatives that could, in effect, lay the groundwork for just such a concentration.

The second driving factor in Weis' accretion model is the division of authority within organizations. Universities are quintessential examples of this. Individual faculty members have

considerable autonomy to shape their own courses and work with students, including developing

new courses and approaches to teaching them. They can often negotiate with administrators

outside the formal decision-making structures of the faculty for support for particular initiatives.

That is clearly seen in university three where a range of faculty members made very

idiosyncratic arrangements for international internship experiences in conjunction with the

administrative personnel (both faculty and staff) of the faculty, but outside of any formal

decision-making processes.

As well, decisions, even ones with considerable potential to shape programs, that are

deemed to fall within already existing regulations can often be implemented without formal

votes at a faculty council. For example, the dean and others at university two made the decision

to allow students to complete one of their mandated school-based practica in an international

setting. Since students were deemed to be simply fulfilling program requirements, discussion did

not take place at faculty council until after the international opportunity was in place and some

students had completed it.

The final element of Weis's accretion model is that policy flows not from point of

decision but rather develops incrementally as a series of small decisions often made in response

to opportunities or crises. These accumulate over time and form a de facto policy direction. As

Weis (1980) puts it, "Almost imperceptibly a decision has been made, without anyone's

awareness that he or she was deciding" (p. 401). As our description makes clear, that pattern was

characteristic of initiatives related to attention to international issues in ITE in universities one,

two, and three. While policies and programs seemed to have developed by accretion, in at least

two cases (universities one and two) there have been recent moves to formalize these including

describing them on the faculty website and in other promotional material and using them as a draw in recruiting students to the programs.

Theme 2: Architects, Champions, and Linchpins: The People Who Make it Happen

As the previous section makes clear, initiatives in international teaching at the universities were largely the result of individual initiatives that morphed into wider faculty priorities. They were, in a phrase, labours of love, developed by people with particular interests, beliefs, and passions. Others come alongside to strengthen, extend, and sustain initial ideas. We saw three kinds of people who were key to this process: *architects*, those who developed and launched the initial idea; *champions*, those who came alongside or joined forces to strengthen and build on first steps; and *linchpins*, those who do important and detailed work, often behind the scenes, to make programs work. These categories are not mutually exclusive, and some individuals fill more than one of these roles.

University one had the clearest example of a single, identifiable *architect*. In the early 2000s an internationally recognized scholar in global education joined the faculty and almost immediately set to work using his contacts around the world to set up partner schools where students might do international internships. That faculty member became dean and that helped solidify the initiative as a regular part of the faculty's offerings. Universities two and three had a number of *architects* who conceived of and established key elements of the faculty's work on international teacher education.

Architects often move on to become *champions* of initiatives but sometimes these are new people who buy into the effort. They take on aspects of the work, often over and above their regular responsibilities and at some personal cost, to ensure it continues and grows. At university

three, for example, at least five faculty members have stepped up to lead the 12-week international internship experiences. Unlike the other two universities that do not send faculty members along with students for the whole time, the dean here insists, "**that when we go on trips there should be a faculty advisor there all the time that is employed by us."** **Sometimes that is one person, but several faculty members have formed teams of two with each one going for six weeks. Not only do they do the supervision on the ground, these faculty members also establish the relationships with the partner schools, handle selection and orientation of students, make many of the logistical arrangements, and help with fundraising for the group.** Had they stayed home they would be expected to do local internship supervision by visiting many schools several times in twelve weeks. Comparatively, the international internship supervision is much more intense and demanding and also involves managing accommodation and meals as well. **As one participant put it:**

> **When I look back from Iceland, I was exhausted, absolutely exhausted and everybody seemed to think that I should be saying, oh, I loved it. It's so fabulous seeing Iceland and mostly I was just thinking, holy mackerel, and it's because you're working 24/7, with the students right there, and, I always think there's a little bit of a dance going into a school that's in the same town where we are, when you're doing practicum supervision, there's a little bit of, you know, what's the teacher saying? What's the student saying? What's the principal saying? What's the culture here? Do, you know? It's always a little bit like that. Well when you're in an international setting whether they speak English or not, it's even more so, is this, do you know what they mean? Did they mean this when they said this? And so I think**

462

that's exhausting, actually. But, a fabulous opportunity for our students to start to see things differently.

This quote reveals something of the personal commitment and passion that is pervasive across *architects*, *champions*, and *linchpins*. Many have done international work themselves, and all are committed to objectives like global awareness, intercultural understanding, and the power of experiencing different contexts. They share a desire to make these things available to students, and that commitment drives their willingness to step up for the extra demands that often accompany these kinds of programs.

The final type that is central to making these programs work are the *linchpins*. Dictionary.com defines a linchpin as "something that holds the various elements of a complicated structure together," a perfect description of this type of person. Each of the three universities that give explicit attention to international teaching in their ITE programs has a staff person who makes that an important part of their work. This individual fills many roles including: preparing students for international recruiting fairs (résumé help and preparing for interviews); reviewing international employment contracts and offers with students; setting up and liaising with partner schools for international practica; assisting with visas, insurance, accommodation, and other travel arrangements; helping with fund raising; and tracking the jobs graduates get both in Canada and beyond.

Both faculty members and students recognize the importance and value of these people to the success of programs. For example, the dean at university one described their *linchpin* (the B.Ed. coordinator) as a "really, really amazing person" who is "well-travelled and compassionate and understands students' needs." Students at the same university credited this *linchpin* with

preparing them well for some of the experiences they would have and cultural differences they would encounter. One put it this way:

> I think that we were really well prepared for going. Even with the corporal punishment like we knew it was a possibility. Like our school had never had student teachers before because they rotate in the area what schools get them, but we were so prepared that it was a possibility and just all the cultural things like we were, we were fairly well prepared for it, but it was because [the *linchpin*] has so much experience with it.

Similar comments were made about the *linchpins* at both other universities. A student at university three for example, described their *linchpin* **as "amazing. Like he answers like every question under the sun within like twenty minutes." A faculty member at university two described their** *linchpin* **as "**paramount in setting up a sense of security and mitigating the challenges for those [students] who aren't ready on their own." As with *architects* and *champions*, the data demonstrates that *linchpins* are motivated not just by the parameters of their job but also by a commitment to international education that often stems from their own experience. Both the *linchpins* at universities one and two have extensive international work experience (not in teaching), and this seems a big driver in their going the extra mile to support students and faculty members.

Theme 3: Common Mechanisms, Diverse Intentions

Participants at all of the universities examined shared a belief that a key quality or competency required by teachers, whether they work internationally or not, is some form of intercultural competence. This quality was often expressed in very general terms but the commitment to fostering it as part of ITE was shared across all participant groups. For example, when asked

what qualities are required for teaching overseas, international teachers who are alumni of university three said things like, "we need **to be open and accepting of other cultures and how things are in other places," and ITE programs should "get the teachers to be understanding of their students and that understanding of your students translates well to understanding someone from a different culture." Pre-service teachers who took part in international practica at university two also underscored the importance of being open-minded and able to handle living and working in a new culture. The dean at university one put it this way:**

> I think if you're going to a different culture, if you're going to go to Northern China or Northern Sweden . . . you need to understand that culture is different. The cultural norms are different. Cultural competency, intercultural competency needs to be understood by our students going abroad.

The faculties address this cultural competence through a range of means, including courses in areas like sociology of education, inclusionary practices, second language education, Indigenous education, and international education. The most significant common mechanism for getting this across at universities one, two, and three is the international practicum. In all cases, this is seen as one way to raise cultural awareness and foster intercultural competence. This shared mechanism and purpose does, however, hide some important differences in operation and intent across these universities. In the cases of universities one and three, for example, the international practicum is over and above the basic practical requirements for teacher certification in the relevant province, so they can be more flexible about the range of placements, the types of experiences students have, and the kind of supervision and reporting that is carried out. For university two, the international practicum is part of the requirement for teacher

certification so must be done in a context approved by the province, meet certain standards for the amount of teaching done, and include the regular reporting procedures that go with teaching practice.

One very practical consequence of this difference is that universities one and three are much more flexible in the range of experiences the students have. It is quite acceptable, for example, for them to be in contexts where they are observing more than teaching or teaching in areas or at levels other than those of their program concentrations. Students from university one, for example, work in a wide range of contexts including remote classrooms in the global south, private international schools, national school systems in the global north, and a community college second language program.

These universities are also flexible about the kind of educational experiences students have, including alternatives to classroom teaching. For example, the international practicum period for students from university three in 2018 was scheduled to include a two-week school holiday in Scotland. That was not an issue for faculty leaders who planned an inquiry-based project for the students to engage in for that period.

University two has much less flexibility in this regard. Because the practicum is part of the in-school work required for certification, partner schools have to be approved by the province and must offer the opportunity for the students to teach a Western style curriculum similar in format and content to those found in Canada, in a subject area and at a level appropriate to students' programs. Students also must meet program requirements for the amount of teaching done and so have virtually no flexibility to explore other aspects of education in the host country beyond that offered at their placement school. One consequence of these requirements is that students from this university are less likely to find themselves in educational contexts that are

significantly culturally discordant from those at home. They will not, for example, find themselves in a classroom in the global south, working with a teacher with much less formal education than they have, and without access to basic instructional supports and technologies they take for granted. As one of the practicum supervisors from university three made clear, this kind of context raises a whole set of issues important to developing intercultural awareness that might not come up in relatively elite private international or national schools. He led an international practicum experience in Belize that emerged from some service-learning work he had done there earlier which had left him with some nagging questions.

> **When I did service learning at the university I was a little disappointed. When they do that it just seemed like a tourism opportunity, a lot of students taking pictures and selfies with the indigenous kids. We were in and out of there. I felt a little dirty about the whole thing, you know, these White people show up, do their show and leave and so I wanted to go back for a practicum where we could be there for a long period of time and actually have this authentic thing where we offer something we're really good at.**

This kind of questioning of power relationships and colonial structures is consistent with concerns raised by Canadian Deans of Education in their accord on internationalization. They warn about the dangers of perpetuating neo-colonialism, which they define in part as, "the subjugation of one group to the power and control of another, and the elevation of a predominantly imported mode of thinking above all other forms of knowing" (ACDE 2014, p. 6). This is just one of the cross-cultural experiences that are less likely to come up in the more limited practicum contexts of university two.

These different approaches to practica might be categorized as affective and skill development. The primary goal for an affective practicum is to change the effect of their teacher candidates by giving them other frames of reference that change them as people as well as professionals. They may do some teaching of the subjects they intend to teach in those contexts, but that is not a hard requirement. This approach is dominant in universities one and three. Participants overwhelmingly described their intent for the experience in affective terms, providing critical life experience is the imperative. As one practicum leader from university three said,

I never considered what we did to prepare them to teach internationally. That was never my interest. I'm just concerned about preparing them to teach. And the more experiences we can provide them, whether it be in Cape Breton or in the north, or in an alternative setting, a prison, a hospital or Norway, I think it's the context that drives the difference, that helps them grow in that final field experience, because it's our last chance to expand that view, before they go out into the system.

Alternatively, the driving imperative in a skill development practicum is the fostering of teaching competence in a classroom setting. It is much more aligned with what might occur at a school in the same community as the student's university. This is largely the approach taken by university two where the prime directive is completion of a regular program requirement in a context relatively consistent (in terms of qualification of cooperating teachers, type of curricula, availability of resources, etc.) with those at home. We want to be clear that these approaches exist on a continuum and are not mutually exclusive. While each has different emphases, students in affective internships do develop pedagogical skills, and those in skill development placements are shaped as people. As one student from university two put it:

468

I think the biggest thing I found in China was to be confident in what I was teaching and how I was delivering it and to rely on the support of the teachers in the schools especially my cooperating teacher in and outside of the schools.

It is clear that a range of personal and professional development occurs in either type of international practicum.

Conclusion

When Weis (1980) did her study of decision making her primary interest was to find out the degree to which decision makers relied on research and scholarship in coming to their conclusions. Her work demonstrated that the policy making process was dominated by the accretion model described above, which largely precluded the systematic use of research in that it was driven by day-to-day, incremental responses to issues and opportunities on the ground. This lack of systematic attention to scholarship in policymaking and reform has been a consistent theme of policy researchers generally, and those in education in particular for years. So-called knowledge-based or data-driven policymaking and program development is an illusive ideal (Cuban, 2013; Hunt, 2002; Schneider, 2014). Ironically, teacher education programs, which are planned and delivered by those who do scholarship in education, largely follow this trend. They are much more responsive to immediate pragmatic concerns than responding to evidence or argument from scholarly sources. There is little evidence that program development and reform in Canadian teacher education, or teacher education elsewhere for that matter, is grounded in research evidence (Sears & Hirschkorn, 2017).

The elements of programs examined here are consistent with this pattern. There is considerable attention to international teacher education across three of the four programs

examined, including the commitment of substantial resources and energy. Yet they seem to have

largely developed by accretion without attention to literature on key aspects of the enterprise. All

three faculties of education have benefited from the energy, commitment, and creativity of

faculty and staff in establishing the aspects of their programs relevant to international teaching,

especially the international practica which require significant financial and human resources.

Students and alumni are generally quite positive in their response to these opportunities. It seems

to us that it might be time to stop, take stock, and consider how scholarship and research might

help refine and strengthen these efforts. We believe this can be done without losing the

spontaneity and creativity that has led to valuable initiatives. Some areas of attention might

include:

- More systematic consideration of intercultural competency development as part of

  practica. Most programs offer courses related to cultural understanding and we assume

  those draw on contemporary scholarship. There seems to be an assumption, however, that

  the mere fact of getting someone into an international context will result in the

  development of intercultural competencies. That is simply not so. There is considerable

  literature on diversity education demonstrating that proximity is not enough but needs to

  be combined with well planned activities and experiences designed to promote

  perspective taking, empathy and reflection (Banks, 2008; Peck et al., 2010; van Driel,

  Darmody & Kerzil, 2016).

- Systematic planning across programs to address important areas of concern raised in the

  literature. For example, the Association of Canadian Deans of Education identify key

  areas for attention in internationalization as well as significant risks to the enterprise

(ACDE, 2014) but we saw no evidence of systematic attention to those in any program examined.

- Attention to lessons learned from internationalization efforts generally and study abroad or experiential learning programs more specifically. As indicated above there is a growing literature in these areas, some of which describes research about the success or failure of particular approaches (Engle & Engle, 2003, 2013; Pedersen, 2010; Vande, Paige, & Lou 2012). It seems to us that attention to this scholarship could enhance programs focused on international teaching in faculties of education.

These represent only some of the areas where attention to scholarship might help the refinement and further development of programs.

In addition to paying attention to current literature, we think it incumbent on faculties of education with programs focused on international teaching to contribute to that literature. We should be studying our own practice to examine questions related to the kinds of international teaching opportunities available, the qualities or competencies teachers need to succeed in those opportunities, and they kinds of experiences that help foster those qualities or competencies. Attention to these would only enhance what we do and the effectiveness of the teachers who graduate from our programs.

References

Association of Canadian Deans of Education. (2014). *Accord on the internationalization of education*. Ottawa, Canada: Association of Canadian Deans of Education. Retrieved from http://www.csse-scee.ca/docs/acde/Accord_Internationalization_EN.pdf

Association of Universities and Colleges of Canada. (2014). Canada's universities in the World: AUCC international survey. Retrieved from https://www.univcan.ca/wp-content/uploads/2015/07/internationalization-survey-2014.pdf

Banks, J. A. (2008). Diversity, group identity, and citizenship education in a global age. *Educational Researcher*, *37*(3), 129–139.

Bogdan, R., & Biklen, S. K. (2003). *Qualitative research for education*. Boston, MA: Allyn & Bacon.

Christou, T. (Ed.). (2018). *The curriculum history of Canadian teacher education*. New York, NY/London, England: Routledge.

Creswell, J. (2005). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. Upper Saddle River, NJ: Pearson Merrill Prentice Hall.

Cuban, L. (2013). *Inside the black Box of classroom practice: Change without reform in American education*. Cambridge, MA: Harvard Education Press.

Engle, L., & Engle, J. (2003). Study abroad levels: Toward a classification of program types. *Frontiers: The Interdisciplinary Journal of Study Abroad, 9,* 1-20.

Engle, J., & Engle L. (2013). Neither international nor educative: Study abroad in the time of globalization. In W. Grunzweig & N. Rinehart (Eds.), *Rockin' in Red Square: Critical Approaches to International Education in the Age of Cyberculture* (pp. 25-39). Munster, Ireland: Munster Literature.

Hunt, T. C. (2002). *The impossible dream: Education and the search for panaceas*. New York, NY: Peter Lang.

Ingersoll, M. (2014). *Leaving home, teaching abroad, coming home: A narrative journey of international teaching* (PhD). Queen's University, Kingston, ON.

Lagace, A., McCallum, G., Ingersoll, M., Hirschkorn, M., & Sears, A. (2016). Preparing Canadian teachers for the world. In M. Hirschkorn & J. Mueller (Eds.), *What should Canada's teachers know? Teacher capacities: knowledge, beliefs and skills* (pp. 19–47). Ottawa, Canada: Canadian Association for Teacher Education. Retrieved from https://sites.google.com/site/cssecate/fall-working-conference

MacLean's. (2017, October 11). University rankings 2018. Retrieved from
        http://www.macleans.ca/education/university-rankings/university-rankings-2018/

McIntyre, F. (2013, March). Transition to teaching. *Professionally Speaking*, 46–47.

McIntyre, F. (2018, March). Transition to teaching. *Professionally Speaking*, 27–29.

Peck, C. L., Thompson, L. A., Chareka, O., Joshee, R., & Sears, A. (2010). From getting along to
        democratic engagement: Moving toward deep diversity in citizenship education.
        Citizenship Teaching and Learning, *6*(1), 61–75.

Perry, G. D. (2013). *The grand regulator: The miseducation of Nova Scotia's teachers, 1838-
        1997*. Montreal/Kingston, Canada: McGill-Queen's University Press.

Pedersen, P. (2010). Assessing intercultural effectiveness outcomes in a year-long
        study abroad program. *International Journal of Intercultural Relations, 34*(1),
        70-80. doi:10.1016/j.ijintrel.2009.09.003

Schneider, J. (2014). *From the ivory tower to the schoolhouse: How scholarship becomes
        common knowledge in education*. Cambridge, MA: Harvard Education Press.

Sears, A., & Hirschkorn, M. (2017). The controlling hand: Canadian teacher education in a
        global context. In T. M. Christou (Ed.), *The curriculum history of Canadian teacher
        education* (pp. 241–258). New York, NY/London, England: Routledge.

        Stake, R. E. (2000). Case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of
        qualitative research* (2nd ed., pp. 435-454). Thousand Oaks, CA: Sage.

Study Group on Global Education. (2017). *Global education for Canadians equipping young
        Canadians to succeed at home & abroad*. Ottawa and Toronto: Centre for International
        Policy Studies, University of Ottawa and Monk School of Global Affairs, University of
        Toronto.

Vande, B. M., Paige, R. M., & Lou, K. H. (2012). *Student learning abroad: What our
        students are learning, what they're not, and what we can do about it*.
        Sterling, NY: Stylus Publishing.

van Driel, B., Darmody, M., & Kerzil, J. (2016). *Education policies and practices to foster
        tolerance, respect for diversity and civic responsibility in children and young people in
        the EU: Examining the evidence*. Luxembourg: European Union. doi:10.2766/46172

Weiss, C. H. (1980). Knowledge creep and decision accretion. *Knowledge Creation, Diffusion,
        Utilization*, *1*(3), 381–404.

International Teaching & Learning Experiences with Preservice Teachers: Building on the Challenges and Teachable Moments

Jan Buley
Memorial University

Abstract

Beginning teachers are graduating into a teaching and learning world that is extremely diverse; one that demands a sound knowledge of culturally responsive pedagogies. The skills and knowledge required to meet the shifting global concerns of today are vast and complex, and foundational competencies for culturally responsive teaching is a hot button in today's schools and teacher preparation programs. Foundational competencies might include assessing one's own attitudes and assumptions about power and privilege, taking time to find out about the learners in the classroom (their families, home communities, traditions), valuing and upholding difference in the classroom by encouraging curiosity and questions in supportive ways and proactively engaging learners with content and lessons that celebrate their own experiences and cultural context. There is already substantial evidence to support the fact that when student teachers participate in international teaching experiences, they broaden their understandings, grow in maturity, and become more reflective of their own biases and beliefs (Carlson & Burn, 1990). Cushner (2007) has researched the impact of teaching and learning abroad on cultural sensitivity and intercultural awareness with preservice teachers and discovered that growth in 'worldview' impacts the ability to think critically about inclusion and diversity upon return to one's 'home' country.

Résumé

Les enseignantes débutantes démarrent leur carrière dans un monde d'enseignement et d'apprentissage qui est extrêmement divers ; un monde qui requiert une connaissance solide des pédagogies qui réagissent à la culture. Les compétences et les connaissances nécessaires pour répondre aux préoccupations mondiales changeantes sont vastes et complexes, et les compétences fondamentales pour un enseignement qui réagise à la culture sont une clé de voûte dans les écoles et dans les programmes de formation initiale des futures enseignantes. Dans les compétences de base, on peut y inclure l'évaluation de ses propres attitudes et idées sur le pouvoir et le privilège, le fait de prendre le temps de se renseigner sur les apprenantes dans la classe (leur famille, leur communauté d'origine, leurs traditions), la valorisation des différences dans la salle de classe en encourageant la curiosité et le questionnement, et enfin, l'engagement proactif des apprenantes avec des contenus pédagogiques qui célèbrent leurs propres expériences et leur contexte culturel. Les recherches démontrent que lorsque les futures enseignantes participent à des expériences d'enseignement internationales, ils élargissent leur compréhension, ils deviennent plus matures et ils reflètent davantage sur leurs propres préjugés et croyances (Carlson & Burn, 1990). Cushner (2007) a étudié l'impact de l'enseignement et de l'apprentissage à l'étranger sur la sensibilité culturelle et interculturelle chez les enseignantes en formation initiale et a découvert que l'évolution de leur « vision du monde » avait une incidence

sur la capacité de réfléchir de manière critique à l'inclusion et à la diversité lors du retour dans leur pays d'origine.

International Teaching & Learning Experiences with Preservice Teachers: Building on the Challenges and Teachable Moments

Culturally responsive pedagogy validates, facilitates, liberates, and empowers ethnically diverse students by simultaneously cultivating their cultural integrity, individual abilities, and academic success (Gay, 2010). It is anchored on four foundational pillars of practice—teacher attitudes and expectations, cultural communication in the classroom, culturally diverse content in the curriculum, and culturally congruent instructional strategies (Gay, 2010).

Introduction

Beginning teachers are graduating into a teaching and learning world that is extremely diverse; one that demands a sound knowledge of culturally responsive pedagogies. The skills and knowledge required to meet the shifting global concerns of today are vast and complex, and foundational competencies for culturally responsive teaching is a hot button in today's schools and teacher preparation programs. Foundational competencies might include assessing one's own attitudes and assumptions about power and privilege, taking time to find out about the learners in the classroom (their families, home communities, traditions), valuing and upholding difference in the classroom by encouraging curiosity and questions in supportive ways and proactively engaging learners with content and lessons that celebrate their own experiences and cultural context. There is already substantial evidence to support the fact that when student teachers participate in international teaching experiences, they broaden their understandings, grow in maturity, and become more reflective of their own biases and beliefs (Carlson & Burn, 1990). Cushner (2007) has researched the impact of teaching and learning abroad on cultural sensitivity and intercultural awareness with preservice teachers and discovered that growth in

'worldview' impacts the ability to think critically about inclusion and diversity upon return to one's 'home' country.

This chapter is a narrative account of an eight-year partnership with Canadian preservice educators in a coastal Ecuador school community in Manabi Province. The quotations that are included in this paper are inserted with permission from students who participated in this experience. This paper is a commentary on the experience and is not based on research. All of the excerpts are identified with pseudonyms and the author is grateful for these contributions. Salango, the community where we live, teach and learn is home to a thriving fishing industry as well as some very small fruit/vegetable marketing farmland. The village of Salango is also situated on the edge of the migratory ocean route for thousands of humpback whales, and during peak seasons (May-September), the tourism industry contributes heavily to the incomes of hostels, restaurants and the community in general. For eight years, various groups of Canadian education students and two consistent supervising faculty have returned to this community, and a positive relationship with parents, teachers and students has flourished. This chapter will attempt to address several questions: What are the challenges and teachable moments in this international practicum experience? How have these experiences influenced student teachers' perceptions of their place in a school setting when they return to Canada and while they are living in Ecuador? What, if any, are the cultural teaching competencies that are helpful in an international teaching context and how are these identified in reflective journals and in the conversations and actions of the Canadian preservice teachers in this program?

Rationale for International Teaching and Learning Experiences

Teacher education programs have often been criticized for pushing unprepared teacher candidates into the 'real world' of the classroom (Fullan, 2010). In a recent Fordham Institute survey of 200 education professors from across North America, more than half responded by stating that teacher training fails to prepare student teachers for the changing realities of classrooms today (Schorr, 2013). The rapid rise in immigration in North America has resulted in increased cultural diversity in schools, and teachers need to accommodate curriculum, language, and knowledge delivery as never before. Several universities in Canada (Memorial, Nipissing, Trent, Acadia, Dalhousie, U. of Saskatchewan, U. of Regina, to name a few) have developed programs where students have journeyed to international school settings (Ecuador, China, India, Brazil, Indonesia, Mexico) with the hope of broadening cultural and educational horizons. Nursing, social work, and medical programs were the first to jump on board with opportunities offered to healthcare students and teacher education programs have followed. Other programs may offer a 'study abroad semester' where students are immersed in the life and learning at a partnering international campus.

Mahon and Espinetti (2007), surveyed the readiness of American teachers to teach children from diverse cultural backgrounds. Teachers reported lacking the confidence and/or an inability to align effective pedagogy with the cultural background of the children in the classroom. In some instances, teachers avoided having to teach in more urban school settings where the cross-section of student population was more diverse and perceived as more challenging. The study states that teacher attitudes and lack of experiences with different cultures contributes to an absence of sensitivity to various cultures and backgrounds. Mahon and Espinetti (2007) believe that offering opportunities for student teachers to experience an international practicum and also

479

take education courses in cultural diversity would expand the understandings and worldviews of prospective and practicing teachers. Throughout the last two decades, Linda Darling-Hammond (2010) and Zeichner and Hoeft (1996) have examined the processes and course content of teacher preparation programs and have been critical of the kinds of experiences that exist for developing cultural understandings with preservice teachers. Goodson (2000), argues that with the rapidly changing demographics of schools and the ever-growing demands of curricular expectations, it is unrealistic to think that teachers can ever be fully trained for the future needs of diverse learners. Might international teaching and learning opportunities for student teachers assist in broadening perspectives?

Researchers DeVillar and Jiang (2011), studied surveys from 250 student-teachers, exploring personal opinions about their perceived effectiveness in teaching cultures different from their own. After interviewing the study participants, Devillar and Jiang concluded that both practicing teachers and preservice teachers are poorly prepared for teaching students from diverse cultural backgrounds. They found evidence that the assumptions, knowledge, and attitudes about a student's culture impacts teacher communication and teaching effectiveness with diverse learners (Nieto, 2010). The study urges teachers to reconsider the labels placed on students from other cultures including terms such as marginalized, immigrant or minority. Instead, the researchers suggest that teachers consider traits that imply positive and potential qualities of individuals such as bicultural or EAL speakers (English as an Additional Language). Finally, teachers are cautioned about superficially clustering cultures in rigid categories or assuming that a certain culture excels (or does not) in particular content areas. When teachers examine their own cultural assumptions, biases, identities and belief systems through reflective practice, new understandings may emerge.

Roose (2001) surveyed more than 200 student teachers in an effort to discover the new understandings that student teachers were gleaning as a result of international teaching and learning experiences. Roose identified seven key areas of understanding identified by student teachers after they participated in international teaching and learning placement opportunities:

1. The student teachers noted that the learning experiences are richer when the school curriculum celebrates the cultures and traditions of the local community.

2. The student teachers noted that by listening, observing, and posing questions, they were able to learn more about how a school functions within a culture.

3. The student teachers learned that being sensitive and gracious in a new culture is beneficial for everyone.

4. The student teachers learned that ideas and materials from international teaching and learning experiences were easily transferrable to home settings (U.S.). For example, one student mentioned using found beach materials for a Grade 2 math lesson in Jamaica and returning to her home in Wyoming and duplicating this in her own classroom.

5. The student teachers saw themselves as more confident risk takers, more flexible, and more eager to 'test out' new ways of teaching after participating in an international placement.

6. The student teachers reported being more curious about learning about other cultures after participating in an international teaching and learning experiences.

7. The student teachers realized that respecting difference is key to personal growth and better understanding the world.

Background on the Ecuador Experience

Ten years ago, a conversation with an undergraduate student prompted the creation of an international learning and teaching experience for education students at a Northern Ontario university. The faculty was supportive in theory of this idea and an invitation was extended to all student teachers in the program. As a result of this initial inquiry, a group of ten student teachers travelled to Ecuador the following year. This initiative has grown to become an eight-year tradition for undergraduate preservice teaching candidates. Each year, the group was accompanied by two supervising faculty members and this presence of experienced educators has contributed significantly to the success and quality of the overall program. We have been very involved with organizing and supervising the classroom and student teacher interactions, as well as providing a returning identity to the program year after year.

Although there were many possible destinations to teach and learn, we also had to consider issues of risk management and safety. Universities are never in favour of sending students or faculty to places of conflict or danger, and we had several conversations with the risk management department at the university. Many destinations were considered with the interested students, and eventually, we narrowed down our choices to somewhere in South America. It was determined by the students who attended the first information session, that Ecuador would be the winning destination. It was viewed as a unique destination in 2007, and it has proven to be a relatively safe country to visit. At the time of planning this experience, no other universities were travelling to Ecuador for international placements. Travelling to a predominantly Spanish-speaking country also added to the intrigue for everyone. Approximately thirty students attended our first meeting. As faculty members, we have always been interested in collaboratively planning some of the details with the students and the program has grown from year to year

because of this. The role of supervising faculty members cannot be overstated: we have provided significant interventions that have helped to maintain the quality and rigour of the program. Each year we have scheduled much dedicated time in planning and sharing information prior to departure. Connecting with the organizers in Ecuador, school principals, host families and risk management personnel at the university has also been important. We have also modeled the importance of reflective practice at every opportunity, observing, questioning, and providing written feedback on all lessons offered by the participants. In addition, we were able to offer an experienced perspective about the classroom activities and teaching styles we were witnessing with the participating student teachers.

In order to prepare for the student-teaching experience in Ecuador, interested persons were invited to attend an information session early in September, where expectations, costs and responsibilities were shared. Students were then invited to apply to be part of the program and were asked to write a letter of application stating why they wished to be part of an international teaching and learning experience. All students who applied were interviewed and eight to twelve students were chosen each year. During the interviews, various topics were discussed and certain criteria for ideal candidates emerged: an eagerness to broaden one's perspectives of the world, a growing curiosity of global issues, some developing leadership skills, an ability to 'think on one's feet,' and an attraction to travel, surprise, and exploration of new cultures and places. Students also needed to be able to financially afford the month-long experience, as there was no funding provided from the university for students (or faculty). All of the student teachers who have participated over the years were from Ontario, with the exception of a visiting exchange student from Australia. One student identified as Indigenous. All of the student teachers were enrolled in the Primary Junior (K-6) or Junior Intermediate (7-10) specialization areas. English

was the predominant language for all participants, but a small percentage of participating student teachers were also competent in another language (French, Spanish and Italian).

Once selected, the group met at least once a month for two-three hours to discuss other aspects of the experience: payment schedules, packing tips, emergency procedures, teaching in a second language, developing culturally appropriate lesson plan ideas, unpacking cultural assumptions, exploring Spanish vocabulary through regular language lessons, and discussing effective classroom facilitation. From time to time, we also connected with the organizers of the program: *Fundacion Reto Internacional*, and they provided us with details of host families, school contact info, and weekend excursion options. *Fundacion Reto Internacional* is a non-profit, community-based organization, and we have partnered with them for eight years. We encountered this organization because of its original affiliation with Canada World Youth, and when we contacted FRI by email, they responded enthusiastically about working with us. The organization, now operating independently, is firmly rooted in aspects of social justice and equity, and the leadership of FRI is committed to poverty reduction, community empowerment, and relationship building. As part of the program's organization, a translator is provided throughout the four-week stay. This person (Samuel) assisted the group in many ways— including helping with the translation of lessons for the schools and facilitating host families and cultural excursions throughout the stay. Samuel is also the contact person for the group, should a health or evacuation emergency occur. He has also been very helpful in navigating the teacher feedback forms (translating them from Spanish to English) and has assisted in conversations with Ecuadorian classroom teachers about their observations of the lessons and planning from student teachers.

When we first launched the Ecuador teaching and learning opportunity with student teachers, there were many exceptional components organized for us through the knowledge and expertise of FRI. They arranged all of the details of host families, cultural excursions and school placements. The host families are interviewed and pre-selected by the FRI organization, and the families involved are proud of their contributions to visiting groups. Families are given clear expectations around things like rest, diet, punctuality, and emergency procedures. Host families are also paid a small daily sum for hosting our students. This relationship between our students and host families is pivotal to the success and security of this project. Not surprisingly, we have discovered that when students feel like they belong and are cared for as a family member, they are able to offer their best in the school setting. Students know that they can feel completely at home, and many host families invite our student teachers to family celebrations and special trips. Host families adopt our students like sons and daughters and leaving the communities after four weeks is an emotional experience. These connections result in lifelong friendships and many students are still in contact with their host families years later.

Living accommodations are simple and comfortable; most houses now have running water and electricity. The villages of Las Tunas and Puerto Rico are quiet, nurturing, and safe, and there is a small store in each location where ice cream, candy, and personal hygiene items might be purchased. In the first two years of the program, we placed students in the local schools in these two villages. The three schools involved (two elementary and one secondary) were within walking distance of the host family homes and were busy, crowded places. Most memorably, the schools provided a very real snapshot of the reality of teaching in coastal Ecuador ten years ago. Teacher salaries were very low, and as a result, finding and keeping qualified and dedicated educators was a challenge. On more than one occasion during our early days in the partnership,

we would arrive at the schoolyard and there would be no teacher on site. Eventually, someone might arrive, but this issue posed a considerable challenge both from a safety and professional stance for the program. Ten years ago, materials in the village schools were meagre, and washroom facilities were grim or non-existent. The teachers followed rather rigid, workbook-driven curriculum and classrooms were crowded and noisy. Determined that this situation would improve, we continued to offer placements at the village schools for a second year. We attempted to rectify things by meeting with the principals and teachers at all three schools. Although they were concerned, teacher absenteeism continued to be a challenge and we decided we needed to find another school location. Happily, the village schools have been transformed over the years and there is now strong leadership in place. Additionally, the Ecuadorian government has provided substantial funding and training for teachers in the last six years, and the smaller schools where we began are now flourishing and exemplary.

Sometimes, things fall into place with luck and optimism, and that is exactly what happened next. Twenty minutes north of the coastal communities where we were living, we discovered a fabulous school community in the town of Salango. We rang the doorbell at the gate into the school, and the school's director escorted us inside the school courtyard. What followed was an energizing exchange of ideas and proposals about returning the following May. We were escorted from class to class, and everyone was delighted to think that we would be returning. The K-8 school in Salango has welcomed us warmly ever since, and in year three, we began what has become a very strong partnership with the teachers, staff, parents, and students there. We have continued to live in the villages of Las Tunas and Puerto Rico, however, and we travel daily up the coast to the school in Salango. The school day begins at 8am and concludes at 1pm in coastal Ecuador, so in the afternoons, we offer an arts-based camp for all children in Las

Tunas and Puerto Rico. We are hosted at the village schools and the teachers and principals have made us very welcome. This camp has proven to be a lovely way to stay connected to the local village children, the local schools and their families, while also offering a really worthwhile community art camps each year.

On our first day in the Salango school, we met with classroom teachers and explained what we hoped we would be able to accomplish together. We shared duty-of-care expectations of Canadian teachers: safety, rigour, quality teaching, reflective practice, and professionalism at all times. One large requirement of the program is that classroom teachers be physically present in the classroom at all times, and offer feedback, constructive criticism, and suggestions to our students. We discovered that this was, at first, a rather challenging task. Many of the classroom teachers in Salango were quite humble and often did not feel as if they had knowledge to share. It also became clear to us that most classroom teachers had never had an opportunity to evaluate or supervise a student teacher. As a result, we worked with FRI's translator to craft some guiding questions for teachers to use, and then met with teachers during a staff meeting and after school workshop to explain our hopes and expectations more clearly. With encouragement and conversations, this part of the program is quite successful. The partner teachers in Ecuador have become much more confident in their evaluations of our students, and they are quite proud of the fact that we visit their school each year. They feel empowered in sharing their knowledge and advice and we have reciprocated with gratitude and friendship. We have also been fortunate to have someone in our Canadian university who willingly translates the teacher evaluation forms from Spanish to English when we return.

There are several details that are unique to this international teaching and learning opportunity. One of the requirements prior to departure was to choose an area of interest and do a

small research project about it—eventually sharing it with the group at one of our monthly meetings and posting it online for a wider audience. This assignment contributed greatly to the students' knowledge about the people, the culture, the communities, economic status, and global interdependence of Ecuador. It also piqued the interest of future students, and built momentum for our departure. In our second year of the program, (and as a result of a survey when we returned to Canada) we recognized that not feeling confident about communicating in Spanish was a very real stress factor for participants. Being comfortable with even a few Spanish phrases upon arrival in Ecuador was viewed as a priority in our preparation with students. Consequently, all participants were scheduled for ten Spanish language lessons, and these were quite successful in equipping students with enough Spanish vocabulary to feel comfortable asking basic questions. Students also acquired enough Spanish vocabulary to lead a simple conversation with their host families. The Spanish teacher who offered the ten lessons in Canada was animated and bilingual. In addition to some conversational lessons, she offered some important cultural language lessons—including the kinds of body language that might signify something unexpected or the kinds of colloquial expressions that students might encounter when talking with host families or students. Although the lessons seemed rather superficial at first, many students became quite comfortable speaking Spanish after living with their host families for four weeks.

A more drastic requirement of the program was a request to leave all cellphones behind in Canada. This rule was introduced in year two, when we discovered that students were missing so many teachable moments because they were texting each other or preoccupied with connecting with friends and families. In our first year, for example, students would miss the incredible flora and fauna outside the bus windows when we were travelling to various cultural destinations, or

they would miss the wonderful conversations around them because they were staring at their cellphones with ear-buds in! When we first began travelling to Ecuador, most host families did not own cellphones or phones of any kind. Instead, each community had two or three payphones and all of the residents lined up to use them when necessary. Participants could travel to a larger community north of Salango and use a cybercafé from time to time. We recognized that the presence of a cellphone was interfering with opportunities to help prepare food at mealtimes with the host families or share in helping with homework with the host family children. We discussed our observations of this challenge openly with participants and it was decided that they would try to avoid using cellphones in the presence of host families. When we returned to Canada after our second year, the majority of student teachers commented positively about having survived the challenge of living without their phones. It was as a result of this experiment that we decided to implement this requirement as part of the program.

Part of the preparation for this experience has involved some deep conversations around perceptions of privilege—personal perceptions of privilege as university students but also reflections about how Canadian university students may be viewed within the communities where we would be living. Conversations have included questions of the assumed necessities of one's privileged life in Canada: Can I live without my hair dryer, expensive sandals, manicure appointment, favourite breakfast cereal, curling iron, down pillow, internet access and cellphone? What might my jewellery, clothing choices and behaviour say about who I am and where I come from? In surveys after returning to Ontario, participants always reflected on aspects of their life that they had taken for granted: hot running water (rare in their host family homes in Ecuador) and unlimited drinking water (water in the communities where we live has to be purchased or collected on roof-tops during the rainy season). Prior to departing, we also

discussed the fact that we are not going to Ecuador to fix or impose curriculum ideas. Over the years, we have humbly shared and modelled interactive literacy ideas, arts-infused lesson plans and experiential learning. This experience continues to be a healthy reminder of privilege and place for all of us, and we have transformed the program and experiences in responsive ways, based on observations and suggestions from participants and hosting families and teachers.

Advance Preparation to Address Culture Shock

Travelling to Ecuador is a full-day experience with various airplane connections from Northern Ontario. Even for seasoned travellers, the intensity of flying all day, navigating the highs and lows of emotional swings and saying goodbye to loved ones for four weeks can prove to be stressful and draining. Leaving one's familiar place and culture behind and travelling to the unknown can be an intense experience. We have learned that culture shock can emerge in surprising ways and with unpredictable outcomes. Weaver (2000) describes culture as "a system of values and beliefs which we share with others, all of which give us a sense of belonging or identity" (p. 151). I like the analogy of an iceberg that Weaver uses in referring to one's culture and sense of belonging to a community or place. He states that a small fraction of our values, beliefs and culture may be visible above the surface of the water. Under the water's surface—in the larger portion of the iceberg, there may be conflicts and complexities that only surface from time to time. These conflicts and complexities might involve factors such as fatigue, adjustment stress, fear, cultural bereavement, and social withdrawal.

As mentioned, we scheduled regular monthly meetings with the participants. These meetings were informational in general, but they also provided an opportunity for participants to grow together as a community. An excursion of any kind is a relational experience and meeting

frequently has provided many opportunities to become better acquainted with everyone in the group. Sharing openly about our aspirations for teaching, our experiences travelling abroad and our strengths, talents and favourite hobbies were useful starting places. Over time, we included some deliberate discussions about how to respectfully work with a teaching philosophy that may be in opposition to one's own. We talked about the reality of the classroom materials they may encounter in the village schools and encouraged students to reflect on their definition of the ideal classroom. We posed questions such as: What is your definition of the ideal classroom? How have you made those decisions? Imagine you have limited paper, glue, crayons, scissors and markers. How might you make an art lesson happen successfully? What else might you use? What factors might you consider in order to offer a read-aloud effectively to 39 grade 2 students? In addition to our monthly meetings, we offered a mandatory pre-departure meeting with staff members from the university international department. At this meeting, students were exposed to an overview of what they might experience as 'culture shock,' and although there is some debate over the effectiveness of this kind of meeting prior to departure, the presentation prompted some good discussion about the realities of what might occur. For example, students learned that there is no single remedy for homesickness or becoming lost in a city, but together, we developed some important strategies for coping with feelings of loneliness and frustration. These included things like sharing teacher resources, going for a walk together, meeting to exchange stories from classroom observations, sharing family photos with host family members, and checking in with faculty supervisors whenever needed. Oberg's (1960) four-stage process of culture-shock was shared at the pre-departure meetings each year:

Phase One: Participants display a general fascination with the new foods or novel experiences that they are having. This phase is often referred to as 'the honeymoon phase.'

Phase Two: This stage is called the "this-isn't-as-easy-as-I-thought-it-would-be" phase when participants may become hostile or frustrated with how things are. How one responds during this second phase can be a critical turning point: One either stays strong and rises above this stage or leaves and returns home.

Phase Three: Participants muster up an ability to proactively move forward and perhaps laugh at oneself. A participant in this phase often becomes an ally for the new culture or country, perhaps using humour instead of criticism.

Phase Four: In this final stage, participants have adjusted and accepted that the host family ways are 'just different'—and not better or worse.

Adaptive Expertise—Preparing with the Learners' Needs in Mind

Participating student teachers travelling to Ecuador were expected to plan and teach two lessons each day, resulting in a minimum of two hours of daily teaching time with designated classrooms. Many student teachers taught four or five separate lessons each day. The student teachers recognized that planning, preparation and organization can impact the success of a lesson greatly. Arriving in Ecuador during the early years of the program, we would literally be flying into the airport late on a Friday evening, meeting our host families the following day and diving into the school setting on Monday morning. Recognizing the importance of observing the classroom setting and inviting some exchange and trust to build between the classroom teacher and the student teacher, we changed the way the first days of the program unfold. We now designate the first two days as purely observational days. Dunn (2011) states that in order to invite teachers to learn to be adaptive, flexible, and grow as teachers, they need time to see and

observe that good teaching can vary considerably, depending on context, culture, and community. We needed to invite student teachers to spend time observing and reflecting.

We cautioned against stereotyping a cultural misunderstanding as the norm. Student teachers were eager to show pictures of Canadian weather, for example. We asked them to reflect on the perceptions they were conveying by showing deep snowbanks and warm sunny beaches as the norm for winter and summer seasons in Canada. During our first years of the program, we often asked a former participant to visit the group and talk about his/her experiences in Ecuador. Initially, we thought this was a good idea but in year three, we stopped doing this because we realized that the experiences of one person were flavouring the experiences of the entire group. For example, a previous participant might describe the grade four classroom as chaotic and noisy, setting up a negative picture for new participants in the program. Another student might paint an unfavourable picture of their host family situation, and this could taint the willingness to be more open-minded. Because of the varying backgrounds of preservice teachers in the program, some students were more culturally and intellectually aware than others. Some student teacher participants had travelled a great deal during their high school years, but others had not. Some students were keenly aware of global issues and read the national newspapers regularly while others had little awareness of world issues. In eight years of offering this program, three participants had never been inside an airplane prior to travelling to Ecuador.

Every student teacher in our Canadian education program knew that "starting with prior knowledge" is key to good lesson planning, and yet this was virtually impossible to do. We did receive basic information about units of study that were being addressed in the school, but little else. Upon arrival at the school, we asked that the hosting classroom teachers disclose any medical concerns of any children in the class to student teachers (done through a translator and

included issues such as food allergies, medical conditions). We did this because we felt it was important to be modelling good practice from a risk management perspective. Student teachers, in conversation with classroom teachers also learned of various emergency procedures for events such as fire, tsunami or earthquake.

Class Sizes and Pedagogical Problem-Solving

Class sizes in coastal Ecuadorian elementary schools are generally quite large, and it was not uncommon to have fifty students in a kindergarten class with one teacher. The classroom design and school architecture were also challenging from a noise perspective, since rooms are often joined under a long metal roof with open metal tresses. Consequently, the noise from one classroom was often an interference with the neighbouring classrooms. Due to this, our student teachers were compelled to adapt. Student teachers tested out new styles of classroom management and strategies for keeping noise levels under control. Some student teachers reported growth in being more gently assertive and clear with the children in the class. After observing the firmer tone of the classroom teacher, student teachers adapted and tested out various ways of communicating. We noticed that the tone of language and directions from student teachers changed slightly. "Can you please stop doing that?" became "Please stop and look at me." Instead of saying "Would you like to stand up to sing?" became "Please stand in a circle beside a new friend." Student teachers realized that having all of their teaching materials ready, organized, and easily distributed aided in the success of the experience. Additionally, some student teachers discovered that lessons happened beautifully and successfully outside the classroom walls. Reading a picture book in the shade of a banana tree in the playground offered

magical possibilities. After school, many of the student teachers would compare strategies and chat excitedly about class motivation, classroom management, and lesson planning ideas.

In the evening, we often gathered to share highlights and tensions from the day. Cindy, one of the Canadian student teachers shared some insights about how she persevered in honouring her beliefs about the classroom space and the resulting teachable moment for her: "I had to change the whole set-up of the classroom in order to be true to myself and what I believe in. But I also wanted to respect what the teacher has established. I ended up teaching my lesson in a whole new way and it worked eventually" (Cindy, student teacher). With the exception of the kindergarten classroom, the desks in most classrooms were arranged in rows, with the teacher's desk prominently located at the front of the room. The desks had attached seats or, in many of the senior rooms, consisted of plastic chairs and single desks. Group work or working with a partner happened rarely; whole-class individual seatwork was most common. In most classrooms, the ritual of lining up at the teacher's desk to have one's work corrected was common. Student teachers often shared their need to rearrange the desks and adapt their speaking strategies for the learners in their midst. Since only a few of the participants were fluent in Spanish, lessons included lots of visuals and gesture. Often, student teachers would meet with Samuel, our program translator, to review their lesson plan instructions and write them into Spanish. All of the student teachers used singing, drawing, and drama as part of their lesson planning, and found that these experiential modes of 'showing understanding' were enjoyable for the learners in their classrooms.

We recognized that asking students to teach lessons in Spanish-speaking schools without knowing the context or the culture of the community was challenging and potentially stressful for the participants, students and teachers. Very few of the student teachers spoke Spanish

confidently and this meant that the integrity and comprehension of the lesson was sometimes compromised. This challenge was coupled with the expectation from the host schools that the visiting student teachers would develop students' curiosity and proficiency in understanding, speaking and writing English. As mentioned, the first two days in the Ecuadorian schools were designated as full observation days, and this was a really important component of familiarization and settling in for the student teachers. In their teacher education courses in Canada, student teachers are often reminded of the importance of starting with what the learners know and building on this knowledge. In our group meetings, we talked a great deal about the fact that we would not be travelling to Ecuador to critique or fix things, but rather to learn with and from the people in the various communities. Flexibility and a willingness to step back, notice, question and embrace the unexpected were key traits of all participants. We reminded students that they might see, hear, and witness things that were very different from things they might experience in a Canadian school. I can remember saying "You might witness different ways of disciplining children and see different approaches for communicating to a class." Providing time during these first two days to note and observe the routines of a classroom was important. Some of the early entries in student teacher journals included the following comments:

"I had no idea that the class sizes would be so big and so noisy! I'm wondering how I will control the noise level when I am teaching. The teacher seems to just yell, but I hope I can use something like clapping or a song to get their attention" (Samantha, student teacher).

"There is only one small whiteboard to write on and no markers. I guess I'll need to improvise for my lesson and be flexible. Oh well! That's what good teaching is all about!" (Fiona, student teacher).

"The kids are so eager to learn. They just want to be here at school, you can tell. I think it's really neat to see the parents at the door to the school every morning. They seem very proud of the fact that their children are in school here" (Jason, student teacher).

"There's only three packages of crayons for 33 kids. I am going to need to locate a few more boxes before I teach my lesson about colours tomorrow. Good to know this now!" (Emma, student teacher).

Creativity & Flexibility: Teaching Resources and Overcoming Perceived Limitations

Student teachers are often reminded that creativity and flexibility are key elements to effective lesson planning. There were many assumptions made by the hosting school, the classroom teachers and us. In our first year of the program, the Ecuadorian teachers assumed that we would be arriving on the first day with student teachers and teaching full-time. We (Canadian visiting faculty) assumed that the classroom teachers would willingly critique student teachers and provide constructive feedback on ways in which a lesson might be improved. The classroom teachers in Ecuador were often very open to sharing ideas and resources when asked, and they delighted in watching the lessons our students shared. We learned that the teachers in coastal Ecuador are rarely assessed themselves by an external person, so asking them to critique the lessons offered by the student teachers was challenging. This part of the program required considerable time and relationship-building. We found that the Ecuadorian classroom teachers with more teaching experience were more eager to offer constructive feedback to the beginning Canadian student teachers, and we offered a short workshop with all classroom teachers after school about the kinds of feedback that we felt would be helpful. By year six, a list of questions was developed by the host teachers to guide their comments for student teachers. Participating

student teachers regularly reflect on the questions and provide ideas and suggestions for revisions to the list. Three years ago, the principal of the school in Salango included the list of questions we have developed together as part of the reflective practice for the Ecuadorian classroom teachers.

When students return from Ecuador each year, they share teaching stories, Facebook photos, and circulate perceptions of their experiences. The photographs of the classrooms speak volumes to an outsider lens, and often, those viewing the photographs see only poverty. The classroom walls seem bare and the classrooms appear crowded and chaotic. When we began visiting Ecuador in the early years, we encouraged students to complete much of their lesson planning in Canada. We felt that this was helpful in setting student teachers up for success, but we now recognize that bringing ready-made lessons was problematic. Sometimes, the Ecuadorian host teachers were intrigued with the materials we brought with us, but it also sent a message that the Canadian teaching materials were somehow special or better. Sometimes, the lessons created by the student teachers were changed once the student teacher met the classroom teacher and students. Initially, the English lessons were based on one-off topics such as the names of the colours, days of the week, counting to ten, popular phrases (hello, thank you, It is sunny, etc.) and these were offered along with singing, simple crafts, and worksheets. More recently, and due in part to the observations days, more interactive lessons have been developed with the classroom teachers. Student teachers often bring along picture books (in English and Spanish) for read-alouds and some of the most powerful lessons have been created with deeper literacy connections. Student teachers are asked to write daily in a reflective journal, and excerpts from these journals are shared throughout the week as part of evening gatherings. Sometimes, one of the school's administrators or teachers has joined us after school, and a translator assisted with

questions and discussion. These additional professional learning opportunities have proved to be very beneficial, as they provide a platform for student teachers to find out more about teacher training in Ecuador. The gatherings also provide student teachers with a place to share their insights and observations about themselves and the pedagogies they were witnessing with their host teachers.

Journal writing and reflective writing has helped to frame many of our discussions with student teachers. Always, after teaching a lesson, we asked student teachers to meet with us to talk about their reactions and perceptions about the lesson they had offered. Sometimes, if the translator was available, we would also invite the classroom teacher to join us for this discussion during a recess period. We always began by listening to the observations and comments from the student teacher. Afterwards, we posed some open-ended questions and invite the classroom teacher to join in. These discussions included questions about the interactions from the learners within the lesson, the way the lesson flowed in sequence, the teachable moments that occurred and other aspects of the lesson. Whenever possible we asked participating student teachers to critically reflect on the experience with us, and in particular, ponder the elements of creativity and flexibility in their planning. The following excerpts are journal entries that were shared in conversation with student teachers:

"I'm not sure that waving coloured pieces of construction paper and requiring students to bark out the name of the colour in English is good teaching. I wish that I had known more about the classes before arriving here" (John, student teacher).

"I would have loved to have done more art activities with the kids in the grade two classroom, but there were only about fifteen pair of scissors in the whole school, so I had to

adapt what I was going to do. I didn't want to pre-cut the puppet pieces, so I changed the lesson to a found sculpture idea instead" (Salena, student teacher).

"Not having math cubes and counting fraction rods like we have in most classrooms forced me to be creative, actually. I had to learn on the spot. I ended up collecting beach stones and pieces of driftwood and we used those for counting manipulatives. The teacher was amazed!" (Rochelle, student teacher).

Recommendations for Improving Access and Funding for International Practicum Experiences

The benefits in learning and teaching in Ecuador are many, and we observed much growth in professionalism and in the awareness of worldview, culture and privilege. Student teachers became more conscious of the importance of planning, assessing and communicating in the classroom, as well as recognizing the importance of self-reflection and critically examining each angle of a lesson. Learning and teaching in Ecuador broadened perceptions for many students and faculty. Some students from the program have furthered their own education by pursuing graduate work in international studies. Others have stayed in contact and periodically, their emails include references to how much they learned about themselves as a result of experiences learning and teaching in Ecuador. It is hoped that student teachers who participate in international teaching and learning opportunities will continue to feel empowered to voice their concerns about education in other parts of the world, the well-being of children and assumptions about privilege to be educated. It is also a sincere hope that sharing this Ecuador experience will

encourage others to explore the possibilities for new personal growth and learning while broadening international understandings.

The challenges of who is privileged to participate in an international learning and teaching experience has been a challenging and frustrating component for the student body and for faculty members. Ideally, we would like to have offered scholarship money to students who were worthy but who could not afford to go. However, this was not to be. With limited funding available from the university to support this endeavour, students were required to pay for their own airfare and all program costs. We, too, as supervising faculty, paid our own expenses each year and combined the experience with holiday time. The university assisted with a gift for each school and occasionally covered the cost of t-shirts for each of the participants. Through some research and community connections, we managed to obtain a good number of picture book donations (in English and Spanish) for the schools and also obtained some financial assistance to cover the cost of consumable supplies for an art camp we offered annually. Certainly, committed financial assistance from universities and colleges of education for international education opportunities for student teachers and faculty would be beneficial. In addition, preparatory courses in social justice and global education would enhance the experience for all participants. Courses such as these are offered in some universities but are not usually available as electives for student teachers. Useful topics could include the systemic analysis of resiliency within communities, information about urban renewal and support for those living in poverty, case studies in social injustices in the world, analysis of marginalized and oppressed populations (the land belonging to Indigenous communities in Ecuador has been heavily exploited by the mining industry), global ethnography studies, globalization and world trade, corporate marketing strategies and discourse on colonialism, to name a few.

References

Carlson, J., & Burn, B. (1990). *Study abroad—the experiences of undergraduates*. New York, NY: Greenwood Press.

Cushner, K. (2007). The role of rxperience in the making of internationally-minded teachers. *Teacher Education Quarterly, 34*(1), 27-39. Retrieved from: http://www.teqjournal.org/

DeVillar, R.A., & Jiang B. (2011). *Transforming America: Cultural cohesion, educational achievement, and global competitiveness*. New York, NY: Peter Lang Publishers.

Darling-Hammond, L. (2010). *The flat world and education: How America's commitment to equity will determine our future* (Multicultural education series). New York, NY: Teachers College Press.

Dunn, A. H. (2011). Global village versus culture shock. *Urban Education, 46*(6), 1379-1410. doi: 10.1177/0042085911413152

Fullan, M. (2010). The big ideas behind whole system reform. *Education Canada*. Summer 2019. Retrieved from: http://www.michaelfullan.ca.

Gay, G. (2010). *Culturally responsive teaching: Theory, research and practice* (2nd ed.). New York, NY: Teachers College Press.

Goodson, I. (2000). Professional knowledge and the teachers' life and work. In C. Day & A. Fernandez (Eds.), *The life and work of teachers: International perspectives in changing times* (pp. 13-25). London, England: Falmer Press.

Mahon, J., & Espinetti, G. L. (2007). Establishing and maintaining an international student teaching program. In K. Cushner & S. Brennan (Eds.), *Intercultural student teaching: A bridge to global competence (pp. 13-33)*. Lanham, MD: Rowman & Littlefield Education.

Mahon, J., & Cushner, K. (2007). The impact of overseas student teaching on personal and professional development. In K. Cushner & S. Brennan (Eds.), *Intercultural students teaching: a bridge to global competence* (pp. 57-87*).* Lanham, MD: Rowman & Littlefield Education.

Nieto, S. (2010). *The light in their eyes: Creating multicultural learning communities.* New York, NY: Teachers College Press.

Oberg, K. (1960). Culture shock and the problem of adjustment in new cultural environments. *Practical Anthropology*, 7, pp. 177-182. In G. R. Weaver (Ed.), *Culture, communication and conflict: readings in intercultural relations* (pp. 174-175). Boston, MA: Pearson Publishing.

Roose, D. (2001). White teachers' learning about diversity and "otherness": The effects of undergraduate International education internships on subsequent teaching practices. *Equity & Excellence in Education, 34*(1), 43-49. doi:10.1080/1066568010340106

Schorr, J. (2013). A revolution begins in teacher preparation. *Stanford Social Innovation Review*. Winter, 2013. Retrieved from: http://www.ssir.org

Weaver, G. R. (2000). *Culture, communication and conflict: readings in intercultural relations*. Custom Edition for University of Phoenix College of General Studies. Boston, MA: Pearson Publishing.

Zeichner, K., & Hoeft, K., (1996). Teacher socialization for cultural diversity. In J. Sikula, T. Buttery, & E. Guyton (Eds.), *Handbook on research on teacher education* (2nd ed., pp. 535-547). New York, NY: McMillan.

Practice under Tension: Exploring Teaching and Learning in the International Teaching Landscape

Christine L. Cho
Nipissing University, Schulich School of Education

Julie K. Corkett
Nipissing University, Schulich School of Education

Abstract

Our chapter, based on a self-study, responds to the question, "What impact does international experience have for faculty and teacher candidates?" We have utilized a 5-step process: recollection/recognition; recording; revisiting; deconstructing and reconstructing to gather and analyze our data drawn from two different international Community Leadership Experiences (CLE). In this chapter, we examine two distinct contexts: a CLE in a developing country such as Kenya or Nicaragua, organized through a Not-for-Profit-Social-Enterprise (NPSE) contrasted with a CLE in Italy. We outline three key findings: concepts of authenticity; assessment of risk; and, understanding professionalism. Our examination of the themes has allowed us to interrogate the impact our facilitation of international placements may be having on our broader practice as teacher educators.

Résumé

Notre chapitre est basé sur une étude—*self-study*—qui répond à la question du groupe de travail du ACFE, "Quel est l'impact des expériences internationales sur les *élèves candidats* et sur les professeurs de la faculté ?" Notre processus d'étude se divise en 5 parties : *souvenir/rappel* ; enregistrement ; révision ; déconstruction and reconstruction pour accumuler et analyser les données obtenues des différentes expériences de leadership communautaire, *(CLE) Community Leadership Experiences*. Dans ce chapitre, nous examinerons deux expériences distinctes : un CLE en cours de développement comme ceux du Kenya ou du Nicaragua, organisés par une entreprise sociale à but non-lucratif—(*Not-for-Profit-Social-Enterprise (NPSE)*—en contraste avec un CLE en Europe, particulièrement en Italie. Nous soulignerons trois constatations essentielles : concepts d'authenticité; estimation des risques; et compréhension du professionnalisme. Notre analyse des thèmes nous a permis de questionner l'impact que notre soutien et notre encadrement des placements internationaux pourraient avoir sur notre pratique générale d'éducateurs.

Practice under Tension: Exploring Teaching and Learning Identities in the International Teaching Landscape

Our chapter draws from an autoethnographic self-study regarding our personal reflections on facilitating international teaching experiences. Boud, Keogh and Walker (1985) suggest that reflection is comprised of experiences leading to new perspectives or understandings. Therefore, we argue that reflection has the potential to engage researchers in a critique or exploration of their own beliefs and practices (Anders, Hoffman & Duffy, 2000; Roskos, Vukelich, & Risko, 2001). As faculty facilitators (FFs), we found our perceptions of teacher candidates' (TCs) teaching, learning and professional experiences, created a state of tension with our personal experiences as FFs. We reflected deeply about location, for example, as we watched TCs wrestle with becoming effective teachers in a unique context that challenged them; and, practice-based as it was both exciting and at times frustrating observing the TCs in the an environment unfamiliar to them. We began asking ourselves about our own reflections on international placements: what was the key impact on ourselves as FFs and on our TCs? What perceptions, understandings, beliefs, and practices emerged from our experiences supervising TCs immersed in a new learning environment? Our reflections also prompted us to critically analyze our own progression on the continuum of cultural proficiency (Lindsey, Robins & Terrell, 2003) as a result of facilitating international placements and to explore the impact this facilitation may be having on our broader practice as FFs.

Throughout our self-study, we worked as critical friends (Crowe & Whitlock, 1999) to consider the impact our international facilitation experiences were having on our personal pedagogy and praxis, thereby addressing our state of tension. Toward this end, we explored the following, "What impact does international experience have for faculty and teacher candidates?" That is, what deeper insights into our practice are gleaned through reflecting on our international

505

facilitation? To respond to this thesis query, three key findings gleaned from our position as facilitators in international teaching placements were examined: first, we interrogate the notion of "authenticity"; second, we explore our perceptions of risk-taking inside and outside of the classroom; and third, we challenge the construction/deconstruction of "professionalism" in the realm of teacher education in an international setting.

Background

At our institution, TCs are required to complete a Community Leadership Experience (CLE) during the final semester of their two-year Bachelor of Education degree program. A CLE is defined in the Community Leadership Handbook as the application of "pedagogical skills and theoretical knowledge in a self-selected, non-traditional community setting as a means to broaden practical experience and develop awareness of community-based programs that benefit from educational applications" (Nipissing University, 2018, p. 1). Our institution has offered numerous opportunities for CLEs to occur over the span of three weeks in international settings with the support of FF. In the past, CLEs have taken place in Nicaragua, Kenya, Ecuador and Italy, amongst other locations under the premise that international teaching experiences facilitate interculturality, which "emphasizes learning through direct interaction with people who are culturally different in real-life settings as a means to promote self-awareness and cultural sensitivity" (Smolcic & Katunich, 2017, p. 49). TCs are responsible for all costs associated with the CLE (e.g., transportation, lodging, etc.). As such, only the TCs with financial means are able to participate in an international CLE.

The data used in this study consisted of written personal journals compiled over the course of several international placements. One author has three years of experience as an FF in

Italy supervising a total of 115 TCs. The second author has eight years of experience as an FF in developing countries (i.e., Kenya, Ecuador and Nicaragua) and three years of experience as an FF in developed countries (i.e., China and Italy), supervising over 200 TCs. Prior to analyzing our reflections, we reviewed the similarities and differences in the locations of the CLE placements. As the CLE placements in Kenya, Ecuador and Nicaragua were all organized by the same Not-for-Profit-Social-Enterprise (NPSE) these three locations were combined under the heading NPSE.

Location of the CLE Placements

NPSE.

The lodgings are either owned by the NPSE or owned by the community that they sponsor. The rooms are small and sparse often accommodate six TCs per room with bunk beds and a chest of drawers. The TCs and FFs share their meals in a common area that is also used for lesson planning and relaxation. Local community members hired by the NPSE prepare buffet-style meals. The schools in which the CLEs occur are sponsored by the NPSE and range from nursery school to grade 12. The schools are often a fair distance away from the lodgings (sometimes as much as an hour and half drive) meaning TCs and FFs have limited contact with the students and the ATs outside of school hours. Despite the fact that the TCs are in the classroom five days a week only rarely will there be any interaction with parents and community members. After school and on the weekends the NPSE organize excursions such as visiting a local healer, collecting water, helping local farmers in their fields, and visiting local co-ops that are operated by community members. At no time are TCs or FFs free to explore the community on their own.

Italy.

We contrast the NPSE international experience with the experience of teaching in Italy. This trip is coordinated with a not-for-profit organization interested in promoting the Italian culture for Canadian students. Our TCs stay in a four-star hotel in either double, triple or quad rooms that all have their own bathrooms. They have a buffet breakfast and eat a variety of freshly prepared Italian meals together every evening. They are responsible for their own lunch that may be purchased at a grocery store or at any number of restaurants in the area. There is a courtyard and lounge area that TCs can use for planning or informal gatherings. A spa is available on the premises (for an additional cost) and the TCs can borrow bicycles. The TCs are placed in publicly funded schools within an education system that is similar to the education system in Ontario. At the forefront of planning this alternative teaching placement is the emphasis on teaching. FFs have existing relationships with the classroom teachers. Coordinators who assist us with the placement of TCs are teachers in the Italian schools. Attendance for Italian students is mandatory and teachers have timetables and job-related performance expectations. TCs spend a concentrated period of time teaching the same students, getting to know their teacher and generally developing a rapport. All the schools are walking distance from the hotel. The teaching experience is sandwiched between cultural excursions to museums and places of interest in historic towns and cities. During their free time, TCs can wander the streets of the village, a very safe location, where they interact with the locals at the grocery stores, gelateria or the Wednesday and Saturday markets.

Our concept of reflection: 5 Steps

Critical friends (trusted people who work together to ask provocative questions) offer alternative ways of examining an event (Costa & Kallick, 1993) and uncover deeper insights into our facilitation practice (Dinkelman, Margolis & Sikkenga, 2006). As we imagined the prospect of reflection, of key importance for us were some insights regarding reflective practice from Leigh (2016) who asserts that,

> reflection has to be conscious, it happens after an experience, and not in the midst of it. By reflecting on an event, it is possible to affect change. We can perceive that experience differently, and we can change how we act or react to experiences in the future as a consequence of our reflections. (p. 77)

While reflection, with respect to professional knowledge, has been explored by Schön (1983) and is referred to as "reflection-in-action" we draw from the idea that when an event is transpiring it is not possible to fully reflect in the moment, because, by definition, reflection requires an aspect of looking back or what Schön (1987) referred to as "reflection-on-action". You might have a moment of insight, such as "I shouldn't have said that," but in the actual moment, as the event is still unfolding, we do not have the luxury to look back on the ramifications of our thoughts/actions/reactions. As Munby (1989) has argued, "one can experience reflection-in-action while reflecting-on-action, just so long as new frames suddenly put the data in a new light, and so offer paths towards solving puzzles of professional practice" (p. 35). Interpretation is a way of explaining the meaning of something and we feel this is a key component of reflective practice. As such, we have found that implementing conscious reflection and interpretation are necessary approaches for our self-study.

We have taken insights embedded in Hill's (2002) construct of the critical friend: attentive, reflective listener, with a focus on data collection and taking a scholarly inquiry

approach to reframing current practice as a way for us to approach conscious reflection. For us, conscious reflection occurs after an event, or nodal moment, has happened and is bolstered through a critical friendship 5-step process:

- Recollection/recognition
- recording
- revisiting
- deconstructing
- reconstructing

When we refer to an "event" we draw from Tidwell, Allender, Manke, Pinnegar, and Hamilton (2006) who argue that an event or nodal moment is "a particular moment in time that has importance or value in some way that is perceived as a significant occurrence" (p. 257). During the *recollection/recognition* stage we have to identify the "this was something significant" moment. Sometimes it occurs very close to the event or almost "in the moment." Other times, recollection and recognition happens as we ruminate on the day, either individually or together.

The recollection/recognition of an event prompted us to individually record the moment(s) in our journals. We carefully recorded exactly what happened, who was involved, the environment in which the event occurred, the immediate outcomes of the event, and potential ramifications of the event. The process of keeping daily written reflections assisted us in consolidating and contextualizing the issues and experiences of facilitating teaching and learning outside of Canada. Sometimes we were able to recollect verbally together and then record; sometimes the recording/recollection happened individually and we meet for the revisiting stage.

Once we had recollected and recorded an event, we would come together to *revisit* the events that we had experienced. We met for this process every day during the CLE. Sometimes

only one FF was privy to the event; other times, both facilitators experienced the event. By revisiting the event as critical friends, it enabled us to provide unique insights into the moment and begin the process of *deconstruction*. It is here that we drew upon our prior facilitation experiences to further inform our thinking. Moreover, the process of deconstructing an event through re-reading and sharing, *post-facto,* helped us to understand what we were thinking about in terms of our own pedagogy and how that assisted us in reframing and improving our future facilitation opportunities. Often, connections and patterns were found between events. Identifying the connections and patterns of the events (the reconstruction phase) enabled us to reconstruct our perceptions of the impact international experiences have on faculty and TCs. The three key themes that we pulled from the data during the reconstruction process were: concepts of authenticity; assessment of risk; and, understanding professionalism—all of which have formed the foundation of this chapter. We begin with our discussion of authenticity.

Authenticity

The concept of authenticity was a reoccurring point of discussion for us. It is a term we still find problematic and pondered on numerous occasions the various ways in which we used the word "authentic." Initially, for us, the term "authentic" suggested that the CLE completely immerses the TC into a community's culture and schooling experience. That is, the TC, for a brief moment in time, becomes an active member in the community. As our conversations progressed we expanded our definition to consider the TC who learns about a community through a third party, then visits the community, but does not become immersed in the community. The experience can still be authentic provided it affords the TC with an experience that is significant, genuine, purposeful, and truthful. As such, we queried which, and whose perspective was being used to

measure and critique whether or not the international experience was "authentic."

In both the NPSE and Italian settings, the TCs are required to teach in local schools. The NPSE schools are rural schools located in very poor communities. The "local" students often travel up to two hours to school on foot or on horseback. The classrooms are very small. In some locations the small classroom size is not a problem as very few students, particularly female students, are able to attend school. When female students are in attendance, they are typically very quiet. The male students dominate the classroom, in number, in participation, and in proximity to the teacher (e.g., sitting up front). The two genders rarely interact with each other in the classroom or on the playground. In other locations, the small classrooms house up to 80 students with four students sitting in a desk designed to sit two students. Classroom supplies are sparse. There is usually one textbook per four students. Students have a scribbler and a pencil that they sharpen with a machete. Teachers are provided with a piece of chalk and a rag for wiping the blackboard, which is typically created by covering the rough adobe brick wall with chalkboard paint. The walls are usually bare as there is no money for posters or the tape needed to hang them. The main teaching strategy is rote instruction using a textbook. When it rains, instruction often ceases as the rain pounding on the tin roof prevents the teacher from being heard.

The Italian classrooms are reminiscent of typical Canadian classrooms. The schools are located within a small town and are well constructed. The students range from low to high economic status. Most classrooms are equipped with whiteboards and data projectors. The school walls are lined with the students' work and purchased posters. The students' pencil cases are filled with different writing utensils and their backpacks filled with books. There is a lot of talk and banter in the classroom. While group work is not as common as in Canada, there are a

variety of teaching strategies and students can work in pairs or small groups of mixed gender.

With the contrast between the schools, we questioned the context of the CLE schooling experience to promote adaptive expertise. By adaptive expertise, we draw from Hatano and Inagaki's 1986 work in which they premise that, "adaptive experts, [are] those who not only perform procedural skills efficiently but also understand the meaning of the skills and nature of their object" (p. 28).   As critical friends we dissected the two types of classroom experiences. Within the Italian classroom the TCs taught within a more "familiar" setting. The TCs were able to utilize the teaching strategies and pedagogies developed during their Bachelor of Education programme with seamless linkage between strategies and application of knowledge as both the ATs and the Italian students were familiar or willing to engage with the teaching methodologies. In the NPSE, the TCs had the procedural knowledge of a Western context of education. The NPSE ATs held a differing procedural knowledge base. Our TCs were instructing and modeling for both the AT and the students new teaching strategies. The TCs had to explain their procedural knowledge: how to break students into groups and what is expected of students during group work. Both the TCs and the FFs worked with the ATs to explain the benefits of using a variety of teaching strategies as opposed to relying on rote learning. Group work and discovery learning appeared to have been perceived by the ATs as substandard to the practice of rote instruction, as the ATs would stop the TCs mid-lesson and tell them to return to the textbook and rote learning.

During our reconstruction of events, we argued that both classroom environments offered insights into how a teacher develops adaptive expertise. The Italian classroom enabled TCs to practice the "how" of the skills and knowledge that they have obtained through their Bachelor of Education programme and Ontario-based practicums but did not press the TCs to be as cognizant

513

of their practice. In the NPSE school, the TCs were pressed to justify or explain why they make the pedagogical decisions they do. The NPSE school provides an opportunity for TCs to reflect upon and explain their pedagogical decisions. Furthermore, the TCs who participate in a NPSE placement often comment that they feel more confident in their teaching ability because they had to focus on the art of teaching and not on the use of prefabricated materials (Corkett & Hatt, 2015). This transformational learning enabled the TC to reflect on their practice and teaching experience, and through the assimilation of the experience, develop a new perspective pertaining to the field of education (Cranton, 2011; Merriam, 2004).

We also wrestled with the separation of the "schooling" aspect of the experience from day to day living. We noted that during both the NPSE and Italy excursions, "Canadian islands" were formed. By Canadian islands we are referring to the ways in which the TCs either chose to or were forced to remain isolated from the community in which they were living. In the NPSE scenario, we were together, yet separate from the local community most of the time, as we lived in a separate compound and were prohibited from interacting with community members unless the interaction was facilitated by the NPSE. As a result, Canadian culture and language was experienced for the majority of the day. As Jefferess (2012) writes with respect to "Me to We" trips,

> The NPSE assurance that visitors will enjoy all the "comforts of home" is made at least four times in their brochure. Here, "home" is understood to be the visitor's home rather than a home in the community they are visiting; as a result, the experience normalizes middle-class North American aspirations for material comfort. (p. 23)

The construction of the Canadian island provided a safe location for the debriefing of the day's experience. TCs may feel freer to discuss the differences and similarities they witnessed between

Canada and the host country in a private setting, away from community members. However, this private setting prevents local community members from providing their perspective on issues being discussed. In addition, the debriefing sessions were led by the NPSEs' facilitators who utilized prepared modules to facilitate the discussions regarding the theme of the day, e.g., understanding the impact of health care. While the modules facilitated a discussion on a topic of importance to the NPSE and the community, the modules did not enable the TCs to connect their daily experiences to pedagogy and teaching practices, nor to speak more candidly about events that arose during the day. Finally, we pondered, how valuable is a discussion on local healthcare when only visitors are involved in the discussion? While the TCs appeared to have benefited from the discussions held within the island, how much richer would the impact be if discussion were organically formed through free interactions with community members and if TCs were pressed to move outside their dominant cultural context?

While the Canadian island was intentionally constructed by the NPSE, we noted that a similar island was formed in Italy. In Italy, we travel with a large number of TCs and often take up most of the rooms and space in the hotel. As a result, the hotel organized our meals so that we ate as a large group in a separate dining area. Because of the location of our meals and the waiters' ability to speak English, the TCs typically dined without needing to speak Italian, thereby enabling the TCs to dine in the comfort of their language, English. While the TCs were free to explore the community, they would only do so if accompanied by their peers. Very few TCs would explore the community with their Italian ATs or other community members. As such, TCs were viewing the community through a Canadian lens devoid of local perspectives. The Canadian island provided a comfortable dominant cultural context as well as a way to isolate and protect TCs from feeling like cultural outsiders (Marx & Moss, 2011).

515

Both the enforced and chosen Canadian islands resulted in sheltering the TCs from living in an authentic Italian, Ecuadorian, Kenyan, etc. community. As Marx and Moss (2011) argue, "Study abroad programs cannot assume that merely sending TCs to live and work in another culture will necessarily lead to intercultural development. These programs must intentionally create opportunities for TCs to experience cultural dissonance during their immersion experiences" (p. 44). While TCs were provided with the opportunity and freedom to experience cultural dissonance, they often chose to remain strictly tied to the familiarity of their Canadian peers. Given the formation of Canadian islands, we wonder how "authentic" is the experience when TCs remain isolated from their host community? Through our reflection we realized that one of the underlying reasons for the formation of Canadian islands is fear of the unknown. From the NPSE perspective, having control over community interactions helps to preserve the NPSE's message and agenda. From the Italy perspective, TCs would have to leave their comfort zone and take the risk of de-centering themselves (that is, function in a place and space in which they may not have linguistic or social capital). We perceive this as personal "risk-taking" to move outside one's comfort zone. However, there is a continuum of risk which we will now discuss.

Risk Assessment

When an international CLE is arranged through a NPSE, risk (that is, potential threats that can be mitigated through avoidance, alternative approaches and pre-planning) for the post-secondary institution offering the CLE, and by extension, the TC, is minimized. The mitigation of risk has both advantages and disadvantages. From the perspective of the post-secondary institution, the NPSE has protocols in place to address many, if not every, possible eventuality. This includes protocols for emergency evacuation, natural disasters (e.g., earthquakes, volcanic eruptions,

516

mudslides, etc.), political uprisings, and medical emergencies. Nothing that might be controlled is left to chance. Similar careful preparation is made for all weekend excursions. The NPSE personnel carry complete first aid kits and medical files for the TCs at all times. They ensure that the TCs are never left unsupervised during excursions, teaching, or during times of rest and relaxation. Any potential risky activities (e.g., swimming, going for an unaccompanied walk) are strictly prohibited. Although this makes sense in dangerous locations (e.g., the Amazon), these protocols are implemented regardless of setting. For example, during one specific CLE, three of the TCs were certified and employed in Canada as lifeguards. On an organized excursion we were permitted to walk on the beach of a safe lake (no harmful wildlife, no pollution, no undercurrents). A TC who was a certified lifeguard decided to wade up to his knees in the lake. The NPSE personnel threatened to send the TC home because he walked in the water. No consideration was made for his age or his abilities. The FF intervened to prevent the TC from being sent home.

Over-protection and extreme rule-following is also extended to the FFs. One FF wanted to walk down a safe street to purchase a beach ball for a TC to use as part of an upcoming classroom lesson. The FF was forbidden to walk down the road because she would have been alone. Once again, consideration was not made for the FF's age and experience. The NPSE personnel were unable to assess the true risk of a given situation. They were required to follow protocol at all times, without exception. As a result of these experiences and other similar experiences, the post-secondary institution has difficulty recruiting both TCs and FFs to participate in the NPSE's CLE placements.

When extreme risk control occurs, TCs and FFs are unable to interact freely and naturally with community members. This was very apparent in one community. Despite the fact that the

TCs' lodgings were just a four-minute walk to the community, the TCs and FFs were only permitted to enter the community while chaperoned by the NPSE personnel. The only community members we were permitted to meet were those with whom the NPSE had arranged for us to meet. While these meetings were beneficial learning opportunities (we learned about community life, women's roles, local industries), they were not naturally occurring interactions, but staged meetings. Such tight risk management provides security for the NPSE and the post-secondary institution, however; the fact that everything was strictly managed, prevents an organic experience from occurring. The tight control may also have the adverse effect of implying there are unseen risks and cause for concern thereby accentuating a distrust of the "Other" which is a particularly troubling message.

When less restrictive risk management occurs, TCs experience the local culture more authentically. In Italy, TCs were left to their own devices for much of the day: the TCs were responsible for finding their own way to school, meeting community members, and exploring their community. As a result of such freedoms, TCs constructed their own meaningful practicum. For example, the TCs who were interested in history would explore historical sites and then share what they learned with their peers. The TCs who were interested in learning more about the community would head to the local farmer's market where unplanned relationships occurred, which often resulted in invitations to meet families and interact on a more personal level. While the majority of the participants quickly take advantage of the freedom, others are afraid of the freedom, and are less willing to take risks outside of their comfort zone.

Through our experience as FFs we have come to realize that risk-taking is a skill that many TCs need to develop. When selecting the location of their CLE TCs have two options: stay in Ontario or travel internationally. If TCs stay in Ontario, they might complete a placement in a

hospital or a museum. If they wish to embark on an international CLE, TCs typically have a choice of two destinations: a developed country or a developing country. Within these two choices lies an interesting paradox. TCs who choose a developing country do so knowing that the environment will be very different from their own. There will be meagre lodgings located in often hostile flora and fauna. There will be no gourmet restaurants where they are going or high-end shopping opportunities. It is the more adventurous and "riskier" of the two choices; but, the TCs are under the strict control of NPSE and the "adventure" is carefully orchestrated.

Italy appears "safe" and comfortable and is a desirable tourist destination. TCs stay in luxurious accommodations with fine food and tons of shopping. In Italy, TCs have the opportunity for a more "authentic" adventure but are often afraid to venture out on their own. The Italy trip concludes with three days in Rome prior to the return flight home. On one trip, for example, when TCs were provided the opportunity to explore Rome on their own, the majority jumped at the opportunity and planned out what they wanted to see and do. Other TCs were at a loss. They did not know what to see nor how to go about seeing it. They expected a guided tour of the sites. While we did provide these TCs with a list of sites (e.g., the Colosseum, the Forum, the Spanish Steps, etc.) we told the TCs that they were responsible for getting there on their own. This resulted in a further division of the TCs. Some of the TCs quickly joined the TCs who had a plan, while the remaining TCs were left paralyzed with indecision. For these remaining TCs, we took them into the hotel lobby and handed each of them a card with the hotel's phone number and address. We then provided them with a map of Rome. We circled the hotel's location and the location of some of the main attractions in Rome. We explained that if they get lost, they could always hail a taxi and give the driver the hotel's card. We were very surprised when the TCs looked at us with very baffled expressions. When we asked them what was wrong, they told us

that they did not know how to read a map. Once we overcame our shock, we provided them with a very quick map reading lesson and left them on their own.

When we met with the TCs in the evening, they were very proud of what they had accomplished during the day. Some had managed not only to walk to a variety of sites but also walk back to the hotel, and others had walked to the site and took a taxi back to the hotel. They realized what they were able to accomplish on their own. Unfortunately, there is almost always one TC who refuses to take the risk who instead takes advantage of having the hotel room to him/herself for the day. They take a long shower; have a nap, and Facetime/Skype undisturbed. The TC appears pleased with their day, but they fail to experience a new environment or move out of their comfort zone.

NPSE trips have an allure of being adventurous with the potential to expose TCs to an environment and culture less familiar to them. Despite conditions often being overly mitigated by the NPSE, giving TCs a filtered experience, they still came away enriched. Perhaps it is the scope/breadth of the experience and the perception of adventure that is important more so than the authenticity. In Italy the TCs were free to explore the culture and location in their own way, which gives more breadth to the experience. However, the TCs are not pressed to live and explore outside of their own comfort zone.

We tend to think of developing countries like Kenya, Nicaragua and Ecuador as attracting TCs who are risk-takers as this trip is the seemingly more adventurous. However, in the classroom, TCs in NSPE schools seem less likely to take professional risks in their teaching. They are more likely to closely follow the teaching style of the AT which is at odds with the practices modelled and identified in our Faculty of Education. Italy tends to attract TCs who see their role as tourist during the CLE; however, they seem able to take greater risks in the

classroom, trying different strategies and approaches. In our conversations, we wondered if there might be something inherent in a person's worldview and an ability to take risks. When a TCs' worldview more closely matches that of the host classroom and AT (as in the case in the Italy) the TCs seemed to have greater confidence to take professional risks. In an environment that challenges their worldview, they tend to follow the existing structure of the school and teacher. This is certainly an area that we recognize requires further exploration. We began to ponder whether the destinations naturally filter the TCs. That is, the TCs who are risk takers tend to gravitate to the NPSE trips and the TCs who might need the security of familiarity gravitate to a European experience. If such filtering takes place, what are the implications for how TCs perceive they should perform the role of teacher (which we loosely categorize as "professionalism?")

Professionalism

Professionalism is a topic that has provided many nodal moments and as such is something discussed at length with our TCs during international placements. Professionalism is a subjective term, loosely interpreted by many "in the profession". For us, as FFs, we believe that professionalism is present in all aspects of our identity as a teacher. It is reflected in our dress, our mannerism, our speech, our interactions with peers, students, and community members, and how we develop and deliver our lessons. It is during the international placement that we have come to realize that TCs have not fully defined for themselves what professionalism means and looks like. As a result of our reflections on professionalism, we have come to realize that teacher education programs cannot assume that TCs will automatically know and understand the concept of professionalism nor will all faculty use the term in similar ways (and in truth, it is a definition highly contested even within the profession in Canada). As Creasy (2015) acknowledges,

professionalism is difficult to define, yet the consistent characteristics of a professional include "having specific knowledge which they utilize to make sound judgements, specialized training, characteristics that are unique to their field, and standards to which they are accountable" (p. 1).

One of the first areas that we noticed TCs' confusion regarding professionalism is with respect to dress. As Sternberg (2003) argues in relation to teacher attire, "Stipulations to dress 'professionally' or 'appropriately' are subjective and leave wide gaps for interpretation" (np). We focus on attire in advance of our trip as we recognize that our TCs are ambassadors of our institution and also ancillary members of the Ontario College of Teachers. We try to emphasize that dress should not be a distraction to learning and find that some TCs have a difficult time distinguishing between "looking good" and "looking professional." We have often reflected on the idea that our TCs do not seem to understand that you can look great *and* be dressed *un*professionally. An example occurred in Italy in which a young female TC left to teach in a skirt that ended mid-thigh. When we suggested that the skirt was perhaps too short for the classroom, she replied, "don't worry, I have shorts on underneath." She did not understand the impression the short skirt made. We observed her teaching in the classroom and, upon providing feedback, she was very surprised when we suggested that all the "accidental" pencil drops made by the male grade seven students in the classroom might have been an intentional strategy to look up her skirt. This was an example of attire having a negative impact on learning in a way the TC had not anticipated.

Another professional dress issue arises around wearing leggings and yoga pants. The TCs argue that they should be permitted to wear athletic attire because they are comfortable and that their Canadian ATs wear them. When we explained that the country they will be visiting is very conservative, they often appear to believe that it is the conservative country that should change,

522

not them. This stance is reflective of Hamel, Chikamori, Ono and Williams' (2010) findings of some undesirable outcomes for intercultural exchanges, such as the increased likelihood of TCs asserting the superiority of their own cultural ways.

To help the TCs understand what professional dress is, we show the TCs a "what not to wear" slide presentation. We include pictures that depict "nicely" dressed people whose clothing choices are inappropriate for the classroom. For example, one of the slides includes a street shot of actor Jennifer Aniston wearing a white blouse, taupe skirt, and heels. Jennifer Aniston looks wonderful in the photo. However, her skirt is too short and the blouse is too low cut for bending over in a classroom. We have to remind TCs that their clothes need to be functional (working with little children where they may be sitting on a carpet or up dancing) and reflective of their role in the classroom.

Another hurdle we encounter is helping TCs to understand the demands of the job of teacher in a variety of contexts and how to remain professional within constraints. For example, while on an international placement, TCs follow the same work schedule as the local teachers. In some countries, this means getting up at 5 am and taking a 2-hour bus ride on bumpy, windy roads. The TCs often complain that it is unfair that they have to do this when the TCs back in Canada do not have to get up as early. Another example of not recognizing the demands of the job and its relationship to professionalism occurred in Italy. One rainy morning, we were leaving our hotel to visit our TCs' classrooms. Just as we were exiting the hotel three wet TCs came running into the hotel. They had started to walk to the school but had neglected to bring rain gear. When it started to rain, they got wet. When we asked them why they were returning to the hotel and not continuing on to their schools, they looked at us seemingly baffled and said that they could not possibly teach as they were completely wet. Therefore, they were going to get dry

and stay in for the day. We were very surprised that the TCs had not followed the advice to bring rain gear; had not considered purchasing an umbrella from any of the local merchants or looked into taking a bus or a taxi (there is a bus stop right outside the hotel that goes past all of the schools). They also did not seem to consider what would happen to their students or that their AT, who was anticipating their arrival, would now be in a position to teach a lesson for which he/she had not prepared. Contacting the AT was not something they considered which speaks to the idea of the TCs viewing teachers in another country as "Other." They would probably never do such a thing in Canada, no doubt because of the tighter connection between ATs and assessments, and the implications for their success on practicum and future job prospects.

Role of Facilitators

Based on the three themes that arose from our critical conversations, we pondered the impact on our evolution as FFs. In the beginning, we imagined the role of the facilitator was to prepare the student participants for all possible eventualities. Even though in cases where a NPSE was responsible for arranging the communities and schools in which the alternative placement would occur, thorough investigations of the location by the FF was undertaken. Regardless of location, we discovered a desire on both our parts to ensure that the TCs knew exactly what to expect. We showed pictures of the community, as well as the flora and fauna. Fairly structured overviews and itineraries of each day of the trip were provided for TCs. While on location, we made certain to be present in their classrooms every day. Each day we reviewed their lessons and highlighted areas that needed improvement. In general, we perceived our role of the facilitator as very hands-on.

As we gained experience and reflected upon our role as facilitators, deconstructing

experiences and re-examining them, we began to realize that we were too hands-on. In Italy, for example, by providing students with so much information and assistance, the TCs were not making the trip their own. They were not taking risks, rather, they were relying on us to solve challenges for them. As a result of this realization, we stopped showing extensive and detailed slides of the community and schools. We limited the slides to just one of the community and one of a typical classroom. We began to leave it up to the TCs to do their own research into the community and education system. The objective of this approach was to enable the TCs to take ownership of their CLE, which is in stark contrast to their experience during practice in Ontario classrooms.

Typically, during practicums that occur within the Ontario experience, TCs are never fully left to their own devices in the classrooms. As Chizhik, Chizhik, Close and Gallego (2017) describe,

> The typical model for student-teaching field placement involves three key participants. A teacher candidate develops his or her instructional skills while working in a public school classroom. A mentor teacher opens his or her classroom to the teacher candidate and, in so doing, provides guidance and lends expertise to the teacher candidate. The third participant is a university supervisor who visits the field placement classroom to observe the teacher candidate's instructional lessons. The university supervisor typically monitors and evaluates the development of teacher candidates' instructional skills. (p. 28)

We had been modelling our role as international FFs after the roles we played in Canada as Faculty Advisors where we come in, observe and offer insights to the TC based on the Ontario Ministry of Education curriculum expectations and the Standards of Practice for the Teaching

Profession from the Ontario College of Teachers. In the Ontario environment, TCs are often unable to take complete control of the classroom and TCs are never to be left "alone" in the classroom. It is colloquially referred to as "teaching in a vacuum." TCs, for the most part, feel that they must follow the classroom management strategies implemented by their AT and conform to the AT's teaching style (in part because s/he assesses the TC). In developing countries (e.g., Kenya, Ecuador, Nicaragua) the AT is often absent from the classroom. Sometimes in Italy the Italian teachers want their students to hear and practice English and not rely on them for translation (and some do not feel comfortable with their own level of English) and so they find ways to be outside of the classroom or elsewhere in the school when our TCs are teaching. Sometimes Italian ATs take the opportunity to work one-on-one with struggling students in a quiet environment, outside of the classroom, while our TCs lead the lesson with the remaining students.

Similarly, during NPSE placements, the teachers do not perceive the need for two teachers to be in the classroom. They also want their students to take full advantage of the English speakers (and not rely on them for translation). Furthermore, in some countries the AT may have to either travel two or more hours to the school and/or has a second job so they take advantage of the TCs' presence by not coming into the school. Regardless of the reason, when the AT is absent it provides the TCs with their first opportunity to face a classroom all on their own. Because this is often an overwhelming experience, we have the TCs team-teach. In Italy, due to the sheer number of TCs we have taken over the years (one year we took 42) we have created triads and dyads as there were not enough ATs for a 1:1 ratio with TCs. Together the TCs develop their own personal teaching and classroom management strategies. This also provides TCs with the opportunity to begin to explore who they are as teachers. Therefore, we

526

began to view our role as FF to be a guide on the side. In the NPSE schools Internet access is usually not available, therefore the FF is the resource that TCs turn to when they require additional guidance. In Italy, most schools have WiFi, which can lead to an over-reliance on technology to convey a concept. We found it is critical to balance how much help to give and how much help to withhold.

Because our role as FFs was not fully defined, we found ourselves turning to the only model we knew, that of Faculty Advisor. During our deconstructing phase we realized that what works in Canada did not seem appropriate to the task internationally. While we hold our TCs to Standards of Practice, we did not have curriculum guidelines against which to measure a TCs' scope and sequence. Together, we reconstructed ways in which to define and actualize our role as facilitators. To find balance, reducing the amount of time spent in the classroom as FF was key. We began a more conscious "gradual release of responsibility" approach. For example, rather than coming to the classroom every day, we began to visit every day only for the first three days. On the first day, which is usually an observation day for the TCs, we met the headmaster or principal of the school, the associate teacher(s), the students, and see the classroom(s). The second day, our focus was to observe how the TCs developed their rapport with the students, the implementation of their introductory lessons, and their classroom management strategies. The third day, we ensured that the TCs had established a working classroom routine, observe their classroom management strategies, and observe one or two lessons. It is on the third day that we sat down with the TCs and asked them to reflect on their lessons, identify what they anticipated would be their greatest challenge(s), and to identity what skills they would like to develop during the placement. The debriefing sessions offer an opportunity to outline the role of the FF: not to assess a specific lesson, rather to examine how

the TCs have attempted to overcome their identified challenges and whether they have developed their desired skills. Our focus was on intercultural facilitation and transference of skills to any teaching and learning environment. Future visits to the classroom were planned (at least twice a week) with a focus on formative progress, not a summative evaluation. If the TCs appeared to overcome their challenges or develop their skills quickly, they were asked to identify new goals. The focus for us as FFs was witnessing the risks TCs were willing to take in solving their challenges, as opposed to externally imposing "success" criteria. Our approach, we contend, is rooted in a belief that a skilled teacher is not the person who plays it safe and never fails; the skilled teacher is the person who is willing to risk failure in order to benefit their students and to be conscious of their actions. By focusing on TC-led goals and identified areas of growth, we are working towards ensuring that the TCs experience a more productive placement, and develop their adaptive expertise–that is, understanding the transferable skills of teaching to a variety of situations and learning environments, developing their confidence as professionals who use their judgement, skills and knowledge of best practices gleaned from their university education.

Conclusion

We are cognizant that a 3-week international teaching experience cannot compare with the impact of a long-term immersion in another country would do for our TCs. However, cross-cultural experiences hold great value for TCs. We hope that such experiences may result in paradigm shifts for future teachers, the ability to practice the skills of patience, flexibility, and independence and build self-confidence goes a long way to the future work of our TCs as educators. International teaching experiences are an opportunity to build cross-cultural perspectives and become knowledgeable about cultures and ways of knowing that differ from

their own.

As FFs, we engaged in this self-study to understand more about how the international experiences were impacting us and our practice and how future iterations of CLEs can enhance TCs' future work in schools. We drew several key themes from our data, three of which we have explored in this chapter: defining and articulating the notion of authenticity; risk assessment; and, finally, "professionalism". We have realized that authenticity is multi-dimensional. It varies in terms of location, risk, and classroom environment. Due to the circumstances, our role as FFs must vary from the traditional role established in Ontario classrooms. We must ensure that we provide TCs with risk-taking opportunities and chances to explore their sense of professionalism. Therefore, it is the ways in which we as FFs perceive international experiences that enables us to resolve the state of tension generated by the contrast between our experience as FF and our perceptions of our TCs' teaching, learning and professional experiences.

References

Anders, P. L., Hoffman, J. V., & Duffy, G. G. (2000). Teaching teachers to teach reading: Paradigm shifts, persistent problems, and challenges. In M. L. Kamil, P. B. Mosenthal, P. D. Pearson, & R. Barr (Eds.), *Handbook of Reading Research* (Vol. III, pp. 719-742). Mahwah, NJ: Lawrence Erlbaum Publishers.

Boud, D., Keogh, R., & Walker, D. (1985). *Reflection: Turning experience into learning*. London, England: Kogan Page.

Chizhik, E. W., Chizhik, A. W., Close, C., & Gallego, M. (2017). SMILE (Shared Mentoring in Instructional Learning Environments): Effectiveness of a lesson-study approach to student-teaching supervision on a teacher-education performance assessment. *Teacher Education Quarterly*, *44*(2), 27.

Corkett, J. K. & Hatt, B. (2015). International practica and perception of pedagogy. *Teacher Education and Practice, 28*(4).

Costa, A. L., & Kallick, B. (1993). Through the lens of a critical friend. *Educational Leadership*, *51*, 49-49.

Cranton, P. (2011). A transformative perspective on the scholarship of teaching and learning. *Higher Education Research & Development, 30*(1), 75–86. doi:10.1080/07294360.2011.536974

Creasy, K. L. (2015). Defining professionalism in teacher education programs. *Journal of Education & Social Policy, 2*(2), 23-25. Retrieved from: https://files.eric.ed.gov/fulltext/ED563997.pdf

Crowe, A. R., & Whitlock, T. W. (1999, April). *The education of teacher educators: A self-study of the professional development of two doctoral students in teacher education*. A paper presented at the Annual Meeting of the American Educational Research Association, Montreal, PQ.

Dinkelman, T., Margolis, J., & Sikkenga, K. (2006). From teacher to teacher educator: Experiences, expectations, and expatriation. *Studying Teacher Education*, *2*(1), 5-23. doi:10.1080/17425960600557447

Hamel, F. L., Chikamori, K., Ono, Y., & Williams, J. (2010). First contact: Initial responses to cultural disequilibrium in a short term teaching exchange program. *International Journal of Intercultural Relations*, *34*(6), 600-614. doi:10.1016/j.ijintrel.2010.05.005

Hatano, G., & Inagaki, K. (1986). Two courses of expertise. In H. Stevenson, H Azuma, & K. Hakuta (Eds.), Child development and education in Japan (pp. 262-272). New York, NY: W. H. Freeman.

Hill, G.W. (2002). *Critical friendship*. Brisbane, Australia: Mottram D'Hill & Associates.

Jefferess, D. (2012). The "Me to We" social enterprise: Global education as lifestyle brand. *Critical Literacy: Theories and Practices*, *6*(1), 18-30. Retrieved from: https://s3.amazonaws.com/academia.edu.documents/30938577/jefferess_me_to_we_critical_literacy.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1528213059&Signature=zJLKLirWY26e8Xb4E8JLhtyPweM%3D&response-content-disposition=inline%3B%20filename%3DThe_Me_to_We_Social_Enterprise_Global_Ed.pdf

Leigh, J. (2016). An embodied perspective on judgements of written reflective practice for professional development in higher education. *Reflective Practice, 17*(1), 72-85. doi:10.1080/14623943.2015.11236-88

Lindsey, R. B., Robins, K. N., & Terrell, R. D. (2003). *Cultural proficiency: A manual for school leaders*. Thousand Oaks, CA: Corwin Press.

Marx, H., & Moss, D. M. (2011). Please mind the culture gap: Intercultural development during a teacher education study abroad program. *Journal of Teacher Education*, *62*(1), 35-47.

Merriam, S. B. (2004). The role of cognitive development in Mezirow's transformational learning theory. *Adult Education Quarterly, 55*(1), 60–68. doi:10.1177/0741713604268891

Munby, H. (1989). Reflection-in-action and reflection-on-action. *Current issues in education*, *9*(1), 31-42.

Nipissing University (2018). *Community leadership experience Handbook*. Retrieved from: http://www.nipissingu.ca/academics/faculties/schulich-school-of-education/bed-programs/bed-consecutive/practicum-cle/Documents/CLE%20Handbook%20-Final%20with%20cover.pdf

Roskos, K., Vukelich, C., & Risko, V. (2001). Reflection and learning to teach reading: A critical review of literacy and general teacher education studies. *Journal of Literacy Research, 33*(4), 595-635. doi:10.1080/10862960109548127

Schön, D. A. (1983). *The reflective practitioner: How professionals think in action*. New York, NY: Basic Books.

Schön, D. A. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions*. San Francisco, CA: Jossey-Bass.

Smolcic, E., & Katunich, J. (2017). Teachers crossing borders: A review of the research into cultural immersion field experience for teachers. *Teaching and Teacher Education*, *62*, 47-59. doi:10.1016/j.tate.2016.11.002

Sternberg, R. E. (2003). Attending to Teacher Attire: School leaders wage a tense campaign to maintain a staff's professional look. *School Administrator*, *60*(2), 38. Retrieved from: http://www.aasa.org/SchoolAdministrator.aspx

Tidwell, D., Allender, J., Pinnegar, S., Manke, M., & Hamilton, M. L. (2006, July). Contexts for using illustrative nodal moments in self-study. *In the Sixth International Conference on Self-Study of Teacher Education Practices. Collaboration and community: Pushing boundaries through self-study* (pp. 257-292). Cedar Falls, IA: University of Northern Iowa.

"It never is: It is always becoming":
Transformative Learning in Canadian Teacher Candidates during an International Practicum in Germany

Laura Sokal
Deb Woloshyn
University of Winnipeg

Abstract

The barriers, outcomes, and benefits of learning in a global context are examined, and the effects on teacher candidates are explored. Using the lens of Mezirow's (2012) model of transformative learning, Canadian teacher candidates' 6-week international practicum experiences at a Turkish Muslim school in Germany were studied. Copious evidence of the importance of interpersonal processes for the resolution of the disorienting dilemmas that these students experienced was found, although evidence for intrapersonal processes was sparse. Recommendations for faculty members designing similar experiences and ethical challenges for consideration are provided.

Résumé

Les obstacles, les résultats et les avantages de l'apprentissage dans un contexte global sont examinés, ainsi que les effets sur les candidats enseignants. En utilisant le modèle d'apprentissage transformateur de Mezirow (2012), on étude les expériences internationales de stage d'une durée de six semaines réalisées par les enseignants canadiens dans une école musulmane turque en Allemagne. Des preuves abondantes de l'importance des processus interpersonnels pour la résolution des dilemmes de désorientation éprouvés par ces étudiants ont été découvertes, bien que les preuves des processus intrapersonnels soient rares. Des recommandations pour les membres du corps professoral concevant des expériences similaires et des défis éthiques à prendre en compte sont fournies.

"It never is: It is always becoming": Transformative Learning in Canadian Teacher Candidates during an International Practicum in Germany

Educational Responses to Diversity

Globalization and immigration are continuing to change the landscape of Canadian classrooms (Statistics Canada, 2005; 2010). Immigration, rather than birthrate, is now responsible for positive population growth in Canada, a harbinger to even greater cultural, racial, and religious diversity in our students. This reality provokes questions about the ways our current Bachelor of Education curricula prepare teachers for an increasingly diverse population of students, and what we need to change to meet the Charter rights of *all* students to equal education within our classrooms and schools. Indeed, how can teacher education programs support in their teacher candidates what Friere called *conscientizacao*—"learning to perceive social, political, economic contradictions, and to take action" (Friere, 1993, p. 17)?

Problematizing the Language of Diversity and Inclusion

The definition of diversity is contested. White (2015) showed that Millennials define diversity by a group's differing cognitive viewpoints based on differences in upbringing and schooling more so than differences based on gender, race, religion, and ability. Wingfield (as cited in White, 2015), however, warns that redefining diversity without attention to these traditional categories takes attention away from historical inequities that are yet to be addressed. The challenge is further complicated by such terms as inclusive practices, global mindedness, and inter-cultural communication skills, which again present contested interpretations. Ghosh, in her chapter in this collection, makes it clear that responding to diversity is not achieved by ignoring difference

while concurrently celebrating similarity, but rather by acknowledging difference and responding to it positively rather than from a deficit perception. The corollary is that it is not the acknowledgement of difference that disenfranchises students in our schools: It is the devaluing or ignoring of difference that fosters and further perpetuates inequities.

How then can we design educational experiences for teacher candidates (TCs) to develop a disposition of awareness and of valuing difference and providing diverse opportunities for students to meet their potential within Canadian classrooms? Reason suggests that having first-hand experience that invite TCs to new cultural situations outside their "comfort zones" would present TCs with salient experiences not unlike those of their newcomer students. Research has shown that international teaching experiences can result in participants returning with greater empathy for students (Martin, 2012), enhanced cultural competence and awareness of inequities within classrooms (Malewski, Sharma, & Phillion, 2012), as well as with greater efficacy for creating inclusive, equitable classrooms that foster intercultural sensitivity in students (Cushner, 2007; Cushner & Brennan, 2007). International practicum settings have therefore been proposed as a way to expose TCs to a greater variety of classroom experiences and to prepare them to teach a greater variety of students (Black & Bernardes, 2014; Kauh, 2017). Together, this research supports international practicum as having the potential to provoke change in TCs that can result in practices of inclusion that create greater equities in their classrooms.

Theoretical Underpinnings

Theorists such as Mezirow (2000) and Vygotsky (1980) have examined the processes that learners undertake in order to develop the awareness that Freire calls *conscientizacao* (1995). Transformative learning (Mezirow, 2012) is a mechanism for *conscientizacao* by which a

disorienting dilemma requires individuals to revisit their assumptions and understandings about the world and about themselves; well-designed international practicum settings have the capacity to provoke such change (Desjardin et al., 2014). Mezirow defined transformative learning as the process by which we transform our taken-for-granted frames of reference to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs or opinions that will prove truer and justified to guide action (Mezirow, 2012, p.76). Moreover, he posited, "the most personally significant and emotionally exacting transformations involve a critique of previously unexamined premises regarding oneself" (p. 87). Mezirow proposed that individuals undertake a series of non-sequential steps (Baumgartner, 2012) to resolve their disorienting dilemmas, resulting in changes in their subsequent perspectives and actions (Cranton, 1994, p. 730). They included:

1.) Self-examination with feelings of fear, anger, guilt, or shame;

2.) A critical assessment of assumptions;

3.) Recognition of one's discontent and a process of sharing this transformation with others;

4.) Exploration of options for new roles, relationships, and actions;

5.) Planning a course of action;

6.) Acquiring knowledge and skills for implementing one's plan;

7.) Provisionally trying new roles;

8.) Building competence and self-confidence in new roles and relationships; and

9.) Reintegrating this new self into one's life on the basis of the conditions dictated by one's new perspective. (Mezirow, 2000, p. 22)

There are two important aspects of Mezirow's ideas that merit additional examination. First, Mezirow separated the process of transformation from the later social actions they facilitated,

and he defended this conceptualization even when criticized. In each revision of his model, Mezirow privileged individual change over social change (Taylor, 2007). Mezirow differentiated between the political and educational roles of transformation and overtly stated that he viewed the role of education as supporting individuals to develop awareness and insights about oppression so that they could take action against it (1990). In contrast, Taylor (1997, 2009) viewed transformative learning from a different perspective. He argued that social transformation "is about ideology critique whereby people transform society and their own reality" (Canton & Taylor, 2012, p. 12). Despite Taylor's criticisms, Mezirow did not modify his stance on transformation of the individual versus transformation of society. As recently as 2006, Mezirow stated that he still viewed individual transformative learning as the prerequisite to taking social action to change society, and he responded to criticism such as those from Collard and Law (1989) by stating that the focus of transformative learning is questioning one's own assumptions rather than questioning political structures. This conceptualization of transformational learning stands in contrast to that of *conscientizacao* (Canton & Taylor; Friere, 1995) that includes an individual's social action as part of the process.

A second aspect of Mezirow's (2000) model that garners further illumination is the balance between solitary and group processes that support an individual in resolving the disorienting dilemma. The processes of transformation can be categorized as *intrapersonal* (processes that occur within an individual), or *interpersonal* (processes that are occur between individuals), and different people use either or both of these processes in different ways in the transformative process (Mezirow, 2000). Intrapersonal, critical reflection is a key element of the transformative process (Mezirow, 1991; Sokol & Cranton, 1998): "Critical reflection is the means by which we work through beliefs and assumptions, assessing their validity in the light of

new experiences or knowledge, considering their sources, and examining underlying premises" (Cranton, 2002, p. 65). Like Mezirow, Berger (2004) also recognized support from other students as an important aspect of transformative learning. An interpersonal social context that is open, trusting, and supportive leads to dialogue that fosters transformative learning (Mezirow, 2000) between the group members. Taylor (2000) highlighted the importance of these types of relationships in the transformative process, in that the "success or lack of success could rest on the degree of social recognition and acceptance from fellow students" (Taylor & Snyder, 2012, p. 49). While early versions of the Mezirow's model focused specifically on the agency of the individual and his or her reflection as key processes in transformation, later versions acknowledged the importance of others through "a process of sharing this transformation with others" where individuals learn not only new roles but also new relationships (Mezirow, 2000, p. 22).

Another important factor in the transformational process, especially within foreign practicum, is the role of the facilitator within this context. This role is underscored within Vygotsky's theorizing about the *zone of proximal development*, and the importance of scaffolding by a more experienced mentor (Berk & Winsler, 1995; Vygotsky, 1980). Within this perspective, effective learning occurs when the challenge level of the tasks presented slightly exceed the independent ability of the learner. Through scaffolding and support, the learner gradually moves to mastery of the challenge and becomes independent at tasks that previously were unattainable alone. Key components of this process are the relationship and trust between the learner and the mentor. These are essential to setting up both appropriate levels of challenge as well as ensuring that the scaffolding is appropriate—neither too supportive nor not supportive enough. Given that each learner approaches learning from a different point of the continuum, the

zone of proximal development will necessarily require adjustment for each learner. Within this theoretical approach, the importance of the mentor truly knowing the learner is implicit in each step of designing the learning task and context, choosing when and how much to scaffold, and maintaining a trusting relationship that balances challenge with skills and risk with safety. Research (Desjardin et al., 2014) has shown the importance and effectiveness of intentional, well-designed learning experiences that balance opportunities for intrapersonal as well as interpersonal processes including peers and mentors, specifically during international practicum experiences. It is important to note that international practica in and of itself is insufficient to provoke transformation and to result in the cultural competence and practices that will create more equitable Canadian classrooms. Intrapersonal and interpersonal processes are supported both theoretically and empirically however, as initial and necessary steps in preparing teachers for diverse classrooms. An in-depth understanding of both the intrapersonal and interpersonal processes that support transformation during an international practicum experience is therefore required.

Context of Germany Practicum

The University of Winnipeg offers their TCs international practicum experiences in Germany, Australia, the Philippines, Thailand, and China, and these experiences range from six weeks to ten months in duration. In the current study, the six-week practicum in Germany was used as the basis for determining the impact of this international experience on TCs as it relates to transformative learning and *conscientizacao*. The school in which the practicum takes place in Germany is a unique, grade 5-12, dual-track boarding school of 600 students, where students of mainly Turkish, Muslim backgrounds attend in order to experience cultural acceptance and fair

539

educational opportunities. In Germany, students are streamed into either university-entrance or vocational-entrance programs on the recommendations of their teachers at the end of fourth grade. Students of Turkish heritage in Germany are streamed into vocational programs at a disproportionate rate and have comparatively lower educational achievement compared to other German students (Kristin & Granato, 2007; Sohn & Ozcan, 2007). These practices are a result of entrenched attitudes about the "Turkish problem" dating back to the 1970's when work crews of migrant Turks were recruited to help establish the physical infrastructure of Germany (Sen, 1994). Rather than returning to Turkey after this work, many Turkish people established homes in Germany and chose to raise their children there, while simultaneously preserving their Turkish customs and religion (Sen, 1994). Research has demonstrated that Germans of Turkish Muslim heritage continue to experience on-going discrimination in Germany (Ausperg, Hinz, & Schmid, 2017; Hansen, Rakić, & Steffens, 2013). Furthermore, Islamophobia has been exacerbated recently by Germany's acceptance of over 1,200,000 Syrian refugees, resulting in a lack of resources to meet the burgeoning needs. Recent political changes in Germany in terms of voter support suggest that many Germans do not support the influx of refugees to Germany (Oltermann, 2017), a situation not unlike the ongoing discrimination toward other Muslim minority groups, such as Turks. The mission statement of the practicum school therefore includes an overt social justice and inter-cultural mandate intended to address this trend by providing fair educational opportunities to its students while concurrently supporting their cultural and religious identities.

Participants and Design of the Germany Practicum.

Although the practical focus of the practicum in Germany is pedagogical development of TCs in teaching English language learners, it also exposes the Canadian TCs to the experiences of disenfranchised cultural groups as well as to the opportunities for social justice enacted at this particular school, providing rich opportunities for *conscientizacao*. The underlying but conscious intent of the international practica in Germany is therefore transformational learning (Mezirow, 1997) within the Canadian TCs who are selected to take part. The design of the program is intentional, and pre-practicum, in-practicum, and post-practicum decisions are made with this goal in mind.

Each year, TCs in year four and five of our five-year Bachelor of Education are invited to attend an orientation meeting where they are provided with information about the current international experiences at the University of Winnipeg. The Germany practicum is a popular practicum and usually attracts three times the number of applicants compared to the number of spots. Initial applicants are screened for overall GPA; experience and interest in second language teaching; and evidence of successful student teaching in Canadian contexts. Approximately 12-15 TCs are then invited for interviews. The intent of the interviews is to determine each person's comfort with unexpected events, self-knowledge, capacity to live and work professionally in a group for extended periods, and openness to challenging experiences. From these interviews, seven successful candidates are chosen each year in the fall. In January of the practicum year, the TCs begin ten weeks of three-hour evening courses before leaving for the practicum in spring. These common classes are important to team building, as the TCs come from different teacher education programs within the university and therefore may or may not know one another. Each evening class takes the form of two hours of German instruction followed by one hour of Teaching English as a Foreign Language (TEFL) pedagogy. Students are assigned lesson

planning based on the Canadian Benchmarks for Language. Furthermore, they research and

present to their colleagues a mini lesson on an assigned topic relevant to the practicum

experience, such as gender roles in Muslim culture, or recent political events and immigration in

Germany.

The practicum takes place in a small hamlet in Germany that is four kilometers from the

nearest store or restaurant. The TCs and the facilitator live in pairs in dorm rooms that are housed

as part of the dormitory of the school. The accommodations include a kitchen, a dining room,

four prayer rooms (used as living rooms by the TCs), bedrooms, and washrooms with shower

stalls. Students are not permitted in the TC's dormitory, and women are housed separately from

men. The TCs eat their meals in the cafeteria alongside the students who live in the other

dormitories on the school grounds. Males and females eat separately. While on the practicum site

and at all points in the 6-week block, TCs are expected to adhere to the cultural expectations of

the school. These include eating halal foods, dressing conservatively and covering one's body,

refusing alcohol, and acting in respectful ways.

The standard work day begins at 8:05 AM after breakfast in the cafeteria with the

students. Each TC is assigned to a co-operating teacher who mentors them during the practicum

block. The TCs plan and implement TEFL lessons for their students. The classes continue until

5:30 PM, when TCs informally tutor small groups of students in the evening until dinner. After

dinner, the TCs often take part in cultural activities. These include learning and performing a

Turkish dance, under the direction of a dance teacher hired from Turkey. This cultural

experience is rich, in that many of the students at the school have taken such lessons for years

and are experienced and skilled dancers. The TCs go to the dance studio to watch their students

practice their dancing before the TCs begin their own dance lessons. This routine shows respect

for the students, their culture, and their skill. Given that these Turkish German students are learning their third language from the TCs and are not always confident when speaking English, showing their skill at dance to their English teachers is an important aspect of building relationships. Furthermore, the students stay to watch the TCs learn Turkish dancing, an exercise in humility and vulnerability for some TCs. The differences in skill levels between the two contexts (speaking English and Turkish dancing) allow the members of both groups to see the other group members and themselves with more diverse and enlightening dimensions. Other cultural experiences include visiting the homes of local Turkish families in the community several evenings per week. The families prepare lavish meals and desserts, showcasing Turkish cuisine, kindness, and hospitality. Although the Turkish families often do not speak English, senior students of the TCs accompany the TCs and facilitate these visits by providing translation as needed.

One day each weekend is reserved for the TCs to plan lessons, and to relax. As a group, TCs and the facilitator take part in watching movies in English, baking together, doing chores such as cleaning and laundry, and playing board games and outdoor games such as Frisbee and basketball. The TCs and the facilitator often choose to walk four kilometers into town to have what they call "family night"—an opportunity to leave the cafeteria setting and to eat together as a small group in a nearby restaurant.

Research Question.

What supports can supervising faculty members put in place to foster *intrapersonal/interpersonal* processes that allow TCs in a foreign practicum setting to resolve the disorienting dilemmas they encounter?

Methods

The student evaluation of practicum data from the 2016 and 2017 practica were used as a secondary data source for the current study. At the end of each practicum, the students were asked to fill out an assessment form about their experiences (See appendix 1). They were overtly told that we are trying to improve the practicum and that their first-hand experiences would allow us insights into participant perspectives that are less accessible to the facilitator who has experienced this practicum on other occasions. The intent of gathering these data was program enhancement, rather than research. Therefore, after research ethics vetting and approval, each participant (N= 14) was contacted by email and provided with information about the study. All of the former participants agreed to have their student evaluation of practicum data repurposed for the study.

Analysis Process.

Once the survey data were transcribed, the two researchers worked independently to analyze the transcripts using the constant comparative method (Strauss & Corbin, 1990). Open coding (p. 61) and then axial coding (Strauss & Corbin, 1990, p. 96) was used in order to generate themes. After generating themes separately, the researchers conducted joint re-analysis using selective coding (Strauss & Corbin, 1990, p. 116) and discussion to generate the final themes.

Findings and Discussion

Analysis of the data resulted in four broad and interrelated themes: evidence of transformation, interpersonal supports, intrapersonal supports, and disorienting dilemmas.

Evidence of Transformation.

Evidence of perceptions of transformation were presented in the TC's responses to various

survey questions. They included comments such as:

Teaching at this school has made me feel like I am part of something much bigger than myself. This was such a unique experience that has actually changed me in so many positive ways.

I think one of the most important lessons I have learned is "It never is: it is always becoming." A mentor teacher said this to me about Berlin's never-ending construction, but I think it is a statement that applies to the unique situation here. I think it is important that we recognize that no matter where we come from, we are all human and we must continue to be open, respectful, and loving of one another.

I learned some important things about myself. It is important to leave your comfort zone if you want to learn and grow.

I will never forget this opportunity. I grew as both a teacher and a learner by being challenged in a new country and culture.

This practicum provides an ideal opportunity to learn more about yourself, the world and others, but you must be curious and open to having those new experiences—and be comfortable with being uncomfortable.

Additional evidence that the TCs perceived their experience in Germany as

transformational were presented in the responses to the first question: What three words would

you use to describe your experiences in Germany? Words such as *life-changing*, *transformative,*

eye-opening, perspective-changing all suggested transformation.

Interpersonal Supports for Transformation.

The importance of others as supports, both in general and specifically related to resolving

disorienting dilemmas, was remarkable. Words such as *hospitable, cultural, connecting,*

relationship building, and *camaraderie* were offered as descriptions of the practicum experiences

and demonstrated the salience of the people in this setting in the perceptions of the TCs. Every

single TC made further comments about the salience of the TC group in promoting their growth

on the trip. The reference points for these comments began even before the practicum trip, when

the students took part in German classes together. By their very nature, language classes are

often more communal than other classes, as communication requires interactions with another

person, and verbal mistakes are clearly observed by others in these settings. This feeling of being

exposed and finding support within the group was recognized as important by the all the TCs. A

representative comment is:

Don't change the German classes before we leave. They were good, but the bonding and vulnerability of these lessons were what really mattered.

Once in Germany, the TCs found that the interdependence of living and planning lessons

with the help of colleagues benefitted them in a professional capacity.

To be an efficient teacher, you need to have a balance of independence and a willingness to work with others. I really appreciated bouncing ideas off everyone here in Germany and having the support of the mentor teacher and the facilitator when I got stuck on a lesson. This practicum solidified that collaboration benefits each of us, and we become better educators when we continue to learn from others.

To be successful here, you need to be a team player. So much of our teaching experience was based on working together, even as we planned individual lessons and activities. The attitudes of support and interdependence really enhanced my experience, and I think it had to do with the similar beliefs held by other 'family' members.

The importance of creating an 'island' of familiarity while being a minority both in

Germany and on campus was cited by many TCs as important to their processing and feelings of

emotional safety. Interestingly, many students referred to the group as the "fam" or "family"

when discussing their importance.

Living communally was one of the best parts of the trip. Family nights (dinner, movies, games, etc.) kept me from being homesick, because I knew I had a strong, supportive, and loving group to rely on.

Aside from the 'family' group of TCs, the cultural experiences with the Turkish German students and their families were salient to many TCs. Furthermore, the Turkish dancing was also important to many TCs as a way to show respect to the hosts and their culture, but also as a way to honour the skills possessed by their students but not themselves.

Don't change the Turkish dancing. It was so important to have a common experience with the students that we teach, and they really liked seeing us performing. Several of my students commented that it was really nice that we cared about the Turkish people and culture.

Don't change the Turkish dancing. It was so hard for me, because I cannot dance. But it helped me to understand my students better as they struggled in my English classes. This experience taught me empathy for newcomers who feel incompetent, and how much being supported can make a difference. I made a promise to myself that I wouldn't complain, and I didn't. Don't change dancing being mandatory. I hated it, and it was the best and hardest lesson I learned about how it feels to publicly struggle in a new culture.

My best memory is the night we did our Turkish dance together in costume. It was so fun getting to show our hard work as a group. I appreciated all of my roommates/colleagues/friends that night!

Keep doing the cultural activities. Sometimes at the end of the day I was tired and did not feel like doing them, but I think they were very valuable for building the relationships with the school and families, and they always ended up being fun—especially the dancing.

The tea times with the students' families were such an eye-opening and heart-warming opportunity to immerse myself in their culture. This made building relationships and connections easier, because <u>everyone</u> was open and positive.

While many TCs found the interpersonal support imperative to their resolution of disorienting dilemmas, one found the group less supportive.

My worst memory here has to do with coming home after a bad day and listening to other people talk about how great their lessons were. I understand the need to share great stories of the day, but it was also hard for me to listen because I did not feel that I could show my weakness in my teaching to my peers. Sometimes it felt like people were not considerate of the feelings of others.

The final support mentioned by all the TCs was the facilitator.

The amount of support available from [the facilitator] is remarkable.

[The facilitator] was a strong leader and dedicated mentor. She provided ample feedback and support. Her wisdom is something I will always cherish. My experience here would not have been the same without her.

It is interesting to note that when asked about their best memory of their practicum in Germany, every single TC spoke about relationships, whether they were those with students, other TCs, mentor teachers, the facilitator, or others in the Turkish German community. When asked about important lessons they learned, several TCs were able to articulate how their immersive experiences within a practicum in an unfamiliar cultural and linguistic setting would help them create more inclusive classrooms.

Relationships, understanding, and creating welcoming environments are such important factors in setting up a classroom. Without those things, students cannot feel comfortable and fully gain trust in their teacher, especially in additional language learning where the risks of mistakes are high and can make a huge impact.

It is necessary for teachers to seek different perspectives. I learned how easy it is for teachers to have certain biases or stereotypes, and how easy it is to pass these same ideas on to their students.

Intrapersonal Supports for Transformation.

Surprisingly, the TC's survey data revealed relatively few instances that supported the importance of reflection and solitary processing in resolving disorienting dilemmas. Some evidence that the TCs valued their own intrapersonal processing were presented in the responses to the first question: What three words would you use to describe your experiences in Germany? Words such *honest*, *thoughtful, enlightening*, *humbling,* and *journey* were provided by the TCs. Furthermore, when asked what advice they would give to students in subsequent practica groups, many suggested bringing supplies for journaling. Relative to the number of comments about interpersonal processing, the number of comments made specifically about intrapersonal processes were few. However, many TCs talked about the importance of their time alone and how this should be preserved in future trips. Given that TCs shared a bedroom with another TC

548

and a common suite with six other TCs and with the facilitator, and ate and worked communally

with the school community, TCs were informed before the trip that opportunities for solitary

reflection would be few. Comments indicated that the TCs were happily surprised by the amount

of time that they could choose to be alone:

I thought finding time on my own would be much more difficult than it was. I appreciated the freedom I had to go running and walking in the forest.

TCs discussed some of their best memories as their time alone meditating, playing guitar,

walking in the nearby forest, and running in the surrounding countryside. Each student chose

when and how to use her private time, and each chose the activities that supported her best.

Although all students commented on the importance of solitary time, none of them tied it to

resolving their disorienting dilemma.

It is likely that more in-depth questions than those collected for program evaluation

would be necessary to determine whether these solitary activities were used in the transformative

process.

Disorienting Dilemmas.

While it is tempting to focus upon the positive transformative processes that have taken place,

we would be remiss if we did not also examine ethical concerns that emerged within the

transformative process.

What to tell and what to hold back.

The process of providing transformative experiences to TCs is purposeful and, by its nature, it

depends on provoking discomfort in the TCs. This creates an ethical dilemma in that the

experiences should be designed to be powerful enough to cause discomfort, but not powerful

enough to cause trauma (Lukianoff & Haidt, 2015). Balancing safety with risk therefore becomes a challenge for facilitators who work within the ethic of care (Flintoft & Bollinger, 2016). If the TCs are not provoked by a challenge, then growth is unlikely; however, if they are overly challenged, then successful transformation is unlikely. Maintaining the balance that supports the intended outcome is therefore tentative, and requires constant monitoring based on the facilitator's knowledge of each TC, as well as the relationships between each TC and the facilitator, and each TC and the group. Not unlike Vygotsky's (1980) approach, the facilitator must constantly adjust the challenge and support levels to maintain learning within each TC's zone of proximal development. Facilitators who rush in too quickly, based on their own discomfort of observing their students struggle, rob the TCs of the ownership of the resolution and the insights and confidence that accompany it. However, facilitators who misjudge an extreme degree of stress in a particular student and purposely withhold supports are exhibiting unethical behaviour. This situation is exacerbated by the fact that often during international practica the facilitator is encountering various situations for the first time concurrently with the students, and this situation puts stress on the facilitator as a leader and teacher. The expectation that the teacher is always 'ahead' of the learner in these types of situation causes disruptions in the expected roles usually assigned in the teacher/learner relationship. As facilitators and TCs address new and challenging situations together, the assigning of roles in the co-construction of understanding becomes blurred and fluid. The challenge of causing 'just enough' discomfort for students to grow within an unfamiliar setting far from their usual family supports therefore creates an ethical challenge for the facilitator. Having a "critical friend" who assists the facilitator in decision-making, as discussed by Cho and Corkett in another chapter in this

collection, assists the facilitator not only in making better decisions, but also in having greater confidence that each situation is addressed ethically.

Patience for the transformational journey.

Another ethical dilemma of international practicum relates to its outcomes. While the survey data presented here suggests that TCs have begun the processes of transformation as a response to the challenges of learning in a foreign practicum environment, how these experiences will affect them as teachers and as people going forward is unclear. It would be short-sighted to think that one foreign experience is likely to have a sustained impact on the perceptions, attitudes, and mindset of the TCs who took part (let alone the expression of these ideals in their future classrooms) without future opportunities for new and commensurate learning challenges. This observation causes us to question whether transformation is every truly complete and if so, how do we measure the impacts? If it is true that identity is always in a state of flux (Ghosh & Abdi, 2013), how can we ever truly be sure that international practicum has met its goals? Perhaps the answer to this very difficult question is found within the phrase shared by one of the TCs in this study: "It never is: it is always becoming." If so, then we can take comfort in the conceptualization proposed by Mezirow (2012), that posits that the types of experiences shared by the TCs in this study show that the very first tentative steps of transformation for *conscientizacao* have been taken, and therefore the process has begun.

Limitations

All research has limitations, and ours is no exception. First, it is possible that the insights offered by the participants were affected by social desirability effects. Given that both international

practicum experiences were coming to a close at the time the data were gathered, it is possible that the TCs wished to end the experience on a positive note and to please the facilitator. While this is possible, this risk is ameliorated by the fact that all TCs had successfully completed the practicum, and many were about to graduate. Of those who were not graduating yet because they still had a year of coursework ahead of them, none of these TCs would be instructed by the facilitator in their future courses, therefore limiting the benefits of providing socially desirable responses to her. Furthermore, the participants were invited to provide feedback for the purpose of improving the experience for future participants, which suggested that examination of the less positive or less effective aspects of the practicum were both expected and welcomed. Finally, most participants gave suggestions for improvements, which verified that they felt comfortable to do so. Together, these factors suggest that social desirability effects were perhaps mitigated.

Second, given that the project design was an analysis of secondary survey data collected for a different purpose, the opportunities for in-depth follow-up questions were limited. It is possible that the expected intrapersonal processes that were not represented in the findings may have been revealed as a response to different questions.

Third, while the insights and feelings of the participants suggested that they perceived they had had transformative experiences, they in no way prove that these perceptions would be sustained or would lead to future actions of social justice in the TCs' personal lives or professional lives as teachers.

Finally, it is important that we reiterate that although the ideas presented in this chapter have led to perceptions of transformation in the students who have attended the practicum in Germany, they should not be interpreted as a checklist or a recipe that results in transformational learning. While the findings suggest the design of the Germany practicum in our study fosters

interpersonal processes that are important to resolving disorienting dilemmas and supporting

transformation, in keeping with Vygotskian thinking (1980), the actual likelihood of

transformation is dependent on the match in relationships between the students as well as with

the facilitator, the context of each practicum, and the capacity of each student.

Future Research

Future research directions point to opportunities related to the design of subsequent research

projects. It would be interesting to follow these teachers in their careers to examine not only their

perceptions of whether or not their experiences in Germany affected their future perceptions of

their own social justice efforts within their classrooms, but also to observe these classrooms to

look for both evidence and missed opportunities for social justice within these settings. Another

area of possible design interest would be examining a future practicum using a pre-post survey as

well as other participant-chosen artifacts of the experiences, such as art works and photographs,

in order to capture perceptions and experience that are expressed less well in words.

Appendix 1

Survey of 20XX Germany Practicum

Now that our time in Germany has come to an end, it is important to look back and to

reflect on the ways the experience met or failed to meet our expectations. I would like to

make this practicum the best it can be, and your candid feedback will help me do that. I would appreciate it if you could please find time <u>AFTER</u> your summative evaluation to fill out the following survey. Your ideas are important in improving the experience for other students. I appreciate your consideration of this request.

- Three words that I would use to describe my experiences in Germany are:
- Three things I wish that I had been told before I came to Germany are:
- Three things that were happy surprises that I was glad I was not told about ahead of time are:
- The personality traits of a pre-service teacher who would get the *most* from this experience are:
- The personality traits of a pre-service teacher who would get the *least* from this experience are:
- My worst memory of my time here is:
- My best memory of my time here is:
- Three things I wish had brought are:
- My three top ideas on how to improve the practicum Germany group experience in Winnipeg and in Germany are:
- Three things that we should not change about this experience are:
- If another student asked me about the Germany practicum, I would say:
- The most important lesson I learned on this practicum is that:
- Anything else that I would like to share:

Thanks for making this a memorable experience.

References

Ausperg, K., Hinz, T., & Schmid, L. (2017). Contexts and conditions of ethnic discrimination: Evidence from a field experiment in a German housing market. *Journal of Housing Economics, 35,* 26-36.

Berk, L., & Winsler, A. (1995). "Vygotsky: His life and works" and "Vygotsky's approach to development". In Scaffolding children's learning: Vygotsky and early childhood learning. *National Association for the Education of Young Children*, *7,* 1- 24.

Berger, J. (2004). Dancing on the threshold of meaning. *Journal of Transformative Education, 2*, 366-351.

Black, G. & Bernardes, R. (2014). Developing global educators and intercultural competence through an international teaching practicum in Kenya. *Canadian and International Education, 42*(2), 1-16.

Cranton, P. (1992). *Working with adult learners*. Toronto, Canada: Wall & Emerson.

Cranton, P. (1994, November/December). Self-directed and transformative instructional development. *Journal of Higher Education, 65*(6), 726-744.

Cranton, P. (2002, Spring). Teaching for transformation. In J.M. Ross-Gordon (Ed.), *New directions for adult and continuing education: No. 93.* Contemporary viewpoints on teaching adults effectively (pp. 63-71). San Francisco, CA: Jossey-Bass.

Cranton, P. & Taylor, E. (2012). Transformative learning: Seeking a more unified model. In E.

Taylor and P. Cranton (Eds.), *The handbook of transformative learning: Theory, research, and practice* (pp. 3-21). San Francisco: Jossey-Bass.

Cushner, K. (2007). The role of experience in the making of intentionally-minded teachers. *Teacher Education Quarterly, 34*(1), 27- 39.

Cushner, K. & Brennan, S. (2007). *Intercultural student teaching: A bridge to global competence.* Blue Ridge Summit, PS: Rowman and Littlefield Education

Desjardin, N., Elliott, M., Sokal, S., Christle, S., Kornelsen, A., Nikkel, K., … Sokal, L. (2014). Transformative learning through international service work. *International Journal for Talent Development and Creativity, 2*(1), 137- 149.

Flintoft, R., & Bollinger, C. (2016). Beyond trigger warnings: Preparing for engaged learning within an ethic of care. *About Campus, 21*(3), 24- 31. doi:10.1002/abc.21244

Friere, P. (1993). *Pedagogy of the oppressed : New revised 20th anniversary edition* (New revised 20th anniversary ed.). New York: Continuum.

Ghosh, R. & Abdi, A. (2013, 2nd ed.) *Education and the Politics of Difference: Canadian Perspectives.* Toronto, Canada: Canadian Press.

Glaser, B.G. & Strauss, A.L. (1967) The discovery of grounded theory: Strategies for qualitative research. Chicago, IL: Aldine.

Hansen, K., Rakić, T., & Steffens, M. (2013). When actions speak louder than words: Preventing discrimination of nonstandard speakers. *Journal of Language and Social Psychology*, 33(1), 68 – 77. doi:10.1177/0261927X13499761

Kauh, S. (2017). *International Pre-service: Preparing Ontario's Teachers for Diversity?* Thesis submitted at IOSE, University of Toronto.

Kristin, C. & Granato, N. (2007). The educational attainment of the second generation in Germany. *Social Origins and Ethnic Inequality,* 7(3), 343-366. doi:10.1177/1468796807080233

Lukianoff, G., & Haidt, J. (2015, September). The coddling of the American mind. *The Atlantic.* Retrieved from http://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/

Malewski, E., Sharma, S., Phillion, J. (2012). How inter-cultural field experiences promote cross-cultural awareness through experiential learning: Findings from a six-year collective case study. *Teachers College Record, 114*(8), 1-44.

Martin, R. (2012) Alienation and transformation: An international education in contemporary dance. *Research in Dance Education,14(*3), 201 - 215, DOI: [10.1080/14647893.2012.732566](10.1080/14647893.2012.732566)

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

Mezirow, J. (1997, Summer). Transformative learning: Theory to practice. In P. Cranton (Ed.), *New directions for adult and continuing education: No. 74.* Transformative learning in action: Insights from practice (pp. 5-12). San Francisco, CA: Jossey-Bass.

Mezirow, J. (2000). Learning to think like an adult: Core concepts of transformation theory. In J. Mezirow & Associates (Eds.), *Learning as transformation: Critical perspectives on a theory in progress (pp. 3-34).* San Francisco, CA: Jossey-Bass.

Mezirow, J. (2012). Learning to Think Like an Adult: Core Concepts of Transformation Theory. In E. W. Taylor & P. Cranton (Eds.), The Handbook of Transformative Learning: Theory, Research, and Practice. (pp. 73-96). San Francisco, CA: JosseyBass.

Oltermann, P. (September 28, 2017). 'Revenge of the East'? How anger in the former GDR helped the AfD, *The Guardian.* Retrieved from https://www.theguardian.com/world/2017/sep/28/is-germanys-election-election-result-the-revenge-of-the-east?CMP=share_btn_link

Sen, F. (1994). Racism in Germany and its impact on the Turkish minority. *The Turkish Yearbook, 24*, p. 1-10.

Sohn, J. & Ozcan, V. (2007). The educational attainment of Turkish migrants in Germany. *Turkish Studies, 7*(1), 101-124. doi:10.1080/14683840500520626

Sokol, A., & Cranton, P. (1998, Spring). Transforming, not training. *Adult Learning, 9*(3), 14-17.

Statistics Canada. (2005). *Visible minority population, by province and territory* (2001 Census): (Quebec, Ontario, Manitoba, Saskatchewan). Retrieved from http://www40.statcan.ca/l01/cst01/demo52b- eng.htm

Statistics Canada, Demography Division (2010, June). *Population Projections for Canada, Provinces and Territories 2009 to 2036*. Catalogue no. 91-520-X

Strauss, A. & Corbin, J. (1990). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques.* Newbury Park, CA: Sage Publications.

Taylor, E. W. (2000). Analyzing research on transformative learning theory. In J. Mezirow & Associates (Eds.), *Learning as transformation: Critical perspectives on a theory in progress (pp. 29-310).* San Francisco, CA: Jossey-Bass.

Taylor, E. (1997). Building on the theoretical debate: A critical review of the empirical studies of Mezirow's transformative learning theory. *Adult Education Quarterly, 48*(1), 34-59.

Taylor, E. (2007). An update of transformative learning theory: A critical review of the research (1999- 2005). International *Journal of Lifelong Education, 26,* 273-199.

Taylor, E., (2009). Fostering transformative learning: In J. Mezirow, E. Taylor and Associates (Eds.), *Transformative Learning in Practice* (pp. 3-17) San Francisco: Jossey-Bass.

Taylor, E. & Snyder, M. (2012). A critical review of the research on transformative learning theory, 2006-2010. In E. Taylor & P. Cranton (Eds.), *The handbook of transformative learning: Theory, research, and practice (pp. 37-55).* San Francisco, CA: Jossey-Bass.

Vygotsky, L. (1980). Mind in society: Development of higher psychological processes. Boston, MA: Harvard University Press.

White, G. (2105). The weakening definition of "diversity." *The Atlantic.* Retrieved from https://www.theatlantic.com/business/archive/2015/05/the-weakening-definition-of-diversity/393080/

Intégrer le Bénévolat International dans la Formation des Enseignants Canadiens : Enjeux et Défis en Contexte Francophone Minoritaire

Eva Lemaire
University of Alberta

Résumé

Dans le cadre de ce chapitre, nous proposons d'analyser les retombées du Projet Afrique, un programme de bénévolat international de trois semaines proposées aux étudiants de l'université de l'Alberta. Nous examinerons plus particulièrement les enjeux et impacts d'un tel séjour pour la formation des étudiants en éducation, en contexte francophone minoritaire et immersif. Nous évoquerons plus particulièrement (1) la question des dynamiques reliées à la langue française—langue minoritaire dans l'ouest-canadien et langue de la colonisation en Afrique subsaharienne—, ainsi que (2) l'ouverture aux perspectives du Sud et l'importance d'une éducation aux réalités de la diaspora d'Afrique francophone dont la présence croissante remodèle la communauté et les écoles francophones de l'Alberta.

Abstract

This chapter aims to analyze the outcomes of a 3-week volunteer abroad program offered at the University of Alberta, the so-called "Africa Project." In particular, I will question how this type of program can challenge and impact pre-service teachers specializing in education in a particular linguistic context—the FrenchCanadian minority context. I will focus more specifically on how such a program (1) can challenge students' views on French language (French as a minority language in the Western Canadian context and French as a language inherited from colonialism in Subsaharian Africa); and (2) can open up students to global South perspectives and create greater awareness and empathy towards African students and their families, whose increasing presence in Albertan schools is currently reshaping the French community.

Intégrer le Bénévolat International dans la Formation des Enseignants Canadiens : Enjeux et Défis en Contexte Francophone Minoritaire

« Voilà une partie de mes découvertes au Togo. Le reste s'explique difficilement : il faut le vivre ».

Extrait d'une lettre ouverte écrite par un participant du Projet Afrique à l'adresse d'un proche

Introduction

Exerçant au Canada, pays d'immigration, les enseignants sont nécessairement confrontés à la question de la diversité. En Alberta, province qui sert de terrain à la présente recherche, la vitalité économique n'a de cesse d'attirer de nouveaux immigrants. Parmi ces personnes se trouvent de nombreux immigrants francophones venus d'Afrique. Leur présence modifie de manière notable la structure de la population franco-albertaine en général, mais aussi la structure de la population scolaire qui fréquente les écoles francophones (Mulatris, 2009). Afin de faire face au changement qui se produit dans le contexte scolaire de la francophonie canadienne minoritaire, et afin de former les enseignants à la prise en compte de cette diversité accrue, certains conseils scolaires ont choisi de mettre en place des initiatives ciblées, telles que la création d'un site web sur l'enseignement aux enfants réfugiés (Conseil scolaire Centre-Nord). Au niveau de la formation initiale des enseignants, les institutions universitaires réagissent également, accordant désormais une plus grande importance à l'éducation interculturelle et à la prise en compte de la diversité dans le cadre des programmes d'éducation (Cavanagh, Cammarata, & Blain, 2016). Cette orientation s'aligne avec les nouvelles normes de qualité pour l'enseignement que vient de faire paraître le ministère de l'éducation albertain (Governement of Alberta, 2018).

560

C'est dans ce contexte que s'ancre le Projet Afrique, une initiative de la faculté francophone de l'Université de l'Alberta (faculté Saint-Jean). Le Projet Afrique vise à offrir la possibilité à des étudiants de la faculté Saint-Jean de partir trois semaines dans un pays africain (Lemaire, 2017a, 2017b). Cette expérience de mobilité permet aux étudiants de s'immerger dans la culture locale, mais aussi de réaliser un stage dans leur domaine professionnel (éducation, santé, droits de l'Homme, etc.), non sans avoir suivi un cours préalable d'éducation à la citoyenneté globale et à la justice sociale (Schultz, Ali Abdi, & Richardson, 2011). Dans le cadre de cette contribution, nous posons la question des bénéfices qu'un tel dispositif en nous concentrant sur l'expérience des étudiants en éducation et en prenant en compte le caractère spécifique de la formation des enseignants en contexte francophone minoritaire. Commençons toutefois par présenter le programme en question.

Historique et orientations du Projet Afrique

Depuis neuf ans que le Projet Afrique existe, celui-ci a connu des évolutions majeures. En effet, dans ses cinq premières années, seuls des étudiants en éducation, futurs enseignants, pouvaient vivre cette expérience de mobilité. Un groupe d'une dizaine d'étudiants en moyenne se rendait alors au Kenya[17] pour enseigner dans des écoles rurales et participer à des projets de développement ciblés par la communauté d'accueil, avec par exemple la construction de sanitaires ou d'une cuisine pour l'école. Les étudiants partaient en Afrique sous l'égide de l'organisme *Me to We*/Enfants Entraide (Kielburger & Kielburger, 2008). Cet organisme, fondé par deux jeunes Canadiens, jouit d'une visibilité certaine dans le monde éducatif. Nombre

---

[17] sauf à une occasion où l'instabilité dans le pays était telle que les étudiants avaient été redirigés vers la Chine

d'écoles à travers le Canada organisent en effet des voyages de bénévolat international avec cette compagnie qui véhicule l'idéal d'une jeunesse canadienne prête à s'investir pour un monde meilleur, en ciblant l'accès à l'éducation pour tous, à travers le monde. *Me to We* n'offre cependant pas de destinations francophones quand, en contexte minoritaire, la possibilité d'une immersion linguistique en pays francophone représente un attrait certain pour la formation des enseignants destinés à exercer dans les écoles francophones et dans les programmes d'immersion française. Afin de pouvoir proposer une expérience immersive en français, le Projet Afrique a alors contracté les services d'un organisme international, *Projects Abroad*; la destination de choix devenant alors le Togo, en Afrique de l'Ouest. Avec ce nouveau partenaire, l'expérience s'ouvre désormais aux étudiants d'autres disciplines que l'éducation, en particulier aux étudiants en sciences infirmières et en sciences, intéressés par du bénévolat dans le domaine de la santé ou de la petite enfance. Un projet de construction/rénovation reste de mise. Après un premier voyage au Togo, le Projet Afrique repartira à Lomé en 2017 sous notre direction cette fois, suite au départ en retraite du professeur qui avait initié le programme sept ans plus tôt. L'instabilité politique et sociale récente au Togo ainsi que le souhait d'établir des relations durables et éthiques avec des organismes locaux (plutôt qu'avec des organismes occidentaux fonctionnant à profit[18]) nous amènent, à l'orée du stage 2018, à travailler désormais en partenariat avec un réseau local *Initiatives Afrique*, pour un séjour de trois semaines au Bénin, pays limitrophe du Togo.

---

[18] Voir une série d'articles journalistiques disponibles sur le site web de La Presse:
http://plus.lapresse.ca/screens/98b8c227-78a9-4bb8-8071-77c6d0570f59%7CI2rIIq53D6k0.html,
http://plus.lapresse.ca/screens/8532372e-911f-4199-b6e1-0647c52796cf%7CT3rIp-_sxnP8.html,
http://plus.lapresse.ca/screens/5aa7f103-bc4d-4173-a2e8-329c98a1eafb%7C_0.html

D'un point de vue institutionnel, le Projet Afrique bénéficie du soutien de l'université qui accorde aux étudiants jusqu'à six crédits pour leur participation au cours préparatoire et au voyage, en lien direct avec l'affirmation de l'importance de l'apprentissage expérientiel, des expériences de mobilité, de l'éducation interculturelle, et du service à la communauté (University of Alberta, 2016). L'université participe aussi au financement, mettant à disposition un enseignant à hauteur de deux charges de cours, payant une partie des frais engagés par celui-ci (notamment le transport et séjour sur place[19]) et octroyant à plusieurs reprises des bourses pour les étudiants. En 2017, nous avons obtenu pour le Projet Afrique le *Campus Sustainability Leadership Award*. Ce prix témoigne de la reconnaissance que l'institution accorde à un tel projet, tourné vers la mise en œuvre de relations justes, équitables et durables avec diverses communautés, à l'échelle locale et globale.

Les apports du bénévolat international dans la formation des enseignants

De nombreuses études ciblent l'analyse de l'impact du volontariat international sur la formation des futurs enseignants (Cushner, 2007; Major & Santoro, 2016; Stachowski & Mahan, 1990; Mahon & Cushner, 2002; Merryfield, 2000; Merryfield, Jarchow & Pickert, 1997; Sharma, Phillion & Malewski, 2011). Il est bien sûr difficile de tirer des conclusions générales des multiples recherches qui existent, dans différents contextes, selon des modalités différentes. Cependant, nombre de recherches insistent sur le fait que l'expérience d'un séjour d'enseignement à l'étranger, accompagnée d'une réelle immersion auprès des communautés locales, est de nature à permettre à des étudiants en éducation, souvent socialement privilégiés, de se décentrer (Merryfield, 2000), d'être plus ouverts sur le monde (Sharma et al., 2011) et,

---

[19] Des contraintes budgétaires nous amènent cependant à travailler au recouvrement des coûts.

globalement, de mieux penser la diversité des perspectives à l'échelle locale et globale (Hadley Dunn, Dotson, Behm Cross, Kesner, & Lundahl, 2014). Les recherches indiquent aussi que ce type d'expérience permet de sensibiliser les futurs enseignants quant aux problématiques liées aux discriminations et aux enjeux de justice sociale (Cushner, 2007), invitant à contextualiser ses pratiques d'enseignement, à s'intéresser aux multiples dynamiques politiques, économiques, sociales, culturelles en jeu dans les classes (Stachowski & Sparks, 2007). Globalement plus confiants (Stachowski & Sparks, 2007; Lemaire, 2017b), les enseignants étant passés par une expérience d'enseignement à l'étranger seraient en particulier plus sensibles aux vécus des élèves issus de l'immigration (Black & Bernardes 2014, Sharma, Aglazor, Phillion & Malewski, 2011). Soulignons que la recherche indique toutefois que l'impact de telles expériences pourra varier considérablement selon le profil social, sexuel et ethnique des étudiants (Malewski & Phillion, 2009), mais aussi selon le type d'encadrement offert (Santoro, 2012), notamment si les étudiants sont exposés à une pédagogie de l'inconfort et à des expériences déstabilisantes sans fournir le cadre réflexif permettant à l'expérience de devenir transformative (Freire, 1974 1998).

Objectif de la recherche et positionnement méthodologique

Si, de manière globale, le potentiel d'une expérience de bénévolat ou de stage d'enseignement à l'étranger semble réel pour la formation des futurs enseignants, quelles sont les spécificités propres au contexte de la francophonie canadienne dans lequel s'ancre le Projet Afrique? Peut-on identifier des apports particuliers? Pour répondre à cette question, nous proposons de procéder à une analyse autoréflexive en lien avec notre rôle comme professeure chargée d'accompagner les étudiants dans la préparation et la mise en œuvre du voyage de bénévolat international. Il s'agira d'analyser de manière critique les implications liées à nos pratiques ayant trait au Projet Afrique,

en amont du voyage et pendant le séjour au Togo, en 2017. Notre démarche s'inscrit ainsi dans le paradigme du praticien réflexif (Larrivee, 2000; Lison, 2013) qui, comme le soulignent Correa Molina et Thomas (2013) « occupe une place importante dans la recherche en sciences de l'éducation et dans la formation professionnelle des enseignants » (p. 2). Les données sur lesquelles nous nous appuyons sont des notes de cours, en amont du voyage, des notes de terrain que nous avons rédigées pendant le séjour (consignant notamment des observations personnelles et des notes sur les discussions que nous avons eues avec les 10 étudiants et autres personnes rencontrées sur place), mais aussi les cinq écrits réflexifs produits par chacun des étudiants durant le voyage. Parmi les 10 étudiants concernés, cinq étaient inscrits au niveau du Baccalauréat en éducation, les cinq autres se spécialisant en sciences. Nous nous intéressons ici plus particulièrement aux vécus des étudiants en éducation, vu la question de recherche choisie.

Soulignons aussi rapidement que nous avons eu l'occasion, en 2011-2012, de nous engager dans le Projet Afrique en tant que chercheure alors que les étudiants se rendaient au Kenya (Lemaire, 2017b), sous la supervision d'une collègue et sous l'égide de *Me to We*. Nous avions eu alors l'occasion de mener une enquête auprès de 14 étudiants faisant partie de deux cohortes différentes. L'observation directe d'une part et les séries d'entretiens réalisés d'autre part nous avaient permis d'obtenir d'assoir une première compréhension du projet Afrique, dans un contexte sociolinguistique différent puisque les étudiants se rendaient alors en Afrique anglophone et non pas en Afrique francophone.

Les données collectées en 2017 lors de notre récent voyage au Togo, sur lesquelles repose ce chapitre, nous permettront de discuter, ci-dessous, des particularités d'un tel séjour de bénévolat international en contexte minoritaire ouest-canadien et d'aborder en particulier la

565

question (1) du rapport à la langue que le séjour permet de travailler avec les étudiants et (2) de

l'ouverture à la francophonie africaine que le programme semble être à même de susciter.

Le rapport à la langue : Maîtrise et représentations dans des milieux plurilingues aux antipodes

En contexte francophone minoritaire et immersif, l'un des enjeux de la formation des enseignants

est le développement de la compétence langagière en français, langue d'enseignement (et pas

seulement/nécessairement le français en tant que discipline linguistique enseignée). Nombre de

recherches soulignent en effet que, nonobstant la diversité des profils linguistiques possibles et

imaginables chez les candidats à la profession enseignante, la maîtrise de la langue est souvent

un défi dans des contextes où la langue de la majorité est l'anglais (Knoerr, Weinberg, &

Gohard-Radenkovic, 2016; Cavanagh et al., 2016; ElAtia, 2018). Le manque d'exposition à des

contenus culturels riches, renvoyant à la diversité et à la complexité de la francophonie est un

autre enjeu que l'on pourra également mentionner (Lemaire, 2018). Permettre aux étudiants de

passer trois semaines en Afrique francophone joue ainsi la fonction du séjour linguistique

donnant à l'étudiant la possibilité d'enrichir ses perspectives culturelles, mais aussi d'enrichir

son français conversationnel (ou français social) ainsi que son français professionnel, deux

contextes d'utilisation de la langue qui font souvent défaut en contexte minoritaire et en

immersion (Lyster, 1987; Rehner & Mougeon, 2003; Mougeon, Nadasi & Rehner, 2010). Dans

une province où la diversité est omniprésente au sein de la communauté francophone, il ne

s'agira pas tant de familiariser les étudiants aux accents de l'Afrique subsaharienne que de leur

donner l'opportunité de prendre extensivement la parole en français. Cette dimension est

d'autant plus importante que l'on sait que le temps de parole des étudiants en salle de classe est

restreint, qui plus est au niveau universitaire. Le séjour permet aussi aux étudiants de s'exprimer

quand on sait par ailleurs que les compétences actives (s'exprimer oralement, écrire) sont les

compétences qui restent les plus problématiques pour les francophones et francophiles en

contexte minoritaire (Laplante & Christiansen, 2001; Cerenelli, Lemaire, & Mougeon, 2016;

Tedick, Christian & Fortune, 2011; Knoerr, Weinberg, & Gohard-Radenkovic, 2016). De facto,

le Projet Afrique incite les étudiants à s'exprimer en français en tout temps, au sein du groupe,

avec les acteurs communautaires impliqués et les facilitateurs, avec les élèves, les enseignants,

les directions d'école, avec les populations locales; les interactions en dialectes et autres langues

locales étant les seules à être également encouragées. Mais si cette expérience d'immersion

linguistique est recherchée par les participants, certains étudiants s'inquiètent d'avoir du mal à y

faire face. S'ils sont amenés à enseigner dans le futur en français et donc faire figure de modèle

langagier pour les élèves, certains étudiants reconnaissent en effet dans leurs entretiens pré-

départ et dans le cadre du cours préparatoire qu'ils craignent de ne pas « être à la hauteur » des

attentes quant à la correction linguistique qu'un enseignant devrait être capable de maintenir face

à ses élèves (Lemaire, 2017b). L'impossibilité de recourir facilement à internet sur place pour

préparer les cours ou les supports visuels utilisés, ou encore l'impossibilité de se fier à un tableau

intelligent (relié à internet et doté d'un correcteur linguistique) confrontent également les

étudiants à leurs possibles lacunes langagières. Une fois sur place, de manière quasi

systématique, les stagiaires soulignent la qualité du français parlé par les écoliers au Togo, quand

bien même le français n'est bien souvent que la langue seconde et la langue de scolarisation des

élèves (et non pas leur langue maternelle et/ou encore la langue parlée à la maison). La question

de la maîtrise du français vient ainsi déstabiliser la perspective initiale souvent endossée par les

participants, selon laquelle l'éducation reçue dans les pays « en voie de développement » est a

priori être de qualité moindre à celle dispensée dans les pays dits « développés ». Pour autant, la remise en question peut parfois s'avérer brutale, au point que, comme l'indique Santoro (2012), la situation d'inconfort ne compromette l'apprentissage escompté. Ainsi, au Togo, nous avons pu observer une timide stagiaire, pour qui le français est une langue seconde, s'effondrait devant les commentaires de plus en plus insistants et directs de l'enseignante lui reprochant un français trop approximatif, manquant de spontanéité et marqué par une forte influence de l'anglais. L'étudiante nous demandera d'intervenir auprès de l'enseignante togolaise, mais elle nous demandera également de vérifier par la suite chaque plan de leçon et visuels préparés pour la classe. Nous mettrons également en place une médiation entre l'enseignante et la stagiaire afin de permettre une meilleure intercompréhension.

Alors que les stagiaires sont en a priori en position de privilège (McIntosh, 2012) sur le plan socio-économique de par leur statut d'occidentaux et d'étudiants en éducation bénévoles, la question de la maîtrise de la langue–en milieu minoritaire canadien versus en contexte post-colonial–pourra ainsi servir à ébranler les perceptions étudiantes à relents colonialistes, c'est-à-dire les perceptions posant les perspectives et réalités occidentales comme indiscutablement supérieures. Certains étudiants initieront d'ailleurs une réflexion avec les élèves et enseignants Togolais. C'est par exemple le cas de deux stagiaires ayant décidé de démarrer un projet de correspondance entre une école albertaine et l'école élémentaire les accueillant à Lomé. Accompagnant les élèves dans la lecture des lettres écrites par les élèves albertains, les stagiaires entameront une discussion avec les élèves togolais quant aux spécificités des écrits apportés : (1) les lettres sont en effet rédigées en lettres majuscules, les élèves albertains apprenant tardivement à maîtriser l'écriture cursive en comparaison avec le curriculum togolais, (2) les phrases sont possiblement rédigées de manière phonétique et les fautes de français y sont largement présentes.

Une occasion en or de discuter avec les élèves et avec l'enseignant togolais de culture éducative, en particulier de leur approche pédagogique quant à l'erreur (spécifiquement dans le contexte des programmes d'immersion française), mais aussi de désacraliser le contexte éducatif canadien et d'introduire de la complexité et du dialogue interculturel entre les partenaires de l'échange. Cette dimension n'est toutefois possible que lorsque le partenaire local est pleinement impliqué et placé dans une position de respect et d'égalité, comme le soulignent Major et Santoro (2016).

C'est aussi l'approche du répertoire langagier en enseignement et les idéologies linguistiques en contexte plurilingue qu'un tel séjour pourra aussi possiblement remettre en question.

En contexte francophone minoritaire, la question du bilinguisme français-anglais est particulièrement sensible. Elle touche à la question de la survivance francophone (Mahé, 2004), au maintien d'une identité linguistique et culturelle potentiellement menacée par le poids et l'omniprésence de la langue dominante l'anglais. En Alberta, les écoles francophones évoluent en parallèle du système anglophone depuis la victoire de la Cause Mahé à la cours suprême du Canada. Seuls les enfants de francophones appelés « ayant droits » pouvent légitimement s'y inscrire, et ce dans le but de pouvoir enseigner en français langue première et d'éviter que l'anglais ne vienne s'immiscer, par peur du bilinguisme soustractif (Cummins, 1979; Landry, 1982). Plusieurs études récentes ont en outre souligné la complexité du contexte sociolinguistique et éducatif que revêt le contexte francophone minoritaire. Parmi les phénomènes étudiés se trouve la question de la reconnaissance des compétences et identités plurilingues (Dansereau, 2007; Lemaire, 2013; Lamoureux, 2005, 2012; Pilote, 2007; Pilote & Magnan, 2012). Plusieurs recherches parlent également de la vocation idéologique des écoles francophones pour la reproduction de la communauté francophone (Pilote & Magnan, 2008). Là

encore, le voyage à l'étranger, dans un contexte plurilingue autre, ouvre la possibilité de penser les dynamiques plurilingues à travers un prisme nouveau.

En effet, sur place, les étudiants ne sont pas seulement confrontés au français mais auront aussi l'opportunité de se familiariser avec diverses langues parlées localement. Curieuses d'en apprendre davantage sur les langues parlées par leurs élèves, deux étudiantes proposeront à un enseignant togolais de mener une activité de classe valorisant les langues maternelles des élèves, dans une perspective inspirée de l'éveil aux langues (Auger, 2007; Hélot, 2007, etc.) à laquelle nous les avions préalablement exposées. À leur étonnement, l'enseignant n'aura qu'une idée très vague des langues autres que le français maîtrisées par les élèves, puisque celles-ci ne sont pas autorisées en classe. L'école privée de Lomé où le stage de bénévolat a en effet eu lieu en 2017 s'inscrit en effet une pratique documentée par Agbeflé (2016), où la direction et le personnel scolaires découragent l'utilisation des langues nationales et dialectes des élèves. Pour Agbéflé (2016), ces pratiques sont courantes en dépit des initiatives de l'Agence Universitaire de la Francophonie pour promouvoir le plurilinguisme africain et remettre en question l'hégémonisme de la langue et culture lié à l'héritage colonialiste. Ouvert aux apports pédagogiques suggérés par les étudiantes, l'enseignant coopérant réservera un bon accueil aux activités de valorisation des langues maternelles des élèves, engageant un début de dialogue sur les pratiques dérivées de la didactique du plurilinguisme et du pluriculturalisme et sur l'éventuelle pertinence d'une contextualisation culturelle des ressources et pratiques éducatives africaines (Agbéflé, 2016). Pour autant, il est intéressant de souligner que les pratiques pédagogiques plurilingues (Moore & Sabatier, 2014; Litalien, Moore, & Sabatier, 2012) sont relativement peu connues dans le contexte éducatif francophone minoritaire canadien ainsi que dans les programmes d'immersion, en particulier en Alberta (Naqvi, 2017).

Ainsi, la réflexion sur la prise en compte des compétences et identités plurilingues dans les contextes postcoloniaux d'une part et minoritaires d'autre part pourra susciter des regards nouveaux sur les idéologies et pratiques linguistiques en milieu multilingue et enrichir tant la formation initiale des enseignants canadiens que la formation continue des enseignants africains participant (Lemaire, Beauparlant, Ani-Meunier, & Agbéflé, soumis). Ceci est une piste de recherche que nous projetons de poursuivre dans les années à venir.

L'ouverture à la francophonie africaine

Sur le plan contextuel, il convient de noter que c'est en Alberta que le marché canadien de l'emploi a été le plus dynamique ces dernières années. Attirés par les perspectives d'emplois mais aussi par le développement de diverses communautés d'origine dans les Prairies, de plus en plus d'immigrants font le choix du centre et de l'ouest du Canada (Statistiques Canada, 2016). Ainsi, dans la province, le pourcentage de nouveaux immigrants est passé de 6.9% en 2001 à 17.1% en 2016 et si plus d'une personne sur cinq vient d'un autre pays à l'échelle du pays, l'Afrique est désormais le deuxième continent d'où partent le plus d'immigrants récents. De 1971 à 2016, le nombre de personnes vivant au Canada mais nées en Afrique est passé de 1.4% à 8.5%; et les projections pour 2036 estiment ce nombre à environ 11%. La population noire africaine, en forte croissance, devient la troisième minorité visible au Canada. Soulignons que, parmi les 5 pays africains les plus représentés au niveau de l'immigration au Canada, 3 sont francophones : l'Algérie, le Maroc et le Cameroun. Dernier fait saillant que nous soulignerons ici : toujours d'après Statistiques Canada (2016), deux enfants sur cinq (âgés de moins de 15 ans) sont désormais issus de l'immigration, première ou deuxième génération.

Il apparaît donc clairement, au vu de ces statistiques mais aussi au vu d'études récentes menées dans l'ouest (Houle, Pereira, & Corbeil, 2014; Mulatris, Jacquet, & André, 2018), que l'immigration noire africaine et francophone impacte les structures et réalités de la francophonie ouest-canadienne et franco-albertaine en particulier. Les écoles francophones, notamment, ont vu leur nombre d'élèves issus de l'immigration augmenter drastiquement ces dernières années. Bien qu'il soit difficile d'obtenir de chiffres fiables en la matière, Mulatris (2008), dans une enquête commanditée par l'Association des canadiens francophones de l'Alberta, indiquait déjà en 2008 que 20% des élèves des trois conseils scolaires francophones étaient issus de l'immigration, en grande majorité d'origine africaine. Évoquant les défis majeurs au niveau de leur expérience d'établissement, les familles immigrantes pointent du doigt la scolarisation des enfants (Mulatris, Jacquet, & André, 2018). Liboy et Mulatris (2016) listent de fait plusieurs difficultés à l'intégration scolaire des élèves nouvellement arrivés : décalage du niveau scolaire, adaptation culturelle et linguistique, faible collaboration et mauvaise communication entre l'école et les familles migrantes, le manque d'enseignants issus des réalités culturelles et sociales proches de celles des immigrants, le manque de formation à l'interculturel des enseignants ou encore des écarts dans les cultures éducatives et des attentes réciproques incomprises.

Par ailleurs, la nouvelle norme de qualité de l'enseignement en Alberta (Goverment of Alberta, 2018) indique clairement la nécessité d'offrir un enseignement plus inclusif et mieux adapté aux besoins et attentes d'élèves et familles issus de l'immigration. Le texte mentionne l'importance fondamentale des relations entre élèves, parents, école et insiste sur la capacité des enseignants à « faire preuve d'empathie et avoir un souci réel pour les autres ». Il mentionne aussi explicitement la capacité à « valoriser la diversité culturelle et promouvoir la compréhension interculturelle » (Governement of Alberta, 2018, p. 4). Les enseignants sont

désormais tenus de prendre en compte les contextes et enjeux pertinents, « qu'ils soient locaux, provinciaux, nationaux ou internationaux » pour répondre aux besoins d'apprentissage des élèves. Enfin, ils sont sommés de prendre « en considération les facteurs de diversité, y compris : la démographie, (…) les facteurs socioéconomiques, (…), les connaissances et les apprentissages antérieurs, les antécédents culturels et linguistiques », etc. (Governement of Alberta, 2018, p.5). Quant à la quatrième des cinq normes de qualité d'enseignement, elle porte intégralement sur la nécessité d'offrir des environnements d'apprentissage inclusifs, valorisant la diversité et permettant en particulier d'« intégrer les atouts personnels et culturels des élèves dans l'enseignement et l'apprentissage » (Governement of Alberta, 2018, p. 5).

Les séjours d'enseignement internationaux, dont on a indiqué plus haut l'impact majeur dans la formation de futurs enseignants en termes d'ouverture à la diversité et aux enjeux relatifs à l'inclusion des élèves nouvellement immigrés, apparaissent ainsi comme une stratégie de formation particulièrement adaptée au contexte scolaire francophone albertain, actuellement remodelé par une forte immigration noire africaine.

Ayant été immergés en Afrique, les étudiants se sont de fait familiarisés avec des éléments culturels et en auront développé une appréciation, comme démontré dans d'autres recherches (Merryfield, Jarchow, & Pickert, 1997; Kambutu & Nganga, 2008). Plusieurs achèteront ainsi pro-activement non seulement des « souvenirs » ou « cadeaux » pour leurs proches, mais aussi des vêtements, des instruments de musique, et autres artefacts dans le but de pouvoir ensuite les présenter à leurs futurs élèves, et ainsi valoriser les cultures de l'immigration dans leurs futures classes.

Des données que nous avons pu collecter, il ressort également de manière évidente que le séjour dans les écoles africaines permet aux futurs enseignants de prendre conscience de

l'adaptation que doivent faire les élèves et les familles d'origine africaine immigrant au Canada. La difficile adaptation à la chaleur et à l'humidité qui règnent en Afrique subsaharienne en mai ne rend que plus évidente l'adaptation climatique inverse, quand les immigrants doivent apprendre à vêtir leurs enfants pour les températures glaciales de l'hiver albertain. Le témoignage de travailleurs sociaux venus témoigner dans le cours préparatoire, attestant d'enseignants totalement désarçonnés par la tenue vestimentaire inadéquate d'enfants récemment arrivés à Edmonton, n'en résonnera que plus fort chez les futurs enseignants impliqués dans le Projet Afrique. Outre l'adaptation climatique, c'est aussi l'importance du phénomène d'adaptation à la culture éducative que les futurs enseignants retiendront après un séjour en Afrique. Tous les stagiaires noteront l'écart entre la pédagogie traditionnelle observée pendant nos séjours bénévoles au Kenya (Lemaire, 2017b) et au Togo et la pédagogie socioconstructiviste prônée dans le contexte canadien. Relation hiérarchique marquée envers l'enseignant, rareté de l'apprentissage entre les pairs (à l'exclusion des pratiques de monitorat en l'absence du professeur par exemple), décontextualisation des apprentissages, rareté des évaluations formatives, exposition limitée à l'apprentissage expérientiel et aux technologies de l'information et de la communication, importance moindre de l'expression personnelle et du leadership dans le curriculum, sont parmi les caractéristiques que relèvent les stagiaires. Bien que ceux-ci auront pu noter qu'ils existent des variations entre les écoles et les enseignants (selon leur style d'enseignement, leur formation initiale, leur expérience professionnelle et conditions de travail notamment; Lemaire et al., soumis), ils garderont possiblement en tête cet écart à l'heure d'enseigner à des élèves nouvellement arrivés d'Afrique.

En témoigne S :« Le stage m'a permis de vivre une expérience professionnelle qui m'a réellement mis en avant l'importance de l'aspect culturel au niveau de l'éducation. »

Les stagiaires que nous avons accompagnés auront aussi pu développer une compréhension plus fine des réalités sociales et familiales en Afrique, dans leur complexité et dans leur variété. Certains noteront les différences entre élèves au sein d'une même classe, ou entre élèves venant des écoles publiques versus privées. Séjournant de manière alternée dans une résidence privée (avec piscine, climatisation et wifi) puis en famille, demeurant en milieu urbain mais avec des excursions en milieu rural, les étudiants seront exposés à différentes réalités, même si le statut de « bénévole nord-américain » crée sans aucun doute un certain filtre[20]. Les étudiants rencontreront aussi bien de jeunes entrepreneurs, des étudiants (du WoéLab et de l'université de Lomé en 2017), des chauffeurs, des vendeurs, mais aussi des apprentis et vidomegons, ces enfants-adolescents dont l'UNESCO (2007) condamne le statut d'enfants exploités. L'Afrique n'est pas uniforme et des espaces de réflexion critique institués en ce sens permettront de favoriser cet apprentissage, dont atteste ici R :

« Le Togo, c'est le pays de tous les extrêmes : extrême richesse, extrême pauvreté, gentillesse extrême, exploitation extrême».

De ce type d'expérience formatrice doivent ressortir des enseignants ouverts à la diversité des contextes, moins prompts à caricaturer ou simplifier les réalités de l'immigration, que ce soit les réalités dans le pays d'origine ou les réalités dans le pays d'immigration.

C : « Cette expérience m'a appris comment me décentrer plus dans des situations interculturelles. »

On pourra finalement citer, au niveau des prises de conscience, les réflexions émergentes sur le colonialisme, comme en témoignent ces stagiaires dans leur journal de bord :

---

[20] Par exemple, dans une des écoles d'accueil, le directeur nous précisera qu'il a demandé à ses enseignants d'éviter de battre les enfants pour « éviter de choquer » les bénévoles canadiens.

R : « Partout, on retrouve encore les vestiges de l'époque coloniale. (…) Je me prends à rêver d'une Afrique qui appartiendrait vraiment aux Africains. (…) Je souhaite au Togo le développement d'une classe moyenne, qui est bien trop peu nombreuse ici ».

S : « le modèle d'éducation [est] hérité de l'ère de la colonisation. Or un Africain n'est pas un occidental (…). Le Togo, comme le reste des pays africains, doit identifier les défis propres à son éducation (…) et trouver ses solutions ».

Ces citations sont pour nous d'autant plus intéressantes qu'elles émanent d'étudiants qui s'étaient engagés, avant de partir au Togo, dans une association dont l'objectif est d'exporter l'éducation canadienne dans des écoles privées en Afrique, dans l'espoir que l'accès au modèle de formation canadien puisse contribuer à former une élite ouvrant de nouvelles perspectives de développement. Lors de discussions en fin de voyage, les deux étudiants en question nous diront leur volonté de se retirer d'une telle association, le séjour ayant changé leur regard sur les relations nord-sud et les modes de développement souhaitables à l'échelle locale et globale.

Cette décolonisation des savoirs qu'un tel voyage peut alimenter nous paraît essentielle suite aux appels à action de la commission de Vérité et Réconciliation du Canada (2015). Partout au Canada, les universités et facultés d'éducation se sont engagées pour des relations plus justes et plus respectueuses avec les peuples autochtones; la réconciliation passant notamment (mais pas exclusivement) par une décolonisation des savoirs (De Oliveira Andreotti et al., 2015), une remise en question des perspectives occidentales comme seul mode de compréhension des réalités passées et contemporaines.

On terminera enfin en évoquant les liens entre perspectives africaines et canadiennes qui pourront se tisser de manière durable, au-delà du temps du voyage, et qui pourront amener à des pratiques enseignantes plus inclusives, notamment par rapport à la diaspora d'Afrique

subsaharienne qui fréquente largement le système scolaire francophone en contexte minoritaire. En 2017, plusieurs étudiants en éducation ont par exemple pris l'initiative de se rapprocher de membres actifs de la Togolese Multicultural Association, que nous avions invités en classe, pour créer ensemble une série de spectacles culturels mettant en valeur des contes traditionnels. Les spectacles créés auront été proposés dans la communauté africaine d'Edmonton mais aussi dans le cadre d'une tournée dans les écoles francophones et programmes d'immersion (Le Franco, 2016). Le triple objectif était bien à la fois de lever des fonds pour permettre aux étudiants de financer leur voyage, de permettre à la communauté francophone africaine de se retrouver autour d'un évènement culturel festif, mais aussi de créer des ponts en mettant à l'honneur la culture traditionnelle togolaise dans le milieu éducatif. Pour finir, on mentionnera à nouveau le jumelage entre élèves togolais et élèves albertains qui a été mis en place par un des stagiaires bénévoles et qui perdure maintenant que l'étudiant est devenu enseignant. Pour ce dernier, il s'agissait de permettre aux élèves togolais de garder une ouverture sur le monde via cette correspondance avec le Canada, de les engager dans des écrits personnels, mais aussi d'éduquer à la citoyenneté globale et à la justice sociale ses élèves, issus d'une école d'immersion située en milieu favorisé et relativement homogène sur le plan socio-culturel.

Conclusion

Alors que de multiples recherches mettent en évidence les apports potentiels de séjours de bénévolat international dans la formation d'étudiants en éducation, nous avons voulu souligner dans ce chapitre les particularités en contexte francophone minoritaire ouest-canadien, en particulier les dynamiques singulières qui s'articulent autour de la langue française : langue de la survivance pour certains, langue de la colonisation pour d'autres, langue maternelle ou langue

seconde, langue officielle et véhiculaire dans le contexte plurilingue africain versus langue

minoritaire dans l'ouest canadien. De la nouveauté, de l'extranéité, faire émerger donc un regard

renouvelé sur les rapports au français, sur les relations Nord-Sud, avec des perspectives locales et

globales en tête. Amener également, par l'attrait du lointain, les futurs enseignants à s'ouvrir à la

diaspora francophone africaine qui, de plus en plus présente en Alberta, cherche à faire entendre

sa voix et trouver sa place dans les écoles de la francophonie ouest-albertaine.

Références bibliographiques

Agbéflé, K. (2016). *L'école africaine face à la gestion de la cohabitation du français et des Langues Nationales (LN). Regards croisés sur les politiques linguistiques éducatives au Ghana et au Togo.* Présentation orale dans le cadre du colloque APF-FU, Athènes.

Auger, N. (2007). Enseignement des langues d'origine et apprentissage du français: Vers une pédagogie de l'inclusion. *Le Français aujourd'hui, 158*, 76-83.

Black, G., & Bernades, R. (2014) Developing global educators and intercultural competence through an international teaching practicum in Kenya. *Éducation comparée et internationale, 43(2).* Tiré de https://ir.lib.uwo.ca/cie-eci/vol43/iss2/4/. Consulté le 21 mars 2018.

Cavanagh, M., Cammarata, L., & Blain, S. (2016). Enseigner en milieu francophone minoritaire canadien: Synthèse des connaissances sur les défis et leurs implications pour la formation des enseignants. *Revue canadienne de l'éducation, 39(4)*, 1-32. http://journals.sfu.ca/cje/index.php/cje-rce/article/view/2268/1884

Cerenelli, B., Lemaire, R., & Mougeon, F. (2016). Visages multiples de l'immersion au Canada : De la mission à la réalité. Dans H. Knoerr, A. Weinberg, & A. Gohard-Radenkovic, (dir). *Politiques et pédagogies du français au niveau universitaire au Canada* (pp. 121-160). Ottawa, Canada : Presses de l'université d'Ottawa.

Commission de vérité et réconciliation du Canada (2015) *Honorer la vérité, réconcilier pour l'avenir. Sommaire du rapport final*. Tiré de http://www.trc.ca/websites/trcinstitution/File/French_Exec_Summary_web_revised.pdf.

CONFEMEN (2012), *Améliorer la qualité de l'éducation au Togo : Les facteurs de réussite*, Rapport PASEC, CONFEMEN, Togo. Tiré de http://www.confemen.org/wp-content/uploads/2013/03/Rapport_TOGO_-final.pdf. Consulté le 21 février 2017.

Conseil scolaire centre-nord (non daté). *Enseigner aux élèves réfugiés*. http://www.enseignerauxrefugies.ca/. Consulté le 21 mars 2018.

Correa Molina, E., & Thomas, L. (2013). Le praticien réflexif : Mythe ou réalité en formation à l'enseignement? *Phronesis, 2*(1), 1-7.

Cummins, J. (1979). Bilingualism and educational development in anglophone and minority francophone groups in Canada. *Interchange, 9*, 40-51.

Cushner, K. (2007). The role of experience in the making of intentionnally-minded teachers. *Teacher Education Quaterly, 34*(1), 27-39.

Dansereau, A. (2007). *L'usage de l'anglais dans une école francophone albertaine; Contexte et*

perception. Thèse de maîtrise en Sciences de l'Éducation. University of Alberta, Campus Saint-Jean.

De Oliveira Andreotti, V., Stein, S., *Ahenakew, C., & Hunt, D.* (2015). Mapping interpretations of decolonization in the context of higher education. *Decolonization: Indigeneity, Éducation and Society, 4*(1), 21-40.

ElAtia, S. (dir.). (2018). *L'éducation supérieure et dualité linguistique dans l'ouest canadien. Réalités et défis*. Québec, Canada : Presses de l'université de Laval.

Freire, P. (1974). *Pédagogie des opprimés*. Paris, France : Petite collection Maspéro.

Freire, P. (1998). *Teachers as cultural workers : Letters to those who dare to teach*. Boulder, CO: West View Press.

Government of Alberta, Ministry of Education (2018). *Normes de qualité pour l'enseignement.* Edmonton, Canada : Alberta Education.

Hadley Dunn, A., Dotson, E. K., Behm Cross, S., Kesner, J., & Lundahl, B. (2014). Reconsidering the local after a transformative global experience: A comparison of two study abroad programs for preservice teachers. *Action in Teacher Education, 36*(4), 283-304.

Hélot, C. (2007). *Du bilinguisme en famille au plurilinguisme à l'École.* Paris, France: L'Harmattan.

Houle, H, Pereira, D., & Corbeil, J. P. (2014). *Portrait statistique de la population immigrante de langue française à l'extérieur du Québec (1991 à 2011)*. Statistique Canada. Tiré de http://www.statcan.gc.ca/pub/89-641-x/89-641-x2010001-fra.htm.

Kambutu, J., & Nganga, L. (2008). In these uncertain times: Educators build cultural awareness through planned international experiences. *Teaching and Teacher Education, 24*(4), 939-951.

Kielburger C., & Kielburger M. (2008). *Me to We: Finding meaning in a material world*. New York, NY : Touchstone.

Knoerr, H., Weinberg, A., & Gohard-Radenkovic, A. (dir). (2016). *Politiques et pédagogies du français au niveau universitaire au Canada.* Ottawa, Canada : Presses de l'université d'Ottawa.

Lamoureux, S. (2005). Transitions scolaires et changements identitaires. *Francophonies d'Amérique*, *20*, 111-121.

Lamoureux, S. (2012). 'My parents may not be French sir, but I am' : Exploration of Linguistic Identity of Francophone Bilingual Youth in Transition in Multicultural, Multilingual Ontario. *International journal of multilingualism, 9*, 151–164.

Landry, R. (1982). Le bilinguisme additif chez les francophones minoritaires du Canada. *Revue des sciences de l'éducation*, 8(2), 223–244.

Laplante, B., & Christiansen, H. (2001). Portfolio langagier en français. *The Canadian Modern Language Review, 57,* 495–501.

Larrivee, B. (2000). Transforming Teaching Practice: Becoming the critically reflective teacher. *Reflective Practice*, *1*(3), 293-307.

LE FRANCO. (2016). *Une fenêtre sur le Togo*. Tiré de http://ww.lefranco.ab.ca/culture/item/1765-une-fenetre-sur-le-togo.html.

Lemaire, E., Beauparlant, R., Ani-Meunier, S., & Agbéflé, K. (soumis). Enjeux et réalités de l'enseignement privé au Togo : perspectives d'enseignants. Dans J. St Amand (dir). *La situation de l'éducation en Afrique.*

Lemaire, E. (2013). Étudier à l'université en français dans le contexte minoritaire ouest canadien : ce que peut nous apprendre le dessin réflexif. *Les Cahiers de l'Institut des Langues Officielles et du Bilinguisme, 6-3*, 1001-1021.

Lemaire, E. (2017a). Blog Projet Afrique. Tiré de https://projetafriqueblog.wordpress.com/blog/. Consulté le 12 février 2018.

Lemaire, E. (2017b). Futurs enseignants en stage au pays des Massaïs : From Me to We. *Revue internationale de pédagogie de l'enseignement supérieur, 33-1*. Tiré de : http://ripes.revues.org/1179. Consulté le 21 mars 2018.

Lemaire, E. (2018). La culture d'expression française dans les écoles d'immersion et dans les écoles francophones en milieu minoritaire ouest-canadien : représentations d'étudiants. *Revue canadienne des langues modernes, 74(2)*, sous presse.

Liboy, G-M., & Mulatris, P. (2016). Enseignants non immigrants et enseignants immigrants : Convergences et divergences autour de la relation entre école et familles immigrantes. *Alterstice, 6(1)*, 91-104.

Litalien, R. J., Moore, D., & Sabatier, C. (2012). Ethnographie de la classe, pratiques plurielles et réflexivité. *Revue canadienne de l'éducation, 35*(2), 192-211.

Lison, C. (2013). La pratique réflexive en enseignement supérieur : D'une approche théorique à une perspective de développement professionnel. *Phronesis, 2* (1), 15–27.

Lyster, R. (1987). Speaking immersion. *La Revue canadienne des langues vivantes, 43*, 701–717.

Mahé, Y. (2004). « La survivance » Discourses and the curriculum in French speaking communities in North America 1840-1960. *Journal of Educational Thought*, *38*, 183-207.

Major, J., & Santoro, N. (2016). Supervising an international teaching practicum: Building partnerships in postcolonial contexts. *Oxford Review of Education, 42(4)*, 460–474.

Mahon, J., & Cushner, K. (2002). The overseas student teaching experience: Creating optimal culture learning. *Multicultural Perspectives, 4(3),* 3-8.

Malewski, E. (2009). International field experiences: The impact of class, gender and race on the perceptions and experiences of preservice teachers. *Teaching and Teacher Education, 25(1),* 52-60.

Malewski, E., & Phillion, J. (2009). International field experiences: The impact of class, gender and race on the perceptions and experiences of preservice teachers. *Teaching and Teacher Education: An International Journal of Research and Studies*, *25(1),* 52-60.

Maynes, N., Cantalini-Williams, M., & Tedesco, S. (2014). *Stages d'apprentissage par le service communautaire pour les candidats et candidates à l'enseignement*. Toronto, Canada : Conseil ontarien de la qualité de l'enseignement supérieur.

McIntosh, P. (2012). Reflections and future directions for privilege studies. *Journal of Social Issues, 68(1)*, 194-206.

Merryfield, M. (2000). Why aren't teachers being prepared to teach for diversity, equity, and global interconnectedness? A study of lived experiences in the making of multicultural and global educators. *Teaching and Teacher Education*, *16(4),* 429-43.

Merryfield, M. M., Jarchow, E., & Pickert, S. (dir.) (1997). *Preparing teachers to teach global perspectives: A handbook for teacher educators*. Thousand Oaks, CA: Corwin Press.

Moore, D. & Sabatier C. (2014). Les approches plurielles et les livres multilingues. De nouvelles ouvertures pour l'entrée dans l'écrit en milieu multilingue et multiculturel. *Nouveaux Cahiers de la recherche en éducation, 17(2)*, 32-65.

Mougeon, R., Nadasi, T., & Rehner, K. (2010). *The sociolinguistic competence of immersion students*. Bristol, England/Toronto, Canada: Multilingual Matters.

Mulatris, P., Jacquet, M., & André, G. (2018). L'immigration francophone dans les territoires et l'ouest canadien : Réalités et perspectives après 10 ans d'accueil et de services. *Alternatives Francophones, 2 (2)*, sous presse.

Mulatris, P. (2009). L'immigration francophone et noire en Alberta : Chemins parcourus en 20 ans. *Le Franco*, *27 février*, 15-17.

Mulatris, P. (2008). *Enquête sur l'immigration francophone en Alberta. Rapport présenté à l'ACFA*. Tiré de http://www.acfa.ab.ca/Documents/immigration/EnqueteImmigrationAlberta_presentation.pdf. Consulté le 14 mars 2018.

Naqvi, R. (juillet 2017). *Fostering language awareness for social justice in mainstream schools*. Présentation dans le cadre du Congrès mondial AILA. Rio de Janeiro, Brazil.

Pilote, A. (2007). Construire son identité ou reproduire sa communauté ? Les jeunes ou leur rapport à l'identité collective. Dans M. Bock (dir.), *La jeunesse au Canada français* (pp. 83-112). Ottawa, Canada : Presses de l'Université d'Ottawa.

Pilote, A., & Magnan M.-O. (2008). L'école de la minorité francophone au Canada : L'institution à l'épreuve des acteurs. Dans J.-Y. Thériault, A. Gilbert, & L. Cardinal (dir.), *L'espace francophone en milieu minoritaire. Nouveaux enjeux, nouvelles mobilisations* (pp. 275-317). Montréal, Canada : Fides.

Pilote, A., & Magnan M.-O. (2012). La construction identitaires des jeunes francophones en situation minoritaire au Canada : Négociations de frontières linguistiques au fil du parcours universitaire et de la mobilité géographique. *Cahiers Canadiens de Sociologie*, 37, 169-195.

Rehner, K., & Mougeon, R. (2003). The effect of educational input on the development of sociolinguistic competence by French immersion students: The case of expressions of consequence in spoken French. *Journal Of Educational Thought*, 37, 259–281.

Santoro, N. (2012). Learning to be a culturally responsive teacher through international study trips: Transformation or tourism? *Teaching Education, 23(3),* 309-322.

Schön, D. A. (1983). *The reflective Pratictionner*. New York, NY : Basic Book

Schultz, L., Ali Abdi A., & Richardson, G.H. (2011). *Global Citizenship Education in Post-Secondary Institutions. Theories, Practices, Policies*. New York, NY: Peter Lang.

Sharma, S., Aglazor, G., Malewski, E., & Phillion, J. (2011). Examining the practice of critical reflection for developing pre-service teachers' multicultural competencies: Findings from a study abroad program in Honduras. *Teacher Education*, *20(2),* 9-22.

Stachowski, L. L., & Mahan, J. M. (1990). New horizons: Students teaching abroad to enrich understanding of diversity. *Action in Teacher Education, 12(*3), 13-21.

Stachowski, L. L., & Sparks, T. (2007). Thirty years and 2,000 student teachers later: An overseas student teaching project that is popular, successful, and replicable. *Teacher Education Quarterly*, 34 (1), 115-132.

Statistiques Canada (2017). *Le quotidien – Immigration et diversité ethnoculturelle : Faits saillants du recensement de 2016*. Tiré de https://www.statcan.gc.ca/daily-quotidien/171025/dq171025b-fra.htm. Consulté le 21 mars 2018.

Tedick, D. J., Christian, D., & Fortune, T.W. (dir.). (2011). *Immersion education, practices, policies, possibilities*. Clevedon, England: Multilingual Matters.

UNESCO (2007). *La traite des personnes au Bénin*. Paris, France : UNESCO, Document stratégique Série pauvreté n° 14.3 (F). Tiré de http://unesdoc.unesco.org/images/0015/001508/150823f.pdf. Consulté le 11 mars 2018.

University of Alberta (2016). *Au service de l'intérêt public. Plan stratégique institutionnel*. Tiré de https://d1pbog36rugm0t.cloudfront.net/-/media/isp/final-doc/12885-institutional-strategicplan-fr-final.pdf. Consulté le 21 mars 2018.

Part IV. Globalization: How does international teacher education inform?

How do international approaches to teacher education differ across institutions, countries, or continents? What does comparative research tell us about effective teacher education in varying contexts based on increasing diversity of students, content, and systems of formal and informal education?

International Teacher Education and Globalization: A Comparative Analysis of Program Structure in Canada, Malaysia and England

Mark Hirschkorn
University of New Brunswick

Marcea Ingersoll
St. Thomas University

Lamia Kawtharani-Chami
Alan Sears
Jeff Landine
Carri Gray
University of New Brunswick

Abstract

Initial teacher education is a global endeavor yet is often perceived as regionally idiosyncratic and distinct. In this chapter we have sought to address the focus of this book on globalization and diversity and query how initial teacher education programs in three different parts of the world are responding to or representing major themes drawn from the literature on globalization and teacher education. Specifically, we offer a conceptual comparison of the University of New Brunswick in Canada, London Metropolitan University in England, and the University of Nottingham Malaysia in Malaysia and explore the globalization themes of interconnectedness, migration and multiculturalism. We conclude the chapter with implications for Canadian teacher education and provocations for the readers to consider in light of their own initial teacher education programs.

Résumé

La formation initiale des enseignants est une entreprise mondiale, mais elle est souvent perçue comme idiosyncratique et distincte au niveau régional. Dans ce chapitre, nous avons cherché à d'aborder le thème de ce livre sur la mondialisation et la diversité et d'examiner la façon dont les programmes de formation initiale des enseignants dans trois parties du monde répondent aux principaux thèmes tirés de la littérature sur la mondialisation en ce qui concerne l'éducation. Plus précisément, nous offrons une comparaison conceptuelle de l'Université du Nouveau-Brunswick au Canada, de l'Université métropolitaine de Londres en Angleterre et de l'Université de Nottingham en Malaisie et nous explorons les thèmes de la mondialisation, soit l'interconnectivité, la migration et le multiculturalisme. Nous concluons le chapitre par des implications pour la formation des enseignants au Canada et des provocations que le lecteur doit prendre en considération à la lumière de ses propres programmes de formation initiale des enseignants.

International Teacher Education and Globalization: A Comparative Analysis of Program Structure in Canada, Malaysia and England

Introduction

Humans are experiencing an unprecedented era of global mobility as people and their ideas, resources and capital are moving around the world in unprecedented numbers. Teaching in this millennium is often characterized by working with an increasingly diverse student population – either locally or abroad. Recent economic, political and cultural transformations have had a direct impact on the growing mobility of people (Henard, Diamond, & Roseveare, 2012; Larsen, 2016). Internal and international migration, the growing number of refugees and immigrant families, as well as the growth of aboriginal populations have together enhanced linguistic, cultural, and racial diversity in jurisdictions around the world (Guo, 2014; PPMI, 2017). These societal changes necessitate the development of skilled, flexible, and mobile educators (Larsen, 2016) with a capacity to understand and facilitate the learning of students from varying cultures, with different histories, religions, and worldviews. Teaching an increasingly diverse student population requires teachers to have the skills, dispositions and knowledge necessary to facilitate understanding differences in culture, ways of thinking, and how to go beyond their communities both literally and figuratively; to look beyond their backyards to see and learn from what their neighbors are doing (Grossman & McDonald, 2008).

This chapter is a contribution to a book focused on globalization and diversity in education; specifically, we endeavored to compare how international approaches to teacher education differ across three institutions, in three different countries, on three different continents. We began with the following questions:

- How does each initial teacher education program prepare their teachers for globally diverse teaching contexts?

- What skills, structures, and experiences support these program goals?

- To what extent are local and global contexts influencing these ITE programs?

Our questions are framed within the literature on globalization, which is a key driver of the mobility the authors have experienced as educators in the world. We begin with the establishment of themes derived from the literature on globalization as it pertains specifically to international teacher education. We follow this with a comparison of ITE programs in Canada, England and Malaysia in light of the derived themes, including brief descriptions of a single ITE program in each of these three countries. This comparison is intended as a conceptual discussion and provocation, and not as a detailed description of each of the programs and how teachers are specifically prepared in each location. We conclude the chapter by exploring implications from this thematic international comparison for Canadian teacher education programs.

Section One – Globalization and Initial Teacher Education

As a social institution, education has been mostly a local entity, funded with local or national taxes, serving the purpose of the local community or the nation, preparing workers for the local economy, and passing on local values. The idea of a local community has already become something of the past. We all live in a globally interconnected and interdependent community today. (Zhao, 2010, p. 423)

For those of us working in Canadian teacher education, we may recognize the description above: education is a local enterprise tied closely to provincial certification requirements. However, we are also acutely aware of the impact of the world beyond our provincial and national borders, and

on the global influences that influence the trajectory of graduates from our ITE programs and others around the world. Features of globalization have imbued members of our own research team with educational experiences in ways that have taken us beyond our local communities and into the world of international education. Although these experiences are disparate, to some extent they are connected or enabled by intersecting features of globalization and internationalization. In this section, we identify key dimensions of globalization and internationalization that inform our understanding of the Canadian teacher education work we undertake, and that provide us with themes for examining teacher education in global contexts. Globalization impacts teacher education in a world interconnected by economic and educational exchanges (Chong et al., 2016). As the world's commodity, capital and labor markets have become more integrated, so have global educational policies and impacts (Sahlberg, 2011). Zhao's (2010) work on the challenges of globalization for teacher education has been influential on our thinking; particularly his literature review in which he identified five key implications of globalization for teacher education.

- Global competitiveness

- International testing and the globalization of educational standards and practices

- Migration and the changing student population

- Global competence

- Global citizenship

Although framed through the lens of the United States, the challenges Zhao presents have implications across multiple locales. Higher education has attempted to address the challenges of globalization through policies of internationalization (Choudaha & de Wit, 2014), and within literature on teacher education specifically, with Sieber and Mantel (2012) noting that

589

internationalization processes are marked by increasing *interconnectedness, migration, and multiculturalism*. These three processes provide themes for our overview of the literature and analysis of the three programs.

Interconnectedness

Zhao's (2010) first two implications for teacher education—global competitiveness and international testing and the globalization of educational standards and practices—recognize that teachers are responsible for preparing a generation of students whose academic performance and job prospects are influenced by competitive global interrelations. As market forces have become more interconnected, corporations seeking talent, knowledge, or expertise are able to recruit from a global pool of applicants. Parents seeking to imbue their children with competitive advantage in a context of global competiveness are looking to the schools, systems, and teachers they perceive will deliver a quality education for their children and facilitate global employment prospects (Ball, Bowe, & Gewirtz, 1996). Education reforms have been adopted by nations seeking benchmarked curriculum outcomes, and educational policies from high-achieving countries have been transported around the globe in this era of international testing and the globalization of standards (Sahlberg, 2011), with quality education being tied closely to performance on international tests such as PISA and TIMSS and standards set by international agencies such as the OECD (Akaiba, 2017; Akkari & Dasen, 2008; Ingvarson & Rowley, 2017). Standardized educational models and policies are resulting in the convergence of a global culture. Conversely, system-theorists argue that individual nations and societies maintain significant idiosyncratic differences at the local level despite policy level convergence. International institutions such as the United Nations, the World Bank, and the Commonwealth

Secretariat have impacted education policies and their implementation across nations, and these operationalize differently at local levels (Commonwealth Secretariat, 2017).

Migration

Our second theme and Zhao's (2010) third challenge is migration and the changing student population. Migration today is more diverse and on a larger scale than ever before, with new patterns of movement impacting classroom composition across the world. This global mobility has intensified intercultural engagement in all dimensions of life and presents unique challenges for teachers who themselves may be transnational, especially as they move from the global south to the global north (Akkari & Dasen, 2008; Cho, 2016). In recent years, universities have placed emphasis on internationalization strategies, policies, and structures to accommodate higher numbers of international students, internationalize their faculty, and provide international experiences for local students broadly and ITE programs specifically. In Canada, the Association of Canadian Deans of Education Accord on Internationalization provides a framework for guiding internationalization practices within Canadian faculties of education given the increase in global student mobility.

- Experiences of international mobility (e.g., receiving and sending students, faculty, and staff, among others);

- International teaching partnerships (e.g., offshore course delivery, consultancy projects, or dual and joint degrees);

- International research partnerships;

- The internationalization of Canadian curriculum; and

- The preparation of educators and leaders for schools, post-secondary educational systems and other locations of educational practice.

Multiculturalism

Zhao's third and fourth challenges, global competence and global citizenship, are linked to the world's increasingly multicultural classrooms. In the face of greater mobility there are increased calls for students to acquire dimensions of global citizenship, for educators to embody such qualities, and for critiques of liberal assimilationist conceptions of what global citizenship entails and for whom it is possible (Banks, 2017; Lander & Shaikh Zaheerali, 2016). Teachers today must have skills for multiculturalism, including intercultural competencies, global understanding, and the ability to transfer intercultural skills and understanding into their work with students (Sieber & Mantel, 2012). Global competence and global citizenship are considered 21st century skills within the global policy reform movements influenced by a global education culture (Akaiba, 2017).

Each of these three themes, interconnectedness, migration, and multiculturalism, interacts contextually in each of the three programs we have selected for this chapter, and will be discussed prior to our analysis of the program structures in Section Two.

Interconnectedness: Teacher Shortages and Oversupply

Questions of supply and demand within the global context of teacher education have interesting answers depending on where you are situated. Currently, both Malaysia and England are facing teacher shortages, whereas many locations within Canada are in a state of oversupply. Oversupply is the case in our context, New Brunswick, where many of our graduates seek employment in global contexts to begin their careers. Pockets of need and oversupply have global impacts, reflected in mobility flows that connect teachers and programs in England, Canada and Malaysia.

At a recent job fair in our city, only one employer recruiting new teachers was from New Brunswick, half were Canadian, and more than a third of the exhibitors were from the United Kingdom (CBC, 2016). Contrast this oversupply in our region of Canada with the reports of a teacher shortage that have permeated public discourse in England over the last year. Newspaper headlines reported that teacher shortages were reaching crisis levels (Pells & Khan, 2017; Syal, 2018) caused by workload and student numbers. Migration and standards are two components of globalization that can be linked to the England shortage, since workload pressures have been attributed to standardized accountability measures and rising student numbers have been linked to increased immigration.

The impact of that crisis has reached Canadian shores. Each year the Canadian ITE programs where we work receive multiple requests from UK-based companies to recruit our new graduates for teaching positions in England. The shortage of teachers in England is felt palpably in our Canadian location: a proliferating number of UK recruiters attend the yearly employment fair and circulate emails, posters, pamphlets, or other informational requests to our faculties and students. According to one recruiter, "Canadian teachers have excellent qualifications that transfer well in the UK system and there's also not too much of a difference between the curriculum here and the curriculum there," (CBC, 2016).

However, our experience as teacher educators and researchers suggests that while qualifications and content knowledge might transfer well, graduates of Canadian teacher education programs have encountered challenges when adjusting to England's educational accountability structures and associated impacts on standardization (Lagace, McCallum, Ingersoll, Hirschkorn, & Sears, 2016). In Canada, teacher education is the responsibility of its provinces and territories, and "varies widely, reflecting the vast geography of Canada and the

significant linguistic, cultural, and regional diversity across the country" (Howe, 2014). Gilroy (2014) describes the Canadian approach to teacher education in terms of its "stark contrast to the top-down systematization and standardization that can be seen in many other states, including England (p. 628). In Canada currently, the route to teacher qualification is relatively straightforward, and obtained via provincially accredited, predominantly publicly funded, teacher education programs. Conversely, the immense variety of routes to qualified teacher status in England marks a shift away from publicly funded institutions to a host of providers whose methods and focus are less research-focused and more market-driven (Beauchamp, Clarke, Hulme, & Murray, 2013). This can also be seen in recent shifts in teacher education routes in Malaysia, which have expanded to the private sector in recent years to meet the demand for qualified teachers in national schools and in the proliferating number of international schools that have opened in the country (Vethamani, 2011). The Accord on the Internationalization of Education marks the recognition of international opportunities for teaching and of global mobility on local classrooms for Canadian faculties of education (ACDE, 2014). Across the three contexts, the impacts of interconnectedness, migration, and multiculturalism are interacting with programs and teacher employment in specific and observable ways and connecting them on a global scale.

Migration & Multiculturalism: Demographic Impacts in Canada, England, and Malaysia

The movement of people between countries to live or work is a reality of contemporary existence. Between 2000 and 2015, there was a 41 percent increase in population migration and approximately 244 million international migrants worldwide (United Nations Department of Economic and Social Affairs (UNDESA, 2016). Developed nations such as Canada and England

are frequently on the receiving end of migration, with roughly 71% of all international migrants living in highly developed and technological societies (UNDESA, 2016). In 2015, Canada's foreign-born population was the highest in the G8 and projections indicate this trend will continue (Statistics Canada, 2017). Migration is also a key contributor to recent UK population growth and the expansion of EU member countries coincided with an increase of migrants between the ages of 20 and 36 as the most common demographic (Office for National Statistics, 2017). The United Kingdom (UK) and Canada are among the top eight destinations for Malaysian emigrants, and Hugo (2011) points to the colonial linkages also influencing Malaysian movement to these high-income OECD nations. The mobility of people, ideas, educational systems, and qualifications is impacting global classrooms (Harber, 2014; Hargreaves and Shirley, 2012) that are increasingly interconnected and multicultural. In the next section, we examine the interactions of these themes through an overview and comparison of three ITE programs.

Section Two: Program Overview & Comparison

Studying the cross-national differences in teacher development and implementation can deepen our insights and understanding (Akaiba, 2017). The selection of Canada, England, and Malaysia as focus countries for our chapter is directly linked to the educational flows identified in Section One. Members of our own research team have experienced features of globalization through international teaching or educational experiences in each of these countries. Although these experiences are disparate, to some extent they are connected or enabled by features of globalization identified in section one, and that influence our analysis in section three: *interconnectedness, migration, and multiculturalism*.

We selected ITE programs in three distinct but interconnected international locations for our comparison: Canada, England, and Malaysia; specifically, the University of New Brunswick (Canada), London Metropolitan University (England) and the University of Nottingham (Malaysia). We selected these locations on the basis of the following criteria:

- ITE program delivered in English

- Program located in three geographically distinct but interconnected countries

- Explicit articulation, whether in their online mission statements or program descriptions, of some degree of emphasis on teacher capacity to work cross-culturally or in international environments

- Experiential familiarity by one or more of the research team

The following comparisons are drawn from review of publicly available digital resources, documents made available to us by personnel at each institution, one key stakeholder interview at each location, and our familiarity with each context. Our first two research questions (a) how does each initial teacher education program prepare teachers for globally diverse teaching contexts; and, (b) what skills, structures, and experiences support these program goals are first addressed in our summary of the primary features of each program (Table 1) and then by a discussion of how each studied program reflects or is impacted by the themes developed in Section One.

Table 1: Comparison of Programs

University	UNB	LMU	UNM
	CANADA	ENGLAND	MALAYSIA
	Post graduate degree Bachelor of Education (B.Ed) is an 11 month program leading to provincial teacher certification	Post Graduate Certificate in Education (PGCE) is a one year initial teacher training (ITT) route leading to national Qualified Teacher Status (QTS)	B.Ed (Honours) in Teaching English to Speakers of Other Languages (TESOL) (4 years) BA (Honours) in Education (TESOL) (3 years)
Program Emphasis	Preparing teachers to teach and lead positive change in their local communities & across the world	Preparing teachers for diverse and multicultural classrooms in London	Preparing teachers for a cross-cultural perspective within a global context
Courses	Specific subject methods as well as inclusion, cultural diversity & EAL (English as a second language). Some optional courses focus on globalization & cultural and world views	Specific subject content preparation, citizenship, and training emphasis. Address the challenges of diversity, language, and equality across the curriculum	Variety of courses on learners and curriculum with a focus on language and instruction for teaching English to speakers of other languages (TESOL)
Practicum/ Field placement Length	Practicum 1: 2 weeks Practicum 2: 5 weeks Practicum 3: 8 weeks	1/3 of the program is course-based 2/3 or 120 days in two different school-based placements in London	Years 1-3: B.Ed. program school-based activities (40+ hours & 4-6 weeks) locally & internationally Year 4: two-semester placement in a school type of their choice
International Practicum	Partnerships with international schools in China and Colombia for limited # of weeks	Placements are consistently London-based with rare exceptions	Students may choose international placements for Summer Internships Local international school placements available
Contextual Influences	Provincial teacher surplus and low levels of teacher turnover and attrition. Graduates must seek employment in a range of contexts.	National teacher shortage and high levels of teacher turnover and attrition. Graduates sought for urban multicultural, multilingual and immigrant communities.	Global teacher shortage. International & private sector growth & high levels of mobility. Graduates prepared to be employed in highly multicultural contexts.

Program Emphasis.

Canada

The Faculty of Education at the University of New Brunswick in Fredericton emphasizes the role of teachers in leading positive changes in their local communities and across the world. In addition to local recruitment, the program seeks to attract students who have taught internationally or aim at teaching abroad. The Faculty of Education is partnered with several international universities that facilitate study abroad and exchange programs. In addition, the Faculty of Education includes externally funded research centers such as the Mi'kmaq-Wolsastoquey Centre, an organization with a mandate to facilitate the relationship between the Indigenous people of New Brunswick and the Faculty of Education.

At the University of New Brunswick Faculty of Education, students may focus on primary or secondary education. B.Ed. specializations are offered in Art, Health, Science, Literacy, Drama, Music, Mathematics, Social Studies, Special Education, Physical Education, Technology Education, Aboriginal Education, Guidance and Counselling, Early Childhood Education, and Second Language studies. Additionally, University of New Brunswick offers two other degree options within the Bachelor of Education Program: Adult Education and a First Nations Teacher Education Program (FNTEP).

Students have to complete a bachelor's degree before applying to the B.Ed. program. The 11-month post-undergraduate B.Ed. is a combination of university course work that takes place on campus and in-school experiences in schools (practicum). Although the University of New Brunswick B.Ed. program does not offer a specialization in international education, there are a variety of courses with content that is either directly focused on preparation for international teaching or cross-cultural contexts and supports. Students may select courses that focus on

second language instruction, inclusionary teaching practices, cultural contexts in education, and Indigenous education. While the majority of students complete their in-school experiences within the province of New Brunswick, there is an option to complete an international practicum placement in another country and available financial and administrative support for an international practicum. In sum, both course-based and practicum-based options are available to aid students considering a transition to international teaching after completing the B.Ed. at University of New Brunswick.

England

London Metropolitan University in the United Kingdom (UK) is in partnership with hundreds of schools across London, and occasionally beyond. The Post Graduate Certificate in Education (PGCE) is based in the School of Social Professions and offers a one-year initial teacher training (ITT) route leading to Qualified Teacher Status (QTS). The program description shows that the Faculty of Education at London Metropolitan University focuses on preparing teachers for the highly diverse and multicultural classrooms in London, describing their program as "the ideal location if you want to teach in an urban environment". There are 32 Post Graduate Certificate in Education (PGCE) course options across early years, primary, and secondary divisions. Most of London Metropolitan University's programs consist of two modules in addition to practicum placements. The second module, professionalism and inclusive practice, offers the opportunity to study abroad, but no further information is available on the program description. The university offers specialized degrees for the secondary level in English with Media, Mathematics, Modern Languages, Science with Biology, Science with Chemistry, and Science with Physics. Program descriptions feature language that emphasizes the multicultural challenges within London

classrooms, and the hands-on practical experience students will gain through interactions with the diverse teacher and student populations during school placements.

Malaysia

The University of Nottingham Malaysia is an internationally located university campus that brands itself as "the best of UK education in an Asian setting." The education program at University of Nottingham Malaysia has an emphasis on international teacher education as a global vision. Affiliated with Nottingham University in the UK, University of Nottingham Malaysia campus opened in 2000 as a part of the university's internationalization strategy, followed by another branch campus in Ningbo China in 2004. According the University of Nottingham's Office of Global Engagement, their mission is to "create long-lasting, deep relationships with the best institutions across the globe." Internationalization is also evident in the high number of international students at University of Nottingham Malaysia and the large percentage of the staff and faculty from countries other than Malaysia.

The described purpose of the School of Education at the University of Nottingham Malaysia is to provide education for all with an emphasis on global perspectives, citizenship and leadership. They believe in building upon their local, national, and international reputation for high quality research and instruction. The University of Nottingham Malaysia offers two undergraduate programs: Bachelor of Education (B.Ed.) with Honors (TESOL) over 4 years and Bachelor of Arts (B.A.) with Honors in Education (TESOL) over 3 years. Both programs blend "international teacher education concepts with a wide-variety of context-based approaches." The modules offered in years one, two and three are similar for B.A. and B.Ed. programs. The first-year modules offer an introduction to the foundation of education within different contexts. This

knowledge and understanding is developed further in the second year. The third year of study offers more specialized modules related to the pathways chosen by students. The University of Nottingham Malaysia B.Ed. program requires a two-semester practical teaching placement in the fourth year, and students have the option to complete their placements in international schools or in Malaysian public or private schools.

Practicum/Study abroad.

The global movement of people allows global exchange and flow of cultures, ideas, and educational practices, which creates a global information network (Spring, 2014). Gloria, Griffin, Hasbun and Boatman (2014) argue that an important approach to prepare teachers for cultural diversity is through short-term study abroad experiences that can be capitalized on by deans, teacher educators, and students. These experiences positively impact a person's intercultural sensitivity (Gloria et al., 2014). Participants in short-term study abroad are challenged and faced with situations where they must navigate their way through language barriers, cultural differences, and learning strategies for diverse learners (Gloria et al., 2014). When international teachers working in the UK but originating from other countries were interviewed about how their education programs influenced their international teaching capacity, regardless of the priorities of the education program from which they graduated, every one of the participants interviewed described how formative and influential their international teaching practicum was in their willingness and capacity to make the move overseas, while down-playing the significance of the coursework they took on campus while completing their ITE program. The Faculty of Education at the University of New Brunswick offers an international practicum in addition to local field experiences. University of New Brunswick is partnered with schools in

601

Colombia, the UK and China. They describe the international practicum as an opportunity that allows students to see another country, hone their skill as teachers, compare schooling between countries, and learn about themselves as teachers and as people.

London Metropolitan University is focused on preparing teachers to work in the urban, multicultural, and multilingual schools of London. They promote their location, London, as the "ideal location" to address the challenges of teaching in multicultural classrooms. The practicum consists of 120 days in two different school placements based in London. The university offers a study abroad program where students can study one semester in Unites States or Japan and one to two semesters in Europe. London Metropolitan University is partnered with universities in the United States and Japan, as well as Erasmus+ which is an educational program for higher education funded by the European Commission. The Erasmus+ program gives students the chance to study for a one or two semester period in any European country. The aim is to develop a greater awareness of Europe, and thus, to get prospective teachers considering the major challenges facing Europeans in the new century.

The University of Nottingham Malaysia requires a teaching placement in the fourth year of their B.Ed. program and arranges school-based activities in years one to three. In Year Four, students are required to do a two-semester placement in a school type of their choice. Students may work with national public schools, private schools, and international schools. The school placement is supported by the School of Education through assistance from school-based mentor teachers, a University of Nottingham mentor, and a practicum supervisor. The School of Education highlights the importance of teaching internationally with statements like "the demand for qualified education professionals is increasing worldwide." The focus on TESOL recognizes that most graduates may be working in environments where English is not the primary language.

The University of Nottingham Malaysia does offer study abroad opportunities with Nottingham London, which is a member of the Russell Group in the UK and of Universitas 21 internationally; Universitas 21 is a leading global network of research-intensive universities with the aim to foster global citizenship and institutional innovation through research-inspired teaching and learning. The University of Nottingham Malaysia is designed to attract local and international students and offer a "broad-based international education" to both the Malaysian and international students who comprise their ITE enrolments.

**Summary of program offerings from studied institutions.**

All three universities presented and compared here have emphasized to some degree the importance of *interconnectedness, migration, and multiculturalism*. This is evident in their program descriptions, practicum or study abroad opportunities, and coursework options. They provide well elaborated sections in their websites for international students which provide ample information and helpful advice about the academic qualifications that students need to be considered for admission. Yet, it is interesting to observe how specifically one institution in particular, University of Nottingham Malaysia, draws on its international affiliations and local context, widening its scope to intentionally include intercultural and international components in the program features, placements, and coursework. On the other hand, the need to retain teachers in England can be seen to influence the case at London Metropolitan University, and its locally focused program geared toward teaching in urban, multicultural, and multilingual schools in London. This indicates to us that a primary driver of teacher education in these three different locations is the demographics feeding into the programs and the hiring climates that influence the trajectories of the graduates. We have conceptualized this phenomenon as indicated in Figure 1.

London Metropolitan University serves a population that is highly multicultural, urban and is currently experiencing dire teacher shortages in the UK and is thus recruiting from a broad range of contexts seeking to prepare their prospective teachers for a local and relatively narrow range of teaching contexts. Thus, as is seen in Figure 1, they have broad intake, and narrowly intended geographic trajectories for their students.

The University of New Brunswick by contrast is serving a less multicultural context and has a historical pattern of recruiting students from local contexts; however, it is situated in a location with a current surplus of teachers in most teachable subjects, with French as an exception. Thus, many of the teachers graduating from the program are venturing outside of the province and overseas to begin their careers and the program is in part serving the needs of students who will practice their craft in foreign countries and cultures. Thus, Figure 1 shows students originate from a relatively narrow range of geographic areas but extend to relatively broad geographic contexts after graduating.

The University of Nottingham Malaysia is again contextually unique. They have a significant number of international students, an education program with direct international affiliations, and are geographically located in a multicultural country that has witnessed intense growth in the private education and international school sectors in the last decade. Thus, their emphasis seems to reflect a student population made up of both Malaysian and international students, who may or may not go on to be teachers in Malaysia. Thus, in Figure 1 we are portraying that as broad spectrum in both their intake and exit trajectories.

Figure 1: Comparison of intake and output trajectories of B.Ed. students in three international contexts
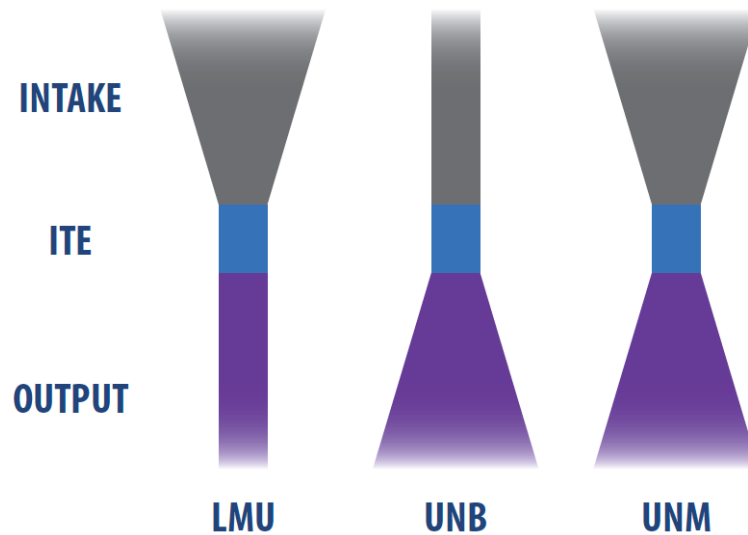
In Section Two: Program Overview & Comparison, we have shown through our observations of three faculty of education programs in three distinct countries that local and global contextual influences tied to features of globalization relate directly to the patterns of emphasis across programs and are reflected in the intake and output trajectories of B.Ed. graduates. In the next section, we propose that these findings have the potential to provoke new understandings for Canadian teacher educators.

Section Three: Lessons for Canadian Teacher Education Programs

In this final section of this chapter we seek to provoke. By studying ITE programs in these three different national contexts, we began to formulate postulates that are relevant for the readers of this chapter to consider in light of their own programs and the prospective teachers with whom they work. The goal is to provoke the reader into engaging with these postulates using their own

experiential and theoretical orientations, and thus, consider the implications of increasing

globalization on the ITE contexts in which the readers work. These postulates are not an

exhaustive list, but they are the foci that as the authors of this chapter, we believe have the most

salience for ITE in Canada. We conclude each postulate with questions intended to encourage

the reader to reflect on their own experiences in light of the assertion being made. We have

specifically avoided prescribing to the reader how they should seek to apply what we have

presented in this chapter.

Interconnectedness: Are the dimensions of ITE contextual or idiosyncratic?

Within teacher education programs, teacher professionalism and teacher competencies have

received increased focus (Sieber & Mantel, 2012), with an emphasis on standardization,

accountability, and competencies all linked to policies influenced by what Sahlberg (2011) calls

the global education reform movement (GERM). Initial teacher education (ITE) in Canada has at

times been described as idiosyncratic, since it is funded, governed and sanctioned provincially

(Hirschkorn, 2010). The requirements to be a teacher and the pathways leading to that outcome

vary from province to province. However, for all of these contextual differences from province

to province, ITE in Canada is strikingly familiar across the country. Prospective teachers are

expected to develop disciplinary competence through university level subject specialty courses,

pedagogy and educational foundations courses are taught on campuses during ITE programs in

conjunction with practical periods in which prospective teachers practice their craft with

experienced teachers in Canadian K-12 classrooms (Gambhir, Broad, Evans, & Gaskell, 2008;

Van Nuland, 2011). This rhythm is a Canadian standard and has been decried as affirming

industrial models of mass teacher education (Ferfolja, 2008), the product of colonialism and

hegemony (Apple, 2013; Willinsky, 1998) or simply historical inertia (Jónasson, 2016).

However, it also gives recently graduated teachers a common origin by which to practice their craft outside of the specific geographic context in which they were prepared. In fact, this similarity was assumed to be present when the Canadian government passed work mobility legislation in 2011 (Van Nuland, 2011) in which it was legislated that any professional (including teachers) prepared in a particular provincial context was deemed qualified to practice their profession in any other provincial context without any extra training.

As we investigated the requirements and rhythms of ITE in the UK and Malaysia we discovered that the program requirements and structures were virtually identical to Canadian ITE programs with small differences in emphasis, weighting, timing, and duration. It could be argued that this convergence is evidence for the colonial influences on these countries, and simultaneously this increases the chances that teachers can transition as teachers across a wide variety of international teaching opportunities. It is our belief that as much as ITE programs across the world promote themselves as particularly effective at preparing their graduating teachers, in fact they may be less idiosyncratic than they might realize. Thus, the differences in the capacities of their graduating teachers to practice their craft cross-contextually might be more due to the dispositional qualities of the individuals than the actual ITE programs they are graduating from.

In 2013, Thomas sought to answer the question of whether there was anything uniquely Canadian about Canadian ITE when she published the book *What is Canadian about Teacher Education in Canada? Multiple Perspectives on Canadian Teacher Education in the Twenty-First Century*. Fundamentally, she concluded that as much as the authors in the book touted a series of practices and emphases in the ITE programs across the nation, the fundamental rhythm of ITE was quite similar across the country with small idiosyncratic emphases that varied from

province to province and institution to institution. In the research for this chapter, we discovered a similar familiarity when contrasting the ITE in Canada with the UK and Malaysia. Thus, we ask,

- How is your ITE program unique? How do you promote your program to your prospective students that sets it apart from your competitors? Does this make your program more or less able to help your graduates transition to global teaching contexts?

Migration: Do Canadian teachers who leave have gateways for return?

There have been a number of attempts over the years to categorize the types of teachers who leave their home countries to become international teachers (Hayden, 2006; Ingersoll, 2014). Such attempts have been motivated by researchers inquiring into the field or scholar-practitioners looking to make informed choices regarding the teachers they are hiring to teach the children who attend their schools. Different articles use different words for these teachers, but some common categories have been described as "educational sojourners," "temporary internationals" and "career international teachers" (Ingersoll, 2014). Educational sojourners are those teachers who venture into the world of international teaching with no intention of remaining there, but want a short-term change to their teaching, followed by a return to an established home teaching context. Often these teachers have acquired short-term leaves of absence from their current teaching context to which they return after their relatively short-term international teaching foray has run its course. Temporary internationals are often relatively new teachers who seek to travel and teach, with a focus on tourism and "doing" particular countries before coming home. Temporary internationals can also be described as "tourist teachers" who use their teaching credential as a mechanism by which they can explore new international contexts while honing their craft and being paid to be in what they consider exotic locations. These tourist teachers are

most typically never intending to remain international teachers but do wish to explore the world before settling into what they might perceive to be a permanent teaching context where they will remain for the majority of their careers. Career international teachers are permanent transient teachers, who teach the majority of their careers in international contexts and who could be characterized as working for a number of years in a particular international context before moving on to their next international location. They do not typically intend to return to their countries of origin as teachers and have also been described as teaching nomads.

Of course, there are always teachers who have an intention for their careers but when presented with an international teaching context decide to pursue their careers differently. There are innumerable stories of teachers who "went overseas for just a year or two" and find themselves 30 years later still working overseas. Schools in international contexts typically wish to hire teachers who will invest themselves in the schools for longer periods of time to get the most value from the teachers they hire. This means that career internationals are the most sought-after international teachers, and the international teaching community would want ITE programs geared toward preparing prospective teachers who are likely to become teaching nomads, with no intention of returning home.

We have no specific percentages of teachers who venture overseas to practice their craft and remain as international teachers, but anecdotally and in other research, a significant concern for teachers who go overseas is the difficulty in returning home to teach (Ingersoll, 2014). In Canada, teachers from provinces with a teacher surplus consider the ability to return to Canada as a significant concern when considering a move to overseas teaching. By contrast, despite some attempts to prepare their teacher graduates to cross cultural boundaries in the ITE program at London Metropolitan University, teachers from the England context seldom intend to travel

internationally to be teachers, or they want to permanently leave the UK and intend on doing so as teachers. Thus, the teachers prepared in the UK who actually become international teachers would best be categorized as teaching nomads. Malaysia was different once again because the program seems to serve two purposes in its structure and emphasis. Teachers were expected to either become teachers in Malaysia or if they did venture overseas, that the destination they could easily pursue would be the UK given their credentials. Given the uniqueness of the University of Nottingham Malaysia as a branch campus in a global locale with ample local opportunities in international schools, the teachers prepared at University of Nottingham Malaysia fall outside the categories of educational sojourners, teacher tourists or nomads, and constitute a new category of international educator. We offer the term *glocal* educator as a way of thinking about this category, drawing on the term that specifies local responses to globalizing and transnational forces (Choudaha & de Wit, 2014). Given the increase in globally connected teaching opportunities and credentials available locally in Malaysia, little emphasis is directed at how teachers who venture into international schools might return to their home countries or systems to teach.

In this section, we have sought to establish whether the three studied programs graduated teachers whose return pathways after international teaching stints would be characterized as problematic. Regardless of the differences we discussed, there seemed to be no evidence that the three programs had features in their ITE programs that would address concerns related to teachers' outward or homeward migration. Whether there were systems in the national educational contexts around each ITE program studies is beyond the scope of this research but would bear further investigation. For example, we do not know if school systems in Canada

would be more or less likely to hire teachers with international teaching experience and what the positives and negatives of that possibility might be for the teacher or the system itself. We ask,

- How would your local school districts be influenced by a teacher seeking to work locally after teaching overseas? Is the work that returning international teachers find in local schools commensurate with their experiences working in multi-ethnic, multi-lingual international contexts or are they effectively starting from scratch like a newly graduated teacher would be? What incentives or barriers do teachers encounter when considering international positions?

Multiculturalism: Do local demographics transcend globalized precedents with regards to ITE?

Local priorities continue to frame dimensions of ITE in ways that can be perceived to both resist and accommodate globalizing forces. In Canada we see increased focus on Indigenous education and ways of knowing, due in no small part to the 2015 Truth and Reconciliation Commission report (TRC, 2015) as well as evolving population growth and migration rates that are changing cultural demographics in many parts of the country. Thus, even though Indigenous peoples make up only 3% of the national population in Canada (Statistics Canada, 2017), in Saskatchewan for example, Indigenous students are estimated to be close to 20% of the provincial population with an even larger percentage currently making their way through the school system. New Zealand and China both saw large scale reform of their ITE programs on the basis of shifts in their population. Sears and Hirschkorn (2017) note the power of demographics in ITE design in the following quote:

In 2014 the *Journal of Education for Teaching* published a 40th anniversary special issue

on the theme "International Teacher Education: Changing Times, Changing Practices."

That issue included articles reflecting on the previous 40 years of ITE in 12 jurisdictions

around the world. In most, the primary policy changes enacted in ITE were in response to

policy driven by demographics. Factors such as population booms, the expansion of

public education provision, and teacher shortages resulted in policies and programs to

adjust standards for admission to ITE, shorten program time or provide alternative routes

to speed entry to the profession, and develop specialized programs to provide teachers for

particularly challenging school contexts. (Sears & Hirschkorn, 2017, p 8)

The entry and exit trajectories we depict in the Figure 1 graphic above are reflective of similar

forces at work in the three studied ITE programs of this research. The prospective teachers

entering each program and the trajectory they follow are very closely tied to the national and

local contexts of each ITE program. Canada generally, is producing more teachers than it has

work for and could be described as in a state of surplus in many regions. Thus, the program

features described in this chapter—those that might potentiate the chances of the graduates to

work overseas—were in part driven by the realization that many of its graduates were choosing

to pursue international opportunities even though they originated in local contexts. London

Metropolitan University by contrast operates in a context that has been described as having a dire

shortage of teachers for classrooms in the UK, but a context that is in and of itself highly

culturally diverse. Thus, the prospective teachers in their ITE program are drawn from a wide

range of contexts but prepared for teaching contexts quite close to the university itself. The

University of Nottingham Malaysia has a pattern in which the teachers who enter the program

are drawn from a wide variety of national and international context due to the highly

multicultural nature of the country in which the ITE program resides. Similarly, their graduates go on to work in a range of national and international contexts upon graduation.

In each of the three ITE programs studied, the local context that teachers are drawn from and the probable trajectories of their graduates were heavily influential on the designs of the ITE program and whether there was an emphasis on preparing teachers to become international educators. Alongside literature describing the global pressures of neoliberal education reform (for example, Rizvi & Lingard, 2010), we argue that ITE programs remain principally focused on the practical demands of local teaching contexts and rarely build in program features with origins attributed to global precedent or concern. We ask,

- As your ITE program has evolved over the years, what have been the primary factors that have influenced its design: local context or global concern? What contextual features might influence your programs moving forward?

Final Word

Living in a globally interconnected and interdependent community requires changing the culture of teacher education from preparing students for exclusively local contexts to more global perspectives (Zhao, 2010). In this chapter, we have found that globalization and internationalization in international and national teaching contexts are influencing initial teacher education (ITE) policy and programs in unique ways in three different international locations. As we continue to engage with questions and postulates about ITE programs in Canada, we recognize the importance of comparative inquiry as a lens for current understanding and future endeavors. We have ended this chapter with postulates and provocative questions that we as teacher educators confront in our own ITE programs. We are bombarded with pressure to serve

613

the needs of our students in response to the increasing demands that are largely a product of the processes of interconnection, migration, and multiculturalism that are features of globalization. Locally derived pressures continue to intersect with the global. In New Brunswick, for example, the local news ran a story calling for ITE in the province to close their doors due to local teacher surpluses (Teacher Programs, 2013): just this month the New Brunswick government ran an advertisement entitled "Attention Teachers: Return to Teach in New Brunswick" that reflects the shortage of French Second Language and supply teachers in the province and news reports now indicate teacher shortages (CBC, 2018). These shifting contradictions reflect the dire global shortages of teachers and how education graduates can use their credential for much more than teaching in their home communities. International comparisons seek to provide a frame of reference and inspiration for local ITE programs to consider as they consider their emphases. But perhaps more importantly, the real value of learning lessons from international contexts is that they allow us insight into the origin stories for the students in K-12 classrooms – an increasingly diverse group of learners our teachers will encounter whether they teach at home or overseas.

References

Akiba, M. (2017). Editor's introduction: Understanding cross-national differences in globalized teacher reforms. *Educational Researcher*, 46(4), 153–168. doi:10.3102/0013189X17711908

Akkari, A., & Dasen, P. R. (2008). The globalization of schooling: Major trends and issues in the south and the north. In P. R. Dasen & A. Akkari (Eds.), *Educational theories and practices from the majority world* (pp. 154-165). New Delhi, India: SAGE.

Apple, M. W. (2013). *Education and power, 2nd Ed*. New York, NY: Routledge.

Association of Canadian Deans of Education. (2014). *Accord on the internationalization of education*. Ottawa, ON. Retrieved from: http://www.csse-scee.ca/docs/acde/Accord_Internationalization_EN.pdf

Ball, S. J., Bowe, R. & Gewirtz, S. (1996). School choice, social class and distinction: The realization of social advantage in education. *Journal of Education Policy*, *11*(1), 89–112.

Banks, J. (2017). Diversity, group identity, and citizenship education in a global age. *Journal of Education,* 94 (3), 1–12.

Beauchamp, G., Clarke, L., Hulme, M., & Murray, J. (2013). Policy and practice within the United Kingdom research and teacher education: The BERARSA inquiry. *British Educational Research Association*. Accessed February 15, 2018. https://www.bera.ac.uk/wp-content/uploads/2013/12/BERA-Paper-1-UK-Policy-and-Practice.pdf?noredirect=1

CBC (Jan 22, 2016). New Brunswick's future teachers wooed by foreign schools. Retrieved from: http://www.cbc.ca/news/canada/new-brunswick/education-teachers-foreign-jobs-1.3414952

CBC (April 17, 2018). Wanted: Teachers, teachers and more teachers. Retrieved from: https://www.cbc.ca/news/canada/new-brunswick/teachers-new-brunswick-retirement-shortage-1.4621327

Cho, C. (2016). No dreads and saris here: The culture of teacher education conformity and the need for diverse representation amongst teaching staff. In C. Schmidt, and J. Schneider (Eds.), *Diversifying the Teaching Force in Transnational Contexts*, pp. 45—57. Rotterdam, Netherlands: Sense.

Chong, K. M., Davies, I., Epstein, T., Peck, C. L., Peterson, A., Ross, A., . . . Sonu, D. (2016). *Education, Globalization and The Nation*. Hampshire, England: Palgrave Macmillan.

Choudaha, R., & de Wit, H. (2014). Challenges and opportunities for global student mobility in the future: A comparative and critical analysis. In B. Streitwieser (Ed.).

Internationalisation of higher education and global mobility (pp. 19-33). Oxford, England: Symposium.

Commonwealth (2017). *Universal standards for quality in education to enable the delivery of Sustainable development goals 2030*. Commonwealth Secretariat. Retrieved from: https:\\www.thecommonwealth-educationhub.net/wp-content/uploads/2016/05/ Quality_Standards_Education_2017_07.pdf

Ferfolja, T. (2008). Building Teacher Capital in Pre-Service Teachers: Reflections on a New Teacher-Education Initiative. *Australian Journal of Teacher Education*, 33(2), 68-84.

Gambhir, M., Broad, K., Evans, M., & Gaskell, J. (2008). Characterizing initial teacher education in Canada: Themes and issues. Toronto, Canada: Ontario Institute for Studies in Education. Retrieved from https://www.oise.utoronto.ca/ite/UserFiles/File/CharacterizingITE.pdf

Gloria, J., Griffin, P., Hasbun, T., & Boatman, V. (2014). Insight for teacher preparation program administrators: Enhancing pre-service educators' intercultural sensitivity and deep proficiency in culturally responsive teaching through short-term study abroad. *Faculty Publications,* 1, 28-40.

Grossman, P., & McDonald, M. (2008). Back to the future: Directions for research in teaching and teacher education. *American Educational Research Journal*, 45, 184-205.

Gilroy, P. (2014). Policy interventions in teacher education: Sharing the English experience. *Journal of Education for Teaching*, 40(5), 622-632. doi:10.1080/02607476.2014.957996

Guo, L. (2014). Preparing teachers to educate for 21st century global citizenship: Envisioning and enacting. *Journal of Global Citizenship & Equity Education*, 4(1).

Harber, C. (2014). *Education and International Development: Theory, Practice and Issues*. Oxford, England: Symposium Books.

Hargreaves, A., & Shirley, D. (2012). *The Global Fourth Way: The Quest for Educational Excellence*. Thousand Oaks, CA: Corwin Press.

Hayden, M. (2006). *Introduction to International Education: International Schools and their Communities*. London, England: Sage.

Hénard, F., Diamond, L., & Roseveare, D. (2012). Approaches to internationalisation and their implications for strategic management and institutional practice: A guide for higher education institutions. *OECD Higher Education Programme IMHE*. Retrieved

from: http://www.oecd.org/edu/imhe/Approaches%20to%20internationalisation%20-%20final%20-%20web.pdf

Hirschkorn, M. (2010). Beginning teacher induction, *Antistasis*, 1(1), 12-4.

Howe, E. R. (2014). Narrative of teacher education in Canada: multiculturalism, technology, bridging theory and practice. *Journal of Education for Teaching 40* (5). doi:10.1080/02607476.2014.956540

Hugo, G. (2011). Migration and development in Malaysia. *Asian Population Studies, 7*(3), 219-241. doi:10.1080/17441730.2011.608983

Ingersoll, M. L. (2014). Negotiating borderlands on the journey of international teaching. PhD dissertation, Faculty of Education, Queen's University, Ontario, Canada.

Ingvarson, L., & Rowley, G. (2017). Quality assurance in teacher education and outcomes: A study of 17 countries. *Educational Researcher*, *46*(4), 177-193.

Jónasson, J.T. (2016). Educational change, inertia and potential futures: Why is it difficult to change the content of education? *European Journal of Futures Research, 4*(7). doi: 10.1007/s40309-016-0087-z

Lagace, A., McCallum, G., Ingersoll, M., Hirschkorn, M., & Sears, A. (2016). Preparing Canadian teachers for the world. In M. Hirschkorn & J. Mueller (Eds.), *What Should Canada's Teachers Know? Teacher Capacities: Knowledge, Beliefs and Skills* (pp. 19–47). Ottawa, Canada: Canadian Association for Teacher Education. Retrieved from https://sites.google.com/site/cssecate/fall-working-conference

Lander, V, & Sheikh Zaheerali, A. (2016). One step forward, two steps back: The continuing saga of Black and Minority Ethnic teacher recruitment and retention in England. In C. Schmidt & J. Schneider (Eds.), *Diversifying the teaching force in transnational contexts* (pp. 29-42). Rotterdam, Netherlands: Sense.

Larsen, M. A. (2016). Globalisation and internationalisation of teacher education: A comparative case study of Canada and Greater China. *Teaching Education, 27*(4), 396-409.

McEachron, G., & Bhatti, G. (2005). Language support for immigrant children: A study of state schools in the UK and US. *Language, Culture and Curriculum, 18*, 164-180.

Office for National Statistics (July 21, 2017). Overview of the UK Population. Retrieved from: https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/articles/overviewoftheukpopulation/july2017

Pells, R., & Khan, S. (2017, February 21). Teacher shortages at 'crisis' point as pupil numbers set to soar, MPs warn. *The Independent*. Retrieved from https://www.independent.co.uk/news/ education/education-news/teacher-shortages-to-hit-crisis-point-2020-mps-warn-neil-carmichael-education-select-comittee-a7590481.html

PPMI (2017). Directorate-General for Education, Youth, Sport and Culture (European Commission). Preparing Teachers for Diversity: The Role of Initial Teacher Education. Final report – Study. doi:10.2766/637002

Rizvi, F., & Lingard, B. (2010). *Globalizing education policy*. London, England: Routledge.

Sahlberg, P. (2011). *Finnish lessons: What can the world learn from educational change in Finland*? New York, NY: Teachers College Press.

Sears, A., & Hirschkorn, M. (2017). The controlling hand: Canadian teacher education in a global context. In T. M. Christou (Ed.), *The Curriculum History of Canadian Teacher Education* (pp. 241–258). New York, NY/London, England: Routledge.

Sieber, P., & Mantel, C. (2012). The internationalization of teacher education: An introduction. *Prospects*, *42*(1), 5-17.

Spring, J. (2014). *Globalization of Education: An Introduction*. New York, NY/London, England: Routledge.

Statistics Canada (2017). Immigration and ethnocultural diversity: Key results from the 2016 Census (Data File). Retrieved from http://www.statcan.gc.ca/daily- quotidien/171025/dq171025b-eng.pdf

Syal, R. (2018, January 31). Teacher shortage leaves English schools in crisis, watchdog says. *The Guardian.* Retrieved from https://www.theguardian.com/education/2018/jan/31/teacher-shortage-leaves-english-schools-in-crisis-watchdog-says

Teacher Programs (2013, July 3). New Brunswick urged to consider ending teaching programs. CBC. Retrieved from http://www.cbc.ca/news/canada/new-brunswick/ new-brunswick-urged-to-consider-ending-teaching-programs-1.1301635

Thomas, L. (2013). *What is Canadian about teacher education in Canada? Multiple perspectives on Canadian teacher education in the twenty-first century*. Ottawa, Canada: Canadian Association for Teacher Education. Retrieved from: https://docs.google.com/file/d/0BwVGDOGBDzJdUjB3Q0dybzlRbU0/edit

Tochon, F. V. (2009). The role of language in globalization: Language, culture, gender and institutional learning. *International Journal of Educational Policies, 3*(2), 107-124.

Truth and Reconciliation Canada. (2015). Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada. Winnipeg: Truth and Reconciliation Commission of Canada.

United Nations Department of Economic and Social Affairs. (2016). International migration

2016. Retrieved from: https://reliefweb.int/sites/reliefweb.int/files/resources/Global-Migration-Trends-2015-Factsheet.pdf

Van Nuland, S. (2011) Teacher education in Canada. *Journal of Education for Teaching, 37*(4,) 409-421, doi:10.1080/02607476.2011.611222

Vethamani, M. E. (2011). Teacher education in Malaysia: Preparing and training of English language teacher educators. *The Journal of Asia TEFL, 8*(4), 85-110.

Willinsky, J. (1998). *Learning to divide the world: Education at empire's end*. Minneapolis, MN: University of Minnesota Press.

Zhao, Y. (2010). Preparing globally competent teachers: A new imperative for teacher education. *Journal of Teacher Education, 61*(5), pp. 422–431.

[1] Terminological choices are not easy when referring to students learning English in Canadian schools. As a research team, we refer to such students as English learners (EL), and the course at the heart of this study as Supporting English Learners (SEL). When we don't use these terms or their abbreviations in this paper, we are either quoting participants directly, or referring to formal titles of courses or policies, such as the formal name of the course as designated by this program's leadership team.

Teacher Candidates' Beliefs about Inclusion in Two Countries and Their Implication for Canadian Teacher Education

Pei-Ying Lin
University of Saskatchewan, Canada

Yu-Cheng Lin
Roy Chen
University of Texas- Rio Grande Valley, U.S.A.

Chiu-Hsia Huang
National Pingtung University, Taiwan

Abstract

Previous studies have shown that teachers' beliefs about inclusion have a powerful influence on their teaching practices (e.g., Avramidis et al., 2000; Di Gennaro, et al., 2014; Rouse, 2008). This study seeks to gain a better understanding of teacher candidates' beliefs about the inclusion of students with varied special needs in the general classroom from an international perspective. A total of 131 respondents from teacher education programs in public universities in Taiwan and the U.S. were surveyed. Our findings suggest that pre-service teachers' beliefs about inclusion were generally positive but differed with regard to different types of special needs, especially for visual and hearing impairments, and intellectual disabilities. Moreover, we found that teacher candidates in the U.S. held stronger beliefs about inclusion than those in Taiwan. Finally, educational implications for Canadian teacher education and professional development in special education are also discussed in this paper.

Résumé

Des études antérieures ont montré que les convictions des enseignants concernant l'inclusion exercent une influence déterminante sur leurs pratiques d'enseignement (par exemple, Avramidis et al., 2000; Di Gennaro et al., 2014; Rouse, 2008). Cette étude vise à mieux comprendre les convictions des enseignants-professeurs concernant l'inclusion des élèves ayant des besoins spéciaux variés dans la classe en général, dans une perspective internationale. L'enquête a porté sur 131 participants à des programmes de formation d'enseignants dans des universités publiques de Taïwan et des États-Unis. Nos résultats suggèrent que les croyances des enseignants en formation sur l'inclusion étaient généralement positives, mais différaient en ce qui concerne différents types de besoins spéciaux, en particulier pour les déficiences visuelles et auditives et les déficiences intellectuelles. De plus, nous avons constaté que les candidats enseignants aux États-Unis avaient des convictions plus fortes en matière d'inclusion que ceux de Taiwan. Enfin, le présent document traite également des implications pédagogiques pour la formation des enseignants canadiens et le développement professionnel en éducation de l'enfance en difficulté.

Teacher Candidates' Beliefs about Inclusion in Two Countries and Their Implication for Canadian Teacher Education

Introduction

With the increasing trends in internationalization in Canadian teacher education programs, an increasing number of international teachers seek to be certified by provincial professional institutes that govern, regulate, and license the teaching profession in each province, such as the Saskatchewan Professional Teachers Regulatory Board (SPTRB). The SPTRB has received a high number of requests for teacher certification from internationally educated teachers over the years. For instance, the SPTRB responded to 129 applicants who hold undergraduate degrees in education overseas and who wish to teach in pre-K to 12 schools in Saskatchewan (Wallin, 2017). The number of applications is expected to grow in the near future. It is well-recognized that inclusion is defined and practised differently in different countries and special education is one of the major areas of study for Canadian teacher education and certification (McCrimmon, 2015). It is therefore imperative to research what teacher candidates trained in different international contexts and continents believe about providing education to varied student populations with disabilities in the general classroom. Although the teaching philosophy of social inclusion and justice advocate providing equitable and accessible education for all students representing a wide spectrum of diversity in schools (e.g., gender, social class, race, ethnicity, religion), we focus on the inclusion of students with disabilities in the present study.

The Purpose of this Study

To further understand the learning needs of internationally trained teachers, we took this comparative study to two countries, Taiwan and the U.S., as test cases, to examine pre-service

teachers' beliefs toward inclusive education. In particular, we examined three main research questions: (1) What were teacher candidates' beliefs about inclusion? (2) Did teacher candidates hold positive inclusion beliefs about certain types of special needs while they held negative beliefs about the other types of special needs? and (3) Is there a significant difference in teacher candidates' inclusion beliefs between the U.S. and Taiwan? Based on the findings, we discuss the implications for B.Ed. programs and post-degree special education certificate programs in the national landscape.

Literature Review

Teachers' Beliefs toward Inclusion.

Inclusive education is "a process of responding to individual difference within the structures and processes that are available to all learners" (Florian, 2008, p. 202). In other words, education is provided to all students at local schools, including students with and without special needs. The widely cited work of Fishbein and Ajzen (1975) suggest that an individual's attitudes, beliefs, intentions and behaviours are inter-correlated. De Boer, Pijl, and Minnaert (2011) also indicate that teachers' beliefs about and attitudes towards inclusive education affect how they implement inclusive practices in the classroom. Studies also suggest that types of disability may also influence teachers' beliefs about and attitudes toward inclusive education. In the study of Soodak, Podell, and Lehman (1998), the authors found that teachers tended to accept the inclusion of students with physical disabilities and hearing impairments more than those with intellectual disabilities, behavioural disorders, and learning disabilities, although they were more anxious about the inclusion of students with intellectual or physical disabilities than the students with learning disabilities or behavioural disorders. Avramidis, Bayliss, and Burden (2000) also

622

found that teachers were more concerned about placing students with emotional and behavioural disorders in an inclusive classroom setting than they were about students with severe learning difficulties (e.g., Autism, Down's syndrome). With this in mind, it is important to measure teachers' beliefs about inclusive education to provide a starting point for enhancing teacher education and in-service professional development (Avramidis et al., 2000; Di Gennaro, Pace, Iolanda, & Aiello, 2014; McGhie-Richmond, Irvine, Loreman, Cizman, & Lupart, 2012; Rouse, 2008).

Inclusive Education in a Canadian Context.

According to Specht et al. (2016), more than 80% of Canadian students with special needs are educated in the general classroom for at least 50% of their school day. Among 1,409 teacher candidates in 11 Faculties of Education across Canada, it was found that teacher education programs prepare pre-service teachers for inclusive education ~~in Specht et al.'s study~~. The participating teacher candidates believe that all students can be taught in the inclusive classroom setting (Specht et al., 2016); even though teacher candidates in Canada are positive about inclusion, teachers' self-efficacy and beliefs about inclusion may vary by teachers' characteristics (gender, grade level taught, experience with persons with disabilities) and the length of teacher education programs and internship placement. Similarly, another study conducted in rural Alberta also found that the grade level and subjects taught by teaches may influence their positive attitudes toward inclusion (McGhie-Richmond, Irvine, Loreman, Cizman, & Lupart, 2012). In a recent teacher survey study, a group of Ontario in-service teachers generally held positive beliefs about using adaptations for classroom assessments in an inclusive learning environment (Lin & Lin, 2015a). Moreover, teacher candidates recruited from an

Ontario teacher education program were found to hold positive beliefs about inclusive classroom assessments even though they may have some misconceptions about the use of adaptions for classroom assessments (Lin & Lin, 2015b).

In a study by Ryan (2009), Ontario teacher candidates expressed positive beliefs about inclusion and also believed that the prerequisite teacher training and knowledge prepared them for inclusion. Given that the teacher candidates held positive inclusion beliefs, several challenges and concerns have been raised in this study, including personnel, time, resources and facilities. Moreover, teacher candidates in Ontario are more likely to report that they will implement effective teaching strategies and adapt their instruction for students with learning and behavioural difficulties if they are motivated to learn about these students (Elik, Wiener, & Corkum, 2010). Frankel, Hutchinson, Burbidge, and Minnes (2014) investigated early childhood and elementary teachers' perspectives on including young children with developmental disabilities in the general classroom in Ontario. Their findings suggest that similar challenges faced by two groups of teachers include differentiated instruction or curriculum, team collaboration, and increasing student participation. In addition to these challenges, teacher candidates in Ontario also express concerns about their sense of efficacy in managing challenging and inattentive behaviours, implementing an individualized education plan (IEP), and being accountable for learning outcomes of all learners (Hutchinson et al., 2015). McCrimmon (2015) discusses several issues in teacher preparation of inclusive education in Canada, including lack of professional knowledge and training in specific disabilities, a low sense of efficacy in instructing students in the inclusive classroom effectively and a lack of mentored experience with the use of evidence-based practices in an inclusive environment. McCrimmon (2015) further reported that "only one Canadian university provides such

624

specialized programming in the form of postgraduate certificate programs…such as autism

spectrum disorder, within an IE [inclusive education] classroom" (p. 236).

An earlier international comparative study investigated teacher candidates in four

countries, Australia, Canada, Hong Kong, and Singapore, about their concerns and attitudes as

well as their anxiety and degree of discomfort with inclusion (Sharma, Forlin, Loreman, & Earle,

2006). Compared with teacher candidates in other countries, Canadian teacher candidates are

more positive about inclusion, whereas preservice teachers in the other three countries express

more concerns and anxiety.

Inclusive Education in International Contexts.

The present study is aimed at understanding teacher candidates' beliefs about inclusive education

for students with varied special needs. Previous studies on teachers' beliefs about inclusion for

students with special needs were conducted in different countries, such as Australia (Armstrong,

Price, & Crowley, 2015), Bangladesh (Ahsan, Sharma, & Deppeler, 2012; Malak, 2013),

Canada, (Elik, Wiener, & Corkum, 2010; Frankel, Hutchinson, Burbidge, & Minnes, 2014;

Jordan & Stanovich, 2004), Germany (Markova, Pit-Ten Cate, Krolak-Schwerdt, & Glock, 2016;

Urton, Wilbert, & Hennemann, 2014), Hong Kong (Stella, Forlin, & Lan, 2007), India

(Bhatnagar & Das, 2014a, 2014b; Sharma, Moore, & Sonawane, 2009), Israel (Romi & Leyser,

2006), South Africa (Mdikana, Ntshangase, & Mayekiso, 2007), UK (Avramidis, Bayliss, &

Burden, 2000; Hastings & Oakford, 2003; Pearson, 2009; Marshall, Stojanovik, & Ralph, 2002),

and U.S. (Crowson, & Brandes, 2014; Shade, & Stewart, 2001; Silverman, 2007; McCray &

McHatton, 2011). While a number of previous studies reported that pre-service teachers' beliefs

and attitudes are positive, the teacher participants also expressed varied concerns about the

inclusion of students with special needs in the general classroom, such as having difficulty managing challenging behaviours and implementing Individualized Education Plans (IEPs), increasing workload demands, large class sizes, and being held accountable for all learning outcomes of students with and without special needs (Avramidis, Bayliss, & Burden, 2000; Forlin, Loreman, Sharma, & Earle, 2009; Hutchinson et al., 2015; Sharma, Forlin, Loreman, & Earle, 2006; Malak, 2013; McCray & McHatton, 2011; Marshall, Stojanovik, & Ralph, 2002; Sharma & Sokal, 2015; Stella, Forlin, & Lan, 2007). In addition, several studies also found that teacher candidates hold negative attitudes and beliefs about inclusion (Alghazo, Dodeen, & Algaryouti, 2003; Hastings & Oakford, 2003; Markova, Pit-Ten Cate, Krolak-Schwerdt, & Glock, 2016; Marshall, Stojanovik, & Ralph, 2002; Sharma, Moore, & Sonawane, 2009; Soodak et al., 1998). It is worth noting that teacher candidates often reported a lack of sufficient teacher education courses and programs that prepare them fully for teaching students with special needs in the inclusive classroom (Forlin, Loreman, Sharma, & Earle, 2009; Frankel, Hutchinson, Burbidge, & Minnes, 2014; Malak, 2013; Sharma & Sokal, 2015; Shillingford & Karlin, 2014).

Given that the findings found in a given country provide useful information for teacher education, international research that investigates teachers' beliefs about inclusion within an international framework should reveal similar insights into context specific issues or concerns, which may provide useful implications for policy makers and teacher educators as well as teachers expecting to teach in inclusive and diverse classroom settings (Forlin, Loreman, Sharma, & Earle, 2009; Sharma, Forlin, Loreman, & Earle, 2006; Romi & Leyser, 2006).

The Context of the Study.

To better determine the learning needs of teachers in Canadian teacher education programs, the present study has the aim of understanding teachers' beliefs about inclusion in two international

contexts. In the following section, we give a brief overview of the history of legislation

development for special education as well as teacher education programmes in both countries. In

the U.S., inclusive education has, since 1960, been debated and advocated through social and

human rights movements, and implemented under the landmark legislations of PL 94-142 (the

Education of All Handicapped Children Act of 1975) and IDEA (the Individuals with

Disabilities Education Act of 1990). In Taiwan, the Special Education Act and the Provisions for

Special Education Act of Taiwan were first passed in 1984 and 1987 and the latest amendments

of the Acts were passed in 2013 and 2014. The idea of inclusive practices was first introduced in

1989 to early childhood special education in Taiwan (Fu, 2001; Ho & Hwang, 2002). Legal

requirements in both countries mandate that students with special needs shall have equal access

to and receive appropriate public education in the least restrictive environments (LRE). Although

the Special Education Act and the Provisions for Special Education of Taiwan was modeled after

American landmark legislations, similarities and differences exist between special education

teacher training in the U.S. and Taiwan. For instance, given that there is a great amount of

variety between what states require for special education certification, there are different routes

for obtaining a degree in special education (e.g., four or five-year concurrent, sequential, or

Master's program) in the United States. In contrast, pre-service special education teachers in

Taiwan enroll in four-year concurrent B.Ed. or M.Ed. programs. Inclusive teaching practices

such as differentiated instruction and assessment have been infused in special education courses

in the U.S.; however, teacher candidates are prepared to be specialized in different types or areas

of disabilities which is similar to those pre-service teachers trained in Taiwan. Taiwanese teacher

candidates in four-year programs at the Department of Special Education take a variety of special

education courses to major in special education and minors in sub-areas of exceptionalities (e.g.,

intellectual disabilities, autism spectrum disorders, learning disabilities, and/or sensory impairments). Generally speaking, the special education programs in both countries may be different from those in Canada; for example, special education courses offered by the teacher education program at the University of Saskatchewan (UofS) emphasizes inclusive, differentiated, or holistic practices, rather than a specialization in specific types of disabilities. Pre-service teachers at the UofS often take one introduction course to special education in the B.Ed. program, and may take additional qualification, or Master's courses in order to be certified as special education teachers in Saskatchewan. As discussed above, significant differences exist in teacher education training regarding inclusive education in the U.S. and Taiwan compared to Canada.

Methods

Participants.

Among the 131 respondents we recruited from concurrent B.Ed. programs in public universities in a southern county of Taiwan and a southern state of the U.S. ($n = 75$, $n = 56$, respectively), 92.9% and 84.0% of teacher candidates were females ($n = 63$, $n = 52$, respectively). All respondents were enrolled in their second to fourth year of study. All Taiwanese respondents ($n = 75$) and 87.5% of teacher candidates in the U.S. ($n = 49$) were between 18 to 27 years old. A majority of respondents in both countries did not report having a disability (98.7% and 100%) or having a family member with a disability (100% and 78.6%) (Table 1).

Measures.

A survey was developed for the present study to research teacher candidates' beliefs about inclusive education for students with varied disabilities in different countries. This survey

consists of ten questions regarding what respondents think with respect to educating students with special needs in the general education classroom (e.g., "Do you think students with learning disabilities can be educated in general education classrooms?"). Each of the ten statements addresses one particular student population, including learning disabilities (LD), emotional and behavioural disorders (EBD), hearing impairments (HI), visual impairments (VI), intellectual disabilities (ID), physical (mobility) disabilities (MD), HIV/AIDS, neurological disorders (ND), developmental disabilities (DD), and speech language impairments (SLI). The respondents were asked to indicate the extent to which they agreed or disagreed with each statement by using a 5-point Likert scale of response options (Strongly disagree, Disagree, Neutral, Agree, Strongly agree). Respondents' background information was also collected through this survey, including age, sex, level of education, whether or not they have a disability, and have a family member with a disability (Ahsan, Sharma, & Deppeler, 2012; Ajuwon et al., 2012; Frankel, Hutchinson, Burbidge, & Minnes, 2014; Sharma, Moore, & Sonawane, 2009; Sharma & Sokal, 2015).

Data Analysis

Descriptive Statistics.

Descriptive analysis was performed to describe the distributions of participants' responses to each survey question and how they vary across response categories (strongly agree, agree, neutral, disagree, and strongly disagree; Table 2). In addition, we also performed separate correlation analyses to investigate the associations among pre-service teachers' inclusion beliefs toward ten groups of students with special needs (Table 3). We used the most frequently used approach, Cronbach's alpha, to calculate the internal consistency of the survey responses.

Mann-Whitney Tests: Country comparisons.

The current study seeks to compare and contrast teachers' beliefs about inclusive education for different groups of students with special needs in two countries. A Mann-Whitney test was performed to analyze our study results, because the data violates the assumptions of ANOVAs that the error variances of dependent variables should be equal across groups.

Results

The results of descriptive analysis indicate that a majority of teacher candidates in the U.S. agreed or strongly agreed with inclusive education (ranging from 58.93% for intellectual disabilities to 82.14% for speech and language disorders; Table 2). While Taiwanese teacher candidates were also generally positive about inclusion, the results of descriptive analysis suggest that the number of Taiwanese participants who held positive beliefs were fewer than their counterparts in the U.S. (ranging from 25.33% for intellectual disabilities to 69.33% for speech and language disorders). Overall, the results of Mann-Whitney tests show that teacher candidates in the two different countries have significantly different beliefs toward inclusive education. Teacher candidates in the U.S. were more supportive of inclusion in the general classroom than those in Taiwan ($U = 1123.50$, $z = -4.55$, $p < .01$). Furthermore, teacher candidates in both countries were highly positive about the inclusion of students with speech language disorders (82.14% for the U.S and 69.33% for Taiwan), although some of them held negative beliefs about the placement of students with intellectual disabilities (16.07% for the U.S. and 32.00% for Taiwan) and visual impairments in the general classroom (10.71% for the U.S. and 38.67% for Taiwan). In addition, a number of teacher candidates in Taiwan did not agree with the inclusion of students with hearing impairments in the general classroom setting

(24.61%). For both countries, a small but noticeable number of participants disagreed or strongly disagreed with inclusive education for other groups of students with special needs, ranging from 0.71% for learning disabilities to 12.77% for hearing impairments in the U.S; 1.57% for speech and language disorders and 14.14% for learning disabilities in Taiwan.

The results of Cronbach's alpha prove that our survey has a high internal consistency (α = .89 for the U.S., α = .88 for Taiwan). In other words, respondents in both countries responded to the survey questions consistently. Moreover, significant correlations were found among all ten disability groups in the U.S. and Taiwan datasets (Table 3). That is, if pre-service teachers agreed to include one particular disability group, they were also likely to agree with educating another group in the general classroom. In particular, the magnitudes of correlation between hearing and visual impairments were both substantially greater than the correlations between other disability groups in both countries (r = .75 for the U.S.; r = .81 for Taiwan). In the U.S. data, the magnitudes of correlation are smaller between emotional and behavioural (EBD) disorders and physical disabilities (r = .27), EBD and HIV/AIDS (r = .20) and learning disabilities and HIV/AIDS (r = .24). The results generated from the Taiwan data indicate that HIV/AIDS was weakly correlated with hearing and visual impairments and intellectual disabilities (r = .29, .22, .30, respectively). Moreover, hearing impairments were found to be weakly correlated with neurological disorders (r = .22) and speech and language disorders (r = .28). A weak relationship was also found between visual impairments and neurological disorders (r = .20).

Discussion

The results from our data analyses suggest that teacher candidates are generally positive toward inclusion, especially for the inclusion of students with speech and language disorders. Generally speaking, our findings are consistent with previous studies on positive inclusion beliefs (Ajuwon et al., 2012; Avramidis, Bayliss, & Burden, 2000; Mdikana, Ntshangase, & Mayekiso, 2007; Silverman, 2007; Ryan, 2009; Taylor & Ringlaben, 2012). This study also produced results which corroborate the findings of a great deal of the previous work in the field of inclusive education in Canada (Lin & Lin, 2015a, 2015b; McGhie-Richmond, Irvine, Loreman, Cizman, & Lupart, 2012; Ryan, 2009; Sharma, Forlin, Loreman, & Earle, 2006; Specht et al., 2016). However, we also found results that have not previously been reported. Our results differ from an earlier finding of Marshall, Stojanovik, and Ralph (2002), who reported that there were concerns about teaching children with speech and language disorders in the general classroom. It is a common practice for students with communication needs to work with speech language pathologists in school or clinical settings in the U.S. and Taiwan, and teacher candidates may perceive the supports from these professionals positively and believe that these students can be taught in an inclusive learning environment. In addition, our results from the Mann-Whitney test found significant differences in pre-service teachers' beliefs about inclusion between two countries. While teacher candidates in both countries had positive beliefs toward inclusion in general, pre-service teachers in the U.S. held stronger inclusion beliefs than their counterparts in Taiwan.

Most importantly, our findings also suggest that teacher candidates' inclusion beliefs may differ according to the types of special needs. For instance, pre-service teachers' beliefs about the inclusion of students with HIV/AIDS were weakly correlated with learning disabilities,

emotional and behavioural disorders, hearing and visual impairments, or intellectual disabilities. In addition, a noticeable number of pre-service teachers in both countries held negative inclusion beliefs toward certain groups with special needs, including intellectual disabilities, visual and hearing impairments. A great deal of the previous work in this field found that teacher candidates have serious concerns about placing the students with emotional and behavioural disabilities in the general classroom (Avramidis, Bayliss, & Burden, 2000; de Boer, Pijl, & Minnaert, 2011; Forlin, Loreman, Sharma, & Earle, 2009; Frankel, Hutchinson, Burbidge, & Minnes, 2014; Hastings & Oakford, 2003; Markova, Pit-Ten Cate, Krolak-Schwerdt, & Glock, 2016; Romi & Leyser, 2006). Surprisingly, our findings suggest that students with intellectual or sensory impairments seem to cause more teacher concerns than those with other types of special needs. In both datasets, we also found that teacher candidates' inclusion beliefs toward visual and hearing impairments, two major types of sensory impairments, were strongly correlated. This is in part because students with intellectual or sensory impairments were historically educated in more restrictive settings (e.g., self-contained special education classrooms or even a special education school). In fact, many students with intellectual or sensory impairments are placed in the special education classrooms and schools in Taiwan, and some students are educated in the general or resource rooms. Our findings call for future research on Canadian teacher candidates as the existing literature does not look into different disability populations and lacks evidence that can be used to compare with the present or previous studies that were conducted within contexts other than Canada. Future research might investigate Canadian teacher candidates' perceptions of different types of disabilities in relation to inclusive education. More information on this area would help us to prepare future teachers on this issue.

Implications for Canadian Teacher Education

Even though the survey data analyzed in the present study was collected from teacher candidates in countries other than Canada, the data provides useful insights into the inclusive education delivered in Canadian B.Ed. programs and post-degree certificate programs in special education that also serve international teacher candidates and educators. Several Canadian studies have reported teacher candidates' concerns over inclusion and urged the need to improve teacher candidates' beliefs, attitudes, and knowledge of inclusive education (Frankel, Hutchinson, Burbidge, & Minnes, 2014; Hutchinson et al., 2015). Teacher candidates are frequently required to take only one special education course for their B.Ed. degrees. Our results are aligned with these studies on Canadian teacher education, suggesting that teacher candidates should be offered sufficient learning opportunities for their own professional development on inclusive education for diverse special education populations, especially for visual and hearing impairments, intellectual disabilities, and HIV/AIDS. Furthermore, our findings also offer empirical evidence to teacher educators which should help determine internationally trained teacher candidates' needs for teacher training in inclusive education that supports and responds to students' specific special needs. As our findings suggest that teacher candidates' beliefs toward inclusion may differ by different types of special needs, we urge teacher educators to review and revisit the use of holistic approaches that lump all disabilities into one widely diverse group.

A large number of researchers have pointed out that the major barrier to creating more inclusive learning environments is inadequate teacher education in special education (Forlin, Loreman, Sharma, & Earle, 2009; Frankel, Hutchinson, Burbidge, & Minnes, 2014; Malak, 2013; Romi & Leyser, 2006; Sharma & Sokal, 2015; Shillingford & Karlin, 2014; Silverman,

2007). It is recommended that teacher candidates' professional capacities should be enhanced through courses infused with a variety of effective inclusion strategies that will help future educators better understand individual needs, by using differentiated pedagogies, assessments, and curricula, as well as collaborating with a professional team and families. Several studies have compared pre-service teachers' inclusion beliefs and attitudes both before and after teacher training (Forlin, Loreman, Sharma, & Earle, 2009; McCray & McHatton, 2011; Shade & Stewart, 2001; Sharma & Sokal, 2015; Taylor & Ringlaben, 2012). In general, they found that participants' attitudes toward inclusion were improved, that concerns about inclusion declined, and that teachers also became more confident in working with students with special needs in the regular classroom.

Conclusion

The present study investigates teacher candidates' beliefs about the inclusion of students with diverse special needs, including learning disabilities, emotional and behavioural disorders, physical disabilities, and neurological disorders. Overall, we found that teacher candidates in the U.S. and Taiwan were generally positive about teaching students with special needs in the general classroom. Teacher candidates in the U.S. held stronger beliefs about inclusion than those in Taiwan. In particular, a majority of teacher candidates believed that students with speech and language disorders can be educated in the regular classroom, although some pre-service teachers disagreed with the inclusion of students with other types of special needs, including intellectual disabilities, visual and hearing impairments. Our results suggest that teacher candidates' beliefs about inclusion may vary by different types of special needs and they may not believe that an inclusive education can be provided to all students with diverse special needs.

The findings of the present study call for further efforts in Canadian teacher education and professional development for internationally trained teachers as well as future research on Canadian teacher candidates in terms of the inclusion of different types of disabilities in an inclusive learning environment.

References

Ahsan, M. T., Sharma, U., & Deppeler, J. M. (2012). Exploring pre-service teachers' perceived teaching-efficacy, attitudes and concerns about inclusive education in Bangladesh. *International Journal of Whole Schooling*, *8*(2), 1-20.

Ajuwon, P. M., Lechtenberger, D., Griffin-Shirley, N., Sokolosky, S., Zhou, L., & Mullins, F. E. (2012). General Education Pre-Service Teachers Perceptions of Including Students with Disabilities in Their Classrooms. *International Journal of Special Education*, *27*(3), 100-107.

Alghazo, E. M., Dodeen, H., & Algaryouti, I. A. (2003). Attitudes of pre-service teachers towards persons with disabilities: Predictions for the success of inclusion. *College Student Journal*, *37*(4), 515-522.

Armstrong, D., Price, D., & Crowley, T. (2015). Thinking it through: a study of how pre-service teachers respond to children who present with possible mental health difficulties. *Emotional and Behavioural Difficulties*, *20*(4), 381-397. doi: 10.1080/13632752.2015.1019248

Avramidis, E., Bayliss, P., & Burden, R. (2000). A survey into mainstream teachers' attitudes towards the inclusion of children with special educational needs in the ordinary school in one local education authority. *Educational Psychology, 20*(2), 191-211.

Bhatnagar, N., & Das, A. (2014a). Attitudes of secondary regular school teachers toward inclusive education in New Delhi, India: A qualitative study. *Exceptionality Education International*, *24*(2), 17-30.

Bhatnagar, N., & Das, A. (2014b). Regular School Teachers' Concerns and Perceived Barriers to Implement Inclusive Education in New Delhi, India. *International Journal of Instruction*, *7*(2), 89-102.

Crowson, H. M., & Brandes, J. A. (2014). Predicting pre-service teachers' opposition to inclusion of students with disabilities: a path analytic study. *Social Psychology of Education*, *17*(1), 161-178. doi: 10.1007/s11218-013-9238-2

De Boer, A., Pijl, S. J., & Minnaert, A. (2010). Regular primary schoolteachers' attitudes towards inclusive education: A review of the literature. *International Journal of Inclusive Education*, *15*(3), 331-353.

Di Gennaro, D. C., Pace, E. M., Iolanda, Z. & Aiello, Z. (2014). Teacher capacity building through critical reflective practice for the promotion of inclusive education. *Problems of Education in the 21st Century, 60*, 54-65.

Elik, N., Wiener, J., & Corkum, P. (2010). Pre-service teachers' open-minded thinking dispositions, readiness to learn, and attitudes about learning and behavioural difficulties in students. *European Journal of Teacher Education*, *33*(2), 127-146.

Fishbein, M., & Ajzen, I. (1975), *Belief, attitudes, intention, and behavior: An introduction to theory and research*. Reading, MA: Addison Wesley.

Florian, L. (2008). Special or inclusive education: Future trends. *British Journal of Special Education, 35*(4), 202-208.

Forlin, C., Loreman, T., Sharma, U., & Earle, C. (2009). Demographic differences in changing pre-service teachers' attitudes, sentiments and concerns about inclusive education. *International Journal of Inclusive Education*, *13*(2), 195-209. doi: 10.1080/13603110701365356

Frankel, E. B., Hutchinson, N. L., Burbidge, J., & Minnes, P. (2014). Preservice early childhood educators' and elementary teachers' perspectives on including young children with developmental disabilities: A mixed methods analysis. *Journal of Early Childhood Teacher Education*, *35*(4), 373-391.

Fu, S. M. (2001). Program delivery methods of inclusive education [融合教育的實施模式研究]. In National Taichung University of Education (Ed.), *Symposium on Special Education* (pp. 141-155). Taichung, Taiwan: National Taichung University of Education.

Hambleton, R. K., & Jones, R. W. (1993). Comparison of classical test theory and item response theory and their applications to test development. *Educational Measurement: Issues and Practice, 12*, 38-47.

Hastings, R. P., & Oakford, S. (2003). Student teachers' attitudes towards the inclusion of children with special needs. *Educational psychology*, *23*(1), 87-94. doi: 10.1080/01443410303223

Ho, L. B., & Hwang, H. R. (2002). Philosophy and policy of inclusive early childhood education [學前融合教育的理念與政策]. Elementary Education, 42 (5), 23-30.

Hutchinson, N., Minnes, P., Burbidge, J., Dods, J., Pyle, A., & Dalton, C. J. (2015). Perspectives of Canadian teacher candidates on inclusion of children with developmental disabilities: A mixed-methods study. *Exceptionality Education International*, *25*(2), 42-64.

IBM Corp. (2017). *IBM SPSS Statistics for Windows 25.0*. Armonk, NY: IBM Corp.

Jordan, A., & Stanovich, P. (2004). The beliefs and practices of Canadian teachers

about including students with special needs in their regular elementary classrooms. Exceptionality Education Canada, 14(2–3), 25–46.

Kennedy, C. A., Wilson, M. R. Draney, K., Tutunciyan, S., & Vorp, R. (2008). *ConstructMap v4.4.0*. The Berkeley Evaluation & Assessment Research (BEAR) Center.

Lin, P. Y., & Lin, Y. (2015a). What teachers believe about inclusive assessment in Canada: An empirical investigation. In L. Thomas & M. Hirschkorn, (Eds.), *Change and progress in Canadian teacher education: Research on recent innovations in teacher preparation in Canada* (pp. 492-525). E-book published by the Canadian Association for Teacher Education.

Lin, P. Y., & Lin, Y. C. (2015b). Identifying Canadian teacher candidates' needs for training in the use of inclusive classroom assessment. *International Journal of Inclusive Education, 19* (8), 771-786.

Malak, M. (2013). Inclusive education reform in Bangladesh: Pre-service teachers' responses to include students with special educational needs in regular classrooms. *International Journal of Instruction*, *6*(1), 195-214.

Markova, M., Pit-Ten Cate, I., Krolak-Schwerdt, S., & Glock, S. (2016). Preservice teachers' attitudes toward inclusion and toward students with special educational needs from different ethnic backgrounds. *The Journal of Experimental Education*, *84*(3), 554-578. doi: 10.1080/00220973.2015.1055317

Marshall, J., Stojanovik, V., & Ralph, S. (2002). 'I never even gave it a second thought': PGCE students' attitudes towards the inclusion of children with speech and language impairments. *International Journal of Language & Communication Disorders*, *37*(4), 475-489. doi: 10.1080/13682820210000008892

McCray, E. D., & McHatton, P. A. (2011). "Less afraid to have them in my classroom": understanding pre-service general educators' perceptions about inclusion. *Teacher Education Quarterly*, *38*(4), 135-155.

McCrimmon, A. W. (2015). Inclusive education in Canada: Issues in teacher preparation. *Intervention in School and Clinic, 50*(4), 234–237.

McGhie-Richmond, D., Irvine, A., Loreman, T., Cizman, J. L. & Lupart, J. (2012). Teacher perspectives on inclusive education in rural Alberta, Canada. *Canadian Journal of Education 36*(1), 195-239.

Mdikana, A., Ntshangase, S., & Mayekiso, T. (2007). Pre-service educators' attitudes towards inclusive education. *International Journal of Special Education*, *22*(1), 125-131.

Pearson, S. (2009). Using activity theory to understand prospective teachers' attitudes to and construction of special educational needs and/or disabilities. *Teaching and Teacher Education*, *25*(4), 559-568. doi: 10.1016/j.tate.2009.02.011

Reeve B. B., & Fayers, P. (2005). Applying item response theory modeling for evaluating questionnaire item and scale properties. In P. Fayers, R. D. Hays (Eds.), *Assessing quality of life in clinical trials: Methods of practice* (2nd ed., pp. 55–73). Oxford, NY: Oxford University Press.

Romi, S., & Leyser, Y. (2006). Exploring inclusion preservice training needs: A study of variables associated with attitudes and self-efficacy beliefs. *European Journal of Special Needs Education*, *21*(1), 85-105. doi:10.1080/08856250500491880

Rouse, M. (2008). Developing inclusive practice: A role for teachers and teacher education? *Education in the North, 1*(16), 1-20.

Ryan, T. G. (2009). Inclusive attitudes: a pre-service analysis. *Journal of Research in Special Educational Needs*, *9*(3), 180-187.

Shade, R. A., & Stewart, R. (2001). General education and special education preservice teachers' attitudes toward inclusion. *Preventing School Failure: Alternative Education for Children and Youth*, *46*(1), 37-41. doi:10.1080/10459880109603342

Sharma, U., Forlin, C., Loreman, T., & Earle, C. (2006). Pre-service teachers' attitudes, concerns and sentiments about inclusive education: An international comparison of novice pre-service teachers. *International journal of special education*, *21*(2), 80-93.

Sharma, U., Moore, D., & Sonawane, S. (2009). Attitudes and concerns of pre-service teachers regarding inclusion of students with disabilities into regular schools in Pune, India. *Asia-Pacific Journal of Teacher Education*, *37*(3), 319-331. doi:10.1080/13598660903050328

Sharma, U., & Sokal, L. (2015). The impact of a teacher education course on pre-service teachers' beliefs about inclusion: an international comparison. *Journal of Research in Special Educational Needs*, *15*(4), 276-284.

Shillingford, S., & Karlin, N. (2014). Preservice teachers' self efficacy and knowledge of emotional and behavioural disorders. *Emotional and behavioural difficulties*, *19*(2), 176-194.

Silverman, J. (2007). Epistemological beliefs and attitudes toward inclusion in pre-service teachers. *Teacher Education and Special Education*, 30(1), 42–51. doi:10.1177/088840640703000105

Soodak, L. C., Podell, D. M., & Lehman, L. R. (1998). Teacher, student, and school attributes as predictors of teachers' responses to inclusion. *Journal of Special Education, 31*(4), 480-497.

Specht, J., McGhie-Richmond, D., Loreman, T., Mirenda, P., Bennett, S., Gallagher, T., … Cloutier, S. (2016). Teaching in inclusive classrooms: Efficacy and beliefs of Canadian preservice teachers. *International Journal of Inclusive Education*, *20*(1), 1–15. https://doi.org/10.1080/13603116.2015.1059501

Stella, C. S. C., Forlin, C., & Lan, A. M. (2007). The influence of an inclusive education course on attitude change of pre-service secondary teachers in Hong Kong. *Asia-Pacific Journal of Teacher Education*, *35*(2), 161-179.

Taylor, R. W., & Ringlaben, R. P. (2012). Impacting pre-service teachers' attitudes toward inclusion. *Higher Education Studies*, *2*(3), 16-23.

Urton, K., Wilbert, J., & Hennemann, T. (2014). Attitudes towards inclusion and self-efficacy of principals and teachers in German primary schools. *Learning Disabilities: A Contemporary Journal, 12*(2), 151-168.

Wilson, M. R. (2004). *Constructing measures: An item response modeling approach*. Mahwah, NJ: Erlbaum.

Wallin, D. (2017). *Undergraduate programs Committee meeting* (Unpublished meeting report). College of Education, University of Saskatchewan, Saskatoon.

Table 1
Demographics of Participating Teacher Candidates

Characteristics		Taiwan *n*	Taiwan *%*	United States *n*	United States *%*
Country		75	57.3	56	42.7
Gender	Female	63	92.9	52	84.0
	Male	12	7.1	4	16.0
Level of Education	Sophomore	54	72.0	2	3.6
	Junior	20	26.7	6	10.7
	Senior	1	1.3	48	85.7
Having a disability	Yes	1	1.3	0	0.0
	No	74	98.7	56	100.0
Age	18-27 years old	75	100.0	49	87.5
	28-37 years old	0	0.0	6	10.7
	More than 38 years old	0	0.0	1	1.8
Have a family member with a disability	Yes	0	0.0	12	21.4
	No	75	100.0	44	78.6

Table 2
Descriptive Statistics of the Participating Teacher Candidates

		Taiwan (%)	US (%)	Total (%)
Learning Disabilities	Strongly Disagree	0.0	0.0	0.0
	Disagree	16.0	0.0	9.2
	Neutral	41.3	12.5	29.0
	Agree	34.7	48.2	40.5
	Strongly Agree	8.0	39.3	21.4
Emotional and Behavioral Disorders	Strongly Disagree	1.3	1.8	1.5
	Disagree	9.3	5.4	7.6
	Neutral	44.0	16.1	32.1
	Agree	37.3	46.4	41.2
	Strongly Agree	8.0	30.4	17.6
Hearing Impairments	Strongly Disagree	4.0	1.8	3.1
	Disagree	32.0	7.1	21.4
	Neutral	24.0	14.3	19.8
	Agree	29.3	42.9	35.1
	Strongly Agree	10.7	33.9	20.6
Visual Impairments	Strongly Disagree	4.0	1.8	3.1
	Disagree	34.7	8.9	23.7
	Neutral	28.0	26.8	27.5
	Agree	24.0	33.9	28.2
	Strongly Agree	9.3	28.6	17.6
Intellectual Disabilities	Strongly Disagree	1.3	1.8	1.5
	Disagree	30.7	14.3	23.7
	Neutral	42.7	25.0	35.1
	Agree	18.7	30.4	23.7
	Strongly Agree	6.7	28.6	16.0
Mobility Disabilities	Strongly Disagree	1.3	0.0	.8
	Disagree	14.7	5.4	10.7
	Neutral	26.7	28.6	27.5
	Agree	40.0	26.8	34.4
	Strongly Agree	17.3	39.3	26.7
HIV/AIDS	Strongly Disagree	2.7	3.6	3.1
	Disagree	4.0	1.8	3.1
	Neutral	30.7	14.3	23.7
	Agree	40.0	39.3	39.7
	Strongly Agree	22.7	41.1	30.5
Neurological Disorders	Strongly Disagree	0.0	0.0	0.0
	Disagree	5.4	8.0	6.9
	Neutral	33.9	30.7	32.1

		Taiwan (%)	US (%)	Total (%)
	Agree	33.9	46.7	41.2
	Strongly Agree	26.8	14.7	19.8
Developmental Disabilities	Strongly Disagree	0.0	0.0	0.0
	Disagree	14.7	3.6	9.9
	Neutral	45.3	23.2	35.9
	Agree	33.3	46.4	38.9
	Strongly Agree	6.7	26.8	15.3
Speech and Language Impairments	Strongly Disagree	0.0	0.0	0.0
	Disagree	0.0	2.7	1.5
	Neutral	17.9	28.0	23.7
	Agree	35.7	42.7	39.7
	Strongly Agree	46.4	26.7	35.1

Table 3

Item Intercorrelation Matrix for Teacher Candidates in the U.S. and Taiwan

Group	1	2	3	4	5	6	7	8	9	10
1. Learning disabilities	–	.412**	.542**	.615**	.481**	.260*	.140	.335**	.448**	.369**
2. Emotional and behavioral disorders	.650**	–	.414**	.447**	.423**	.435**	.199	.376**	.469**	.487**
3. Hearing impairments	.610**	.688**	–	.832**	.625**	.329**	.117	.217	.372**	.342**
4. Visual impairments	.586**	.708**	.842**	–	.481**	.410**	.121	.246*	.455**	.407**
5. Intellectual disabilities	.507**	.732**	.735**	.673**	–	.475**	.217	.337**	.614**	.384**
6. Mobility disabilities	.424**	.289*	.471**	.429**	.575**	–	.367**	.460**	.647**	.385**
7. HIV/AIDS	.142	.225	.327*	.356**	.514**	.411**	–	.596**	.457**	.527**
8. Neurological disorders	.532**	.654**	.626**	.533**	.611**	.532**	.151	–	.561**	.574**
9. Developmental disabilities	.585**	.632**	.648**	.585**	.604**	.519**	.399**	.643**	–	.487**
10. Speech and language impairments	.561**	.476**	.519**	.481**	.415**	.580**	.272*	.479**	.731**	–

Note. Intercorrelations for participants in the U.S. (*n* = 140) are presented below the diagonal, and intercorrelations for participants in Taiwan are presented above the diagonal (*n* = 191). All correlation coefficients are significant at *$p < .05$ or **$p < .01$.