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## Becoming a cosmopolitan teacher: Empirical and theoretical inquires

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A thesis submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Education

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## Abstract

The contemporary conditions of the world are largely defined by global interconnectivity, heightened mobilities and super-diversity. Teachers and students are increasingly immersed in these conditions that prompt the heightened calls for internationalization of curricula and culturally relevant and inclusive school pedagogies. Teachers are also mobile, taking on positions beyond their local educational jurisdiction, where they must learn to navigate the intercultural and/or transnational conditions of unfamiliar locales and school communities. In turn, teacher education must respond by preparing teachers for both the super-diversity they may encounter in ‘local’ schools as well as for teaching ‘beyond their local.’ To better understand the kind of ‘cosmopolitan’ teacher, teaching and teacher education that current conditions demand, this thesis presents three studies in Chapters two to four.

Chapter two examines First Nations and Settler teachers’ intercultural relations in a northern Canadian community. Findings show that, under heightened interculturality, Settler teachers contend with tensions between their own and the local community’s experiences and perceptions of education. By critically reflecting on their intercultural experiences and notions of schooling they bring into the North, Settler teachers might better read, respond to and learn from their new, culturally-diverse and historically-fraught teaching contexts.

Chapter three examines the experiences of three novice teachers from Canada beginning their careers in overseas international schools. As a sensitivity that teachers both bring and develop in international schools, some elements of international mindedness (IM) were found to be more readily appreciated and practiced. These teachers might have also benefitted from greater critical reflexivity in understanding their socio-cultural positioning within their international teaching contexts.

Chapter four frames internationalizing teacher education (ITE) as ideally preparing preservice teacher candidates to be ‘cosmopolitan teachers’. The notion of cosmopolitan teacher is grounded in a review of the emerging ITE literature and in one novel empirical exemplar of ITE. In the empirical ITE case examined, curricular objectives were found to closely align with Rizvi’s (2009) articulation of cosmopolitan learning. Although overlapping with representations in the ITE literature, cosmopolitan learning particularly focuses on preservice teacher candidates’

capacities to reflexively and relationally locate their perspectives viz a vis alternative socio-cultural perspectives and power relations constituted by wider geopolitical and historical forces.

The front matter includes an introduction, the methodology and theoretical framework. The final chapter presents a reflection on my PhD experience and contributions and tensions of my study.

## Keywords

Key words: teaching; education; teacher education; cosmopolitanism; cosmopolitan learning; cosmopolitan teacher; cosmopolitan condition; diversity; intercultural; interculturality; international mindedness; First Nations; international schooling; international schools; international schoolteacher; international teacher education.

## Summary for Lay Audience

Regardless of location, teachers' day-to-day is marked by the convergence of people from incredibly diverse backgrounds. They contend with misunderstandings and conflicting priorities between cultures. And, they are called to be inclusive across multiple levels of difference. Openness and adaptability are needed and understanding their own positioning in regard to larger forces and histories (i.e., residential schools, hegemony of English) becomes crucial, as they work with students and other teachers from different countries with different relationships to schooling. And, in foreign contexts, they also have to navigate new living conditions. Coping with these challenges, amongst many others, is becoming a fundamental expectation for good teaching and a basic requirement in teacher education. To better understand the kind of teacher these conditions demand, this thesis presents three studies exploring the experiences of teachers and teacher educators working in and across culturally diverse contexts. The front matter includes an introduction, the methodology and theoretical framework. The final chapter presents a reflection on my PhD experience and contributions and tensions of my work.

The first study examines the growing diversity in a northern Canadian First Nations (FN) community. Evidence shows that teachers struggle with attitudes and perceptions towards education that differ from their own. By questioning their own assumptions about education, teachers might better respond to those divergent views and better understand cultural difference.

The second study follows three beginning teachers beginning in international schools abroad. Some sensitivities that help teachers cope with the cultural diversity of international schools were found to be more readily appreciated and practiced while others require greater awareness and effort to attain. Questioning how one is situated in the world deepens these sensitivities.

Chapter four is grounded in a review of the emerging International Teacher Education (ITE) literature and one innovative example of an ITE program preparing novice teachers to respond to contemporary conditions and learn from cultural diversity. Findings suggest ITE can support the learning of dispositions essential for ethical engagements under such conditions and capacities to more openly engage and learn from cultural diversity – dispositions and capacities fully realized in the context of teaching.

## Co-Authorship Statement for Chapter Four

Given the nature of the third study (see chapter 4), a collaboration between the thesis supervisor (Dr. Paul Tarc) and the PhD candidate (James Budrow) was thought appropriate. In regard to authorship, the PhD candidate contributed 80% except in the penultimate section “Empirical Exemplar of ITE.” In the front end of this section, Tarc contributed 80%. In the latter half, “Pedagogical analysis and retrospective reflection,” Budrow contributed 100%. For this paper as a whole the ratio is thus Budrow – 80% and Tarc – 20%.

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## Chapter 1

### 1 Thesis Introduction

#### 1.1 Introduction

As I write this introduction the world is in crisis. The lightning-quick transmission of a global pandemic has forced governments to lock-down national and provincial borders to all but “essential” travel. Airports are effectively closed; businesses and economies are shuttered, and normally busy city streets are practically empty. Life has moved inside. People are quarantined, in their homes and many are sick and suffering and dying. And, in a relatively short period of time, accusations of culpability – unfounded and not – have emerged in official political rhetoric and social media discourse that all too often seem to embolden (and in some cases, resurrect) age old fanaticisms of xenophobia and racism. In light of all that has happened (and likely to persist indefinitely), some may fear the tenets of internationalism to be in peril. But I take solace in those who, despite such worries, remain determined to come together in equitable ways regardless of borders or background: in our current circumstances, to share information and responsibility and to fashion mutually beneficial responses to global challenges such as COVID-19. I join in solidarity with this latter more optimistic and progressive minded group. Further, I posit that education and teaching play a pivotal role in bringing disparate people together, especially under difficult conditions. And, I hope my thesis is a timely contribution to the supporting of teachers for this role, whether they are at home or abroad.

Education is not immune to the forces of globalization. In fact, schools are often among the first of community institutions to bear the brunt of traumatic events. At the same time, educators are positioned particularly well in society to architect and advocate for the sort of international and intercultural solidarity necessary to effectively cope with global challenges such as COVID-19. Generally speaking, schools and classrooms are, in a sense, hubs for intercultural exchange and learning at the grassroots community level. Educators model how knowledge should be thought about, understood and utilized. And they are depended upon to guide the moral development and ethical conduct of students. These seem long-held practices and expectations. But, like everyone else, teachers and students are caught up in the

contemporary conditions characterized by heightening global interconnectivity, mobilities and super-diversity. And, their increasing immersion in these conditions prompt calls for culturally relevant and inclusive school pedagogies and the internationalization of curricula. Moreover, while there are many models, frameworks and prescriptions for teaching for diversity, there is a need to step back and consider anew and empirically the nature of becoming and learning to become the ‘cosmopolitan’ teacher that current conditions demand.

Teacher education must respond by preparing teachers for both the super-diversity they may encounter in ‘local’ schools as well as for teaching ‘beyond their local.’ But, how best to answer this call remains a matter of much debate and concern – and limited research. In fact, parochial expectations still pervade teacher education programs. As Larsen (2016) points out, “Traditionally, teacher education programmes have been mandated to prepare individuals to teach locally and moves to internationalise teacher education clash with this basic aim of teacher education.” Positioning the local in opposition to the global is problematic given the growing mobility of teachers and students and intensifying cultural diversity in classrooms. Admittedly, it is difficult to escape this binary but I see the global and the local more as interpenetrating than opposite – that is, the local is connected to demands and expectations in both its geographical location and elsewhere.

For example, Ontario certified teachers taking up positions outside of Ontario, or other educational jurisdictions with which they are accustomed, must navigate unfamiliar intercultural and transnational conditions in communities that are new to them. At the same time, it is generally expected (if not desired) that these teachers bring their teaching knowledge and practice wherever they go. An Ontario teacher might even find themselves teaching the Ontario curriculum in schools located in one of many countries to students from that country and/or several others. That being said, international teaching experiences can be rife with intercultural conflict. In fact, as seen in chapters two and three of this theses, the cultural and symbolic capital that accompanies a western education provided by western certified teachers might be seen as more valuable than the teaching and learning that happens in the classroom. The former is often seen as opening doors to future educational, social and economic opportunities, while the latter, being a locus of interpersonal intercultural encounter, is particularly vulnerable to misunderstandings and conflict. That is, what and how teachers actually teach might be ill-

received by students and their families. So, teachers learning to navigate unfamiliar communities, might also face pressure to adapt their teaching to the educational demands and expectations prevalent in their schools. Essentially, learning to ‘teach beyond the local’ involves allowing one’s teaching to be (at least somewhat) guided by these pressures. And, in this sense, local and global notions around education and good teaching practices interpenetrate, hopefully in complimentary ways.

Of particular interest to this thesis is the increasingly common occurrence of Anglo-Western certified teachers living and working in locales where the local culture(s) and language(s) are distinct from their own – locales that may be in other countries far from home or within the boundaries of one’s own country or province. The expectation is that by exploring teachers’ experiences in such contexts, and my own experiences helping teacher candidates locate themselves in relation to such contexts, I might leverage what is happening ‘on the ground’ to better understand the capacities teachers need to more openly engage and learn from people different from themselves. To these ends, my thesis broadly addresses the question, what are the desirable traits of teachers for our times? What kind of teacher must one be to respond in productive ways to global migrations and cultural flows? Accordingly, the three studies at the core of this thesis explore the experiences of teachers and teacher educators across geographically diverse contexts as they address the culturally complex terrain of teaching in the world today.

The thesis and its three core studies have two basic premises. First, teachers’ current reality is significantly affected, if not defined, by globalization. That is, how they conduct their day-to-day affairs is marked by an unprecedented coming together of people from incredibly diverse backgrounds. And, teachers’ interaction with diverse and unfamiliar others both increases their awareness of others and opens spaces in the classrooms and schools in which cultural boundaries between themselves and others might be studied and reconfigured. The second premise assumes that each teacher entering these spaces is already (at least) somewhat aware of diverse others and has some capacity to both question and cope with the differences and boundaries they encounter. And further, teachers’ daily experience engaging diverse others can be leveraged to bolster that capacity. But what amidst cultural differences and boundaries might teachers look to question and reconfigure? To what ends? Further, what do the capacities ushering teachers through such

experiences entail? How might teachers' experiences in these spaces be leveraged to bolster those capacities? Finally, how might teacher educators help develop these capacities in novice teachers? These are some of the more specific questions this thesis seeks to address.

## 1.2 Coming to the research

I grew up working in my parents' corner store and tending the farmland granted my Acadian ancestors in the late 1700's not far from the US / Canada border. It was small town living in the backwoods of Anglo New Brunswick during the 1970's and 80's. There was one language (English), one religion (Christian, with several denominations) and 'one way of doing things' that defined most of our lives – that is, the 'normal' way, 'our way'. The outside world (i.e., anything outside Carleton and Victoria counties) was something to keep at bay or someone to be wary of. Of closest proximity, a little further north of the store, was a First Nations community and several French speaking communities who had "their own ways of doing things" that were often ridiculed by my family, friends and the store patrons alike. Luckily, from a young age I was taught to see their 'comments' and 'jokes' for the disgustingly racist and bigoted slurs they are. Interestingly, however, it was not until a middle school French teacher, himself French Canadian, explained that my surname, Budrow, is an adulterated Anglo version of the French name Boudreau that I knew myself to be Acadian and began to take those 'comments' and 'jokes' more personally. And, perhaps it was around this time that I also began to feel more like an outsider in my own community. At the very least, knowing the origins of my family name became one of my core provocations for critical reflection and self-awareness as a young man. Admittedly, this all too brief description of home does not do justice to the better facets and fonder memories of my upbringing. But it gives some idea why I desired to leave that place to explore what seemed to me more interesting and inviting – the outside world.

There were several other factors that pushed and pulled me to venture into the larger world and the more significant influences came from family, my mother's side of the family in particular. Both of her parents were born and raised in my home area of New Brunswick. They got married and soon after my grandfather left for England and the tumult of World War II. He returned to Canada as a decorated bomber pilot and he remained in the Canadian Airforce for many years after the war, moving his family from one airbase to another all-over North America. I was rarely regaled with 'war stories' from my grandfather – although I will never forget the one about

sneaking into Buckingham Palace to use the facilities – but my mother often told us about the family’s travels across the continent. As children, my siblings and I often heard how “growing up on base” for her was both disruptive, because the family moved once or twice a year and making close friendships was difficult, and exciting, because it gave her the chance to meet people from various backgrounds and places in the world. As adults born in the United States, my mother, her sister and two brothers (themselves travelling and living in various places across that country and around the world) took American citizenship – with only my mother (declaring Canadian citizenship many years later) and her parents remaining in Canada. She met and married my father, had her first two children and spent the first ten years of marriage in Montreal. The family then moved to my father’s ancestral homestead in rural New Brunswick. But it was a move that, despite strong family ties, made my mother feel more like an outsider than ever before – a sense that has stayed with her through the years and surely affected my feelings towards my home community. Regardless, tales of her childhood, along with stories of her and her siblings’ exploits in what seemed more interesting and far off places, gifted me curiosity and drew me to the outside world.

My first big foray into that world came with my undergraduate university degree. I chose to live at home and commute to the University of Maine at Presque Isle, crossing the US/Canada border every day. Fortunately for me, it was less a research university and more a liberal arts college focused on teaching and learning. Classes were usually small and interactions close; students and instructors often got to know each other on a personal level. Professors came from all over the US and tended to be closer to the end of their careers than the beginning. But far from jading them, it seemed their experience brought a richness to their teaching that both informed and captivated me. I studied world history and international politics, was actively involved with the International Students organization and had relationships with peers from around the world. The two experiences that most stand out were international trips as a research assistant with my faculty supervisor. The first journey was to Costa Rica to visit with lawyers involved in active international human rights cases and human rights observers working in non-governmental organizations throughout Latin America. The second trip took me to Ecuador to investigate cooperative organizations in Indigenous communities. These were eye opening experiences for me to say the least and I suspect my supervisor tolerated my presence more for my benefit than his own or the research. In the end, however, perhaps the most significant lesson I garnered from



those early years at university was arriving home every day to work in my parent's store and coming to terms with the growing gap I sensed between me and the people and perspectives, values and attitudes, with which I had grown up. University had introduced me to different and larger worldviews, and I wanted to know more.

I have spent much of the past 20 years teaching English language lessons to adult and young-adult learners in South Korea, China and Canada, the majority of whom wanted to improve their academic English proficiency in order to attend post-secondary institutions in Anglo western countries. It is in this work that I 'cut my teeth' and 'honed my craft' as a teacher. And it was during these years that my sense of self as teacher took its initial shape. Along the way I have gotten to know students and colleagues, family and friends, from a wide variety of cultural and linguistic backgrounds. My years overseas in particular gave me some sense of what it is like to live on the edges of society as a minority (albeit from a more privileged position than minorities in my home country). I learned what it is to be illiterate as an adult and the helplessness and humility of being limited in what I could do on my own. I also met and (in some cases) made lasting relationships with people different from myself who challenged my assumptions about the world. And, I often compared what I learned about/from them to what I thought was 'normal' and the contrasts extended from infuriating to interesting, challenging to silly. But it seemed the longer I stayed overseas the fewer differences I noticed between myself and others. I began questioning what I thought I knew to be real and true and adjusting my expectations and behavior accordingly. Not fully aware of what I was doing (or why I was doing it), I now think I was garnering tolerance for different worldviews. In fact, learning to cope with cultural and linguistic differences seems a recurring aspect of my life. Upon returning to Canada I have taught English language learners from around the world, married a lovely and brilliant woman from China and travelled back to Asia for various family matters and teaching assignments. The empathy I have for my family, friends and students has been invaluable to building solid relationships with them. But being able to share their feelings requires seeing life from their perspective and, in my case, this would not have been possible without years abroad.

Perhaps the greatest lesson gleaned from all my intercultural experiences, however, is of the necessity for self-reflection and collaboration. Through the years as roadblocks or conflicts arose it was the habit of stepping back, (re)thinking and deliberating with those around me that sparked

the best changes in my both my life and my teaching practice. I have long been interested in teaching students with diverse educational backgrounds and my search for how best to respond to my students has diversified my knowledge and teaching approaches. For me, the acquisition of such capacities has been best facilitated in honest (often difficult) dialogue with myself, my students and more (or, differently) experienced teachers. In my classes, I found that such dialogue best emerged when I worked to create participatory and experiential learning spaces in a friendly, safe and supportive environment. To these ends, I seek out ways to both cultivate an inclusive perspective respectful of differences and to foster a desire to ask questions and get to know others in spite (and because) of our differences. My aim is to bolster students' capacity to risk sharing their thoughts and stories and actively listening as others do the same – and in this way, establish constructive attitudes towards journeys of self-discovery and the exploration of new ideas and understanding. That is not to suggest that my 'becoming' a teacher has been (or, is) an easy straight forward learning process. Acting on lessons learned about teaching and learning has required my own risk taking as well as the trust and patience of my students and a positive rapport between us.

As much as I came to enjoy the classroom as an English language teacher, my PhD journey has taken me on a new path into teacher education. Of the various teaching opportunities I have taken up over the past five years, being an instructor in the International Education cohort of Western University's Bachelor of Education program has impacted me the most. This work has obliged me to broaden my own practice with internationally oriented pedagogy and to find ways to teach others how to do so – a task I have found challenging. What is involved, for example, in critically evaluating one's own privilege and positionality in the world as an international educator? How does one develop the capacity to openly engage and learn from differently located others? And, how does one address such concerns with teacher candidates whose intentions and motivations are as diverse as their academic, cultural, socio-economic and professional backgrounds? Suffice to say, I have had to manage new (to me) and fairly complex contexts, lessons and situations while advising students through both the academic expectations of their studies and the practical demands of their burgeoning teaching practice. Luckily, I was not alone. For some classes my PhD supervisor, Dr. Paul Tarc, was my co-instructor and for others he was the program coordinator. But whether we were designing a course, writing a syllabus, conducting classes or grading assignments, Dr. Tarc not only mentored me through

each experience, he respected me as a peer. He gave me the freedom to make many of my own decisions and the independence to find my way back from mistakes.

Perhaps more importantly, much of the material covered in these classes related to my research. Preparing and conducting lessons and guiding and participating in class discussions offered me many opportunities to reflect on my own work and address issues hindering my progress. My drive to help students understand pedagogical concepts, for example, also deepened my understanding of not only those concepts but also my research and how each relates to the other. Sometimes it seemed I was defending my work week by week as each semester trundled forward. Thinking and responding to students' comments and queries impromptu and unscripted and feeling compelled to provide answers both straightforward and related to the course material helped me focus my own thoughts. And, many of the insights that emerged stayed with me as I returned to my research and writing. Admittedly, I am a teacher first and I enjoy learning and helping others learn about the times, spaces, places and people around us. But I sense a shift in myself. I see my life's work as not solely teaching per se but understanding the human condition in the most profound ways (e.g., how/why people do what they do, and in what ways do they – people and their actions – affect one another). The lived experiences outlined in this section “coming to the research” are regularly at the forefront of my mind. They are memories and insights I most often turn to as I reflect on my life and work. And, the lens through which I interpret and discuss my research is defined as much by them as the methodology and theory I have come to employ.

### 1.3 Methodology

The three cases presented in this thesis are informed by the lived experiences of teachers from their (and my) localized, individual contexts. I hold that universal truths in regard to the social are impossible. Reality, and what is thought to be true about reality, is highly contextual, discursive and inter-subjective – and thus inherently unstable and messy. In real-world conditions knowledge and meaning (i.e., what is thought to be real and true) are socially constructed, often contested and constantly emerging (Lincoln et al, 2011). That is, how people interpret the world around them and who people understand themselves to be (or, becoming), is largely defined by the particular place, space and time they are in (i.e., their context) and their positioning (both acquired and inherited) and encounters with others in that context.

More specifically, these interpretations are underpinned by inter-related notions of discourse, power and the subject. Discourse systematically shapes the social meanings of reality and knowledge (i.e., that which is accepted as true) (Bacchi & Goodwin, 2016). Evolving and emerging over time, discourse presents language that both enables individuals to understand and speak about the world (in a particular way) and actually constitutes those individuals in ways they are both aware and unaware (Bacchi & Goodwin, 2016). As Grant and Giddings (2002) explain, “[Language] is rather an historical (therefore social and political) and unconscious (and so also individual) force that structures the realities we experience and the self that does the experiencing” (p 21). Discourse is also inherently political, as dominant discourse serves the interests of the dominant social group and silences or marginalizes others (Grant and Giddings, 2002). As such, discourse is enmeshed with relations of power that govern the social conduct of individuals by privileging certain discourse (i.e., forms of knowledge) over others. Each person is, in their own way, curtailed by discourse – particularly dominant discourse. But as Foucault explains, each individual is both constituted by forces around them and self-constituted via each their own sense of ethics and agency in relation to the power structures of society (as cited in Ball, 2013, p. 144). One is thus able to interpret the substance and interconnectedness of the discourse and forces acting on them so as to (re)construct, in correlation with others, some unique sense of self. So, essentially, everyone is (to varying degrees) incoherent and incomplete; transparent to neither themselves nor others, but changeable and deeply rooted in past socially constructed renditions of themselves (Grant & Giddings, 2002).

This fragmentation and instability of the self is as true for researchers as it is for their research participant(s). So, the narrative that emerges from enquiry is not the participant’s alone. The data generated by participants (e.g., their opinions and reflections) and the enquiry and analysis fashioned by researchers are infused with each person’s subjectivities and the ideas, interpretations and discourse from shared experiences with others outside the researcher-participant relationship (Lincoln et al, 2011). As a result, research accounts are always partial and subjective because meanings are multiple, unstable and open to interpretations (McCouat & Peile, 1995). So, interpretation is inevitable (Connelly, 1990) and neither the participant nor the researcher(s) are neutral (Preissle, 2006). The distinction between researcher and participant is blurred and objective fact (i.e., what really happened) is mediated through intersubjective interpretations (Grant & Giddings, 2002). The goal is to fuse the voices of the research

participant(s) and researcher in ways that (re)construct a shared narrative of the participants' experiences. In the end, researchers may even make interpretations that participants do not recognize or agree with (Grant & Giddings, 2002). But such discrepancies neither invalidate the researcher's viewpoint(s) nor justify disregarding their subjects. They do, however, put significant onus on the researcher to create a trustworthy account.

Scrutinizing my own lack of objectivity is a crucial part of meeting this obligation. And, reflexivity is the central component of this task (Berger, 2015; Hammersley & Atkinson, 1983). Reflexivity is a self-examination of how one's epistemological assumptions, choice of methods and general research practice influence their work. And, it involves building cognizance of what one values as a researcher and the diverse ways one's research expresses, reinforces or even undermines those values (Gabriel, 2015). A more critical reflexivity both acknowledges the inevitability of one's bias (Gabriel, 2015) and explores the deeper limits one's positionality imposes on their research (Reiter, 2017). This deeper exploration opens up questions around the ethical foundations of one's practice, the ramifications of their findings and the interests served by their work (Gabriel, 2015).

Further, reflexive researchers seek awareness of that which constitutes their own and others' subjectivities. Patton (2002) points out that to be reflexive is, "... to be attentive to and conscious of the cultural, political, social, linguistic, and ideological origins of one's own perspective and voice as well as the perspective and voices of those one interviews and those to whom one reports" (p. 65). Reflexivity seeks answers to questions such as, who gets heard and why and how do they get heard? Who is listening and for what purpose? How coherent and useful is the narrative and analysis reported by the researcher? The goal herein is to better construct a shared narrative with a balance of voices – not just dictate one person's (i.e., the researcher) viewpoint. But, for me, reflexivity is a kind of abiding behavior to which I sometimes struggle to habituate. My reflections often illuminate dimensions and aspects about myself and others that are difficult to decipher, especially when rooting out substantive insights via a particular theoretical lens. And, the relative privilege afforded white Anglo males from the Global North, such as myself, significantly affects not only how I understand social difference generally but also how I perceive and engage differently positioned others and how I imagine they perceive me. Fortunately, as a PhD candidate I have a supervisor and an advisory committee to help me face

such challenges. Their verbal and written feedback has prompted me to consider aspects of reflexivity in each stage of the research process, from research proposal to publication. Their advice has been especially helpful exposing the ways privilege might bias my research intentions and interpretations.

Each case study is best understood as exploratory and inductive as I am less concerned about the specifics of any one teacher's development or school context and more focused on the insights generated from teachers' experiences as they live and work outside their local. I seek to trace back a particular kind of social occurrence (i.e., engaging cultural differences) to individual behavior and motivations and the cultural context producing it. Then, I engage theoretical constructs (e.g., interculturality, international mindedness and cosmopolitanism<sup>1</sup>) to illuminate acumens or to raise questions from previously overlooked perspectives (Reiter, 2017). Capturing the complexity inherent to social interactions (i.e., variability, individuality, and spontaneity) requires narrowing the research focus to individual narratives. So, my primary task is to get to know my research participants; to focus on the concrete particularities of their lived experiences and understand the meaning they ascribe to those experiences well enough so as to produce a story that is not only compelling but also reliable (i.e., honest and transparent) and insightful (Connelly, 1990). To this end, my work employs a naturalistic approach and a variety of qualitative research methods to portray a nuanced image of participants and the conditions in which they live and work (Cohen et al, 2011; LeCompte and Preissle, 1993). Following Cohen and colleagues (2011), research conducted in a natural setting better reveals all facets of societal landscapes for consideration. And, Gonzales and colleagues (2008) describe the focus of naturalistic research to be, "... an in-depth, intricate, and detailed understanding of meanings, actions, non-observable as well as observable phenomena, attitudes, intentions, and behaviors" (p.3). Dialoguing with my participants about their experiences in a particular context while they were immersed in that context allowed for deeper multilayered data collection and more profound and contextualized discussions about the existing and emerging conditions around them (Gonzales et al, 2018).

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<sup>1</sup> Each of these constructs represent ways to perceive, respond to and/or develop one's understanding of the world as defined by conditions of global interconnectivity, heightened mobilities and super-diversity.

Naturalistic inquiry presents unique and idiosyncratic aspects of situations that are (near) impossible to replicate (Cohen et al, 2011). But qualitative research allows one to capture naturally occurring cases in detail via relatively unstructured data and flexible data-driven research designs (Cohen et al, 2017). And, case study methodology, utilized in all three studies presented in this thesis, is one such research design. In fact, a single definition of case study methodology remains elusive (Denscombe, 2014) as they are distinguished less by the methodologies they employ and more by the subjects of their inquiry (Hitchcock & Hughes, 1995). That is not to say that case studies are devoid of temporal, geographical and institutional kinds of boundaries. But they are more readily defined by the roles and functions of their participants (Cohen et al, 2017). Further, case studies explore unique examples of real people in real situations (Geertz, 1973). They portray real life in rich contextualized detail and provide thick description of events relevant to the investigation (Geertz, 1973; Hitchcock and Hughes, 1995). Such specific and individualized data extrapolates to relevant theory (Cohen et al, 2017; Hamilton & Corbett-Whittier, 2013; Nisbet & Watt, 1984). So, one might draw broader, more universal insights that apply across sites – thus fusing theory and practice (Simons, 2015). Each of the three studies in this thesis, for example, have unique features. Although contextualized by distinctly different locales, each study is framed according to the role of participants as teachers living and working outside their local or, in the case of the third self-study, the teachers are working to prepare teachers for engaging diversity in local and international contexts. And, the insights that emerge suggest that an empirical understanding of the conditions of heightened global interconnectivity, mobilities and super-diversity – the ways in which teachers engage with cultural diversity and intercultural exchange (chapter 2 and 3) – informs how cosmopolitan learning might warrant attention in teacher education programs (Chapter 4).

Each case study in this thesis takes an interpretive and instrumental approach. They engage in an inductive development of conceptual themes in order to examine a particular kind of social event (Merriam as cited in Cohen et al, 2017, p. 377) – in the case of this thesis, teaching or supporting others' teaching in conditions of expanded cultural diversity. Interestingly, however, chapters two and three are distinct from chapter four in that they hold in common certain fundamental aspects of qualitative case study drawing on ethnographic methods. Their findings provide descriptive narrative accounts (Yin, 2009) that emerged from in-depth investigations of the daily life and work of various teachers in diverse locales over an extended period of time – typical

aspects of ethnographic case studies (Hammersley & Atkinson, 2007). Chapter four, on the other hand, is more of a reflexive case study as it centers in on my and my co-author's personal reflections as the case of interest (Hamilton & Corbett-Whittier, 2013). Interestingly, given its focus on our experiences in teacher education, chapter four also speaks to the self-study methodology emerging from the field of teacher educator research. As with case studies, self-study is defined more by its focus than its methods. Loughran (2007) explains that self-study calls on teacher educators, "... to carefully examine their own practice in order to develop deeper understandings of practice and enhance their own students' learning" (p. ix). For me, the approach has proven especially useful in exposing some of my own personal and professional assumptions and struggles in interactions with students (Garbett & Ovens, 2018). And, this disclosure has opened particular kinds of spaces in which I (and now others) might contemplate and revisit the practice of teaching so as to make it more meaningful for students (Loughran, 2007).

Perhaps my single most important responsibility, as a qualitative researcher, is to examine participants' stories (i.e., the data), interpret what those narratives might explain about the nature of that which is being studied and present those interpretations in fair and sound ways. In my case, I conducted a thematic analysis (Patton, 2002) of individual, unique events, people, behavior, contexts, actions, intentions etc. (Cohen et al, 2011) to lend insight into teaching outside one's local. The validity (i.e., authenticity) and reliability (i.e., accuracy and trustworthiness) of my work (Cohen et al, 2011; Cohen et al, 2017; Hammersley & Atkinson, 1983) depends on working back and forth between the data and my own inter-subjectivity as a researcher guided by existing literature and relevant theoretical constructs (Cohen et al, 2011; Patton, 2002; Whyte, 1993) to reach credible conclusions. In staging realistic accounts of actual events, for example, my choices have to be both fair to that which I am investigating, and an honest representation of the people and places involved in my research (Cohen et al, 2011; Patton, 2002).

To bolster the accuracy of my research, I subjected it to several check and balance procedures. For example, I triangulated between two or more methods of data collection so as to more fully convey the richness and complexity of the people and contexts involved (Denzin, 1970; Lincoln & Guba, 1985). I also endeavored to engage my participants in frank and open dialogue over



(relatively) prolonged periods of time and, in some cases, spent time with participants in the field (Patton, 2002). And, in each study, as suggested by LeCompte & Preissle (1993), I introduce my participants and their contexts; frame the theoretical constructs and premises used; and, clearly lay out the methods of data collection and analysis. I do this in order to, as Cohen and colleagues (2011) explain, "... demonstrate that if [the studies] were to be carried out with a similar group of respondents and a similar context, then similar results would be found" (p. 201). Each study was also scrutinized by both my research supervisor and my advisory committee member as a kind of peer examination to further instill trustworthiness in my work (Cohen et al, 2011). They not only supported agreement between different parts of the data (i.e., the thematic analysis) but they also asked probing questions to support my efforts to represent my participants and data truthfully and checked on the correspondences between my findings and the data and data analyses (Hammersley & Atkinson, 1983; LeCompte & Preissle, 1993; Lincoln & Guba, 1985). Their oversight and feedback supported the development of my writing for submission to peer-reviewed academic journals.

Finally, learning to gather, analyze and report on qualitative data has proven a complicated endeavor. In a sense, I am marshalling and (re)telling stories – sometimes my own but most often others' – based on my participants' individual recollections and reflections on personal experience. And, I interpret and give meaning to those stories via a particular theoretical lens (of my choosing) to make a compelling and meaningful case. But there is an inherent messiness to constructing meaningful dialogue (both with others and myself). In the midst of a conversation it can be difficult to recognize and hone in on particular aspects or relevant incidents as they do not tend to unfold in straight lines or in well thought out or complete and coherent utterances. The spontaneous and emergent nature of conversations gives thoughts a fragmented, inconsistent and almost illogical appearance that can be difficult to unpack and piece together. Complicating matters further, each person and place is constituted by a unique and (still) evolving genealogy of discourses, power-knowledge relationships and intersubjectivities that is impossible to completely understand – especially when new and unfamiliar to the observer. In regard to my research, both my participants and I are immersed in emerging transnational and interculturally complex conditions that neither of us fully understand or know how to navigate. And, our dialogues are an attempt to make sense of new experiences in unfamiliar contexts. In fact, these

are challenges I seek to illuminate. But I often struggle with the messiness as I search for relevant themes and ruminate over choices around what (and what not) to highlight and why.

## 1.4 Cosmopolitanism

With a lineage reaching into antiquity<sup>2</sup> (Richardson, 2016), various (re)incarnations of cosmopolitanism have manifest in response to particular conditions. Historically, it emerges most robustly in times of dramatic change, conflict and war (Delanty, 2012) when the search for common ground between enemies often culminates in exaltations for universal laws undergirded by universal rights and obligations. Emerging during the period of The Enlightenment and European colonialism, for example, the founding text of modern cosmopolitanism, Emmanuel Kant's (1786) *Perpetual Peace*, conceives the 'world citizen' as encompassing a set of moral precepts (e.g., tolerance and openness) guiding an integrated moral order based on universal rules for managing human conduct (i.e., universal hospitality) (Rizvi, 2009; Richardson, 2016). Kant's cosmopolitanism envisions a world segmented into specific, well-bounded, and tightly knit organic nation-state communities based in law that when compounded with capitalism hold a mutually beneficial self-interest to remain neutral and peaceful (Marginson and Sawir, 2011). He sees such a cosmopolitanism order as necessary if humanity is not to consume itself in wars between nations and if the power of the nation-state is not to overwhelm the freedom of individuals (Rizvi, 2009). Kant understood that the earth is finite and to survive people must interact peacefully, but also that freedom is the precondition of world citizenship since one has to be able to cross borders to experience the world and others, to emerge from oneself and from the assigned boundary of identity (Agier, 2016).

To this day, cosmopolitanism maintains links to both its ancient and enlightenment roots as an ethical and moral project seeking to understand how to reduce barriers between us and our fellow human beings – that we should recognize humanity wherever it occurs, and give its fundamental ingredients, reason and moral capacity, our first allegiance and respect (Nussbaum, 1996). But,

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<sup>2</sup> The Cynics and Stoics of ancient Greece purported that each of us dwells in both the local community of our birth and the larger community of humanity. Class, rank, status, national origin and location, and even gender are treated by the Cynics as secondary and morally irrelevant attributes. The first form of moral affiliation for the citizen should be with rational humanity (Nussbaum, 1996).

in more recent history, the forces of globalization have ushered in a new era of dramatic change reshaping (yet again) how people think about cosmopolitanism. This (re)turn towards cosmopolitanism takes three predominant forms. First, it is often used to describe a class of global elites (e.g., business / political leaders, experts, and technocrats) whose wealth and mobility is associated with a global way of life that sees them moving fast, easy, and (relatively) risk-free from place to place around the world. They are a social minority often perceived without ethnicity and defined in opposition to the stuck-in-place locals – excessively visible and inaccessible at the same time (Agier, 2016). The second common usage of cosmopolitanism centers around being a cosmopolitical citizen of the world – balancing the tension between cosmopolitanism as an ideal and cosmopolitanism in practice (Kent and Tomsy, 2017). Cosmopolitics is less about lifestyle and more about holding a political position about the world and its governance that is more or less representative, democratic, and universalistic (Cheah and Robbins, 1998). In this way, cosmopolitanism is a domain of contested politics – a transnational arena both within and beyond the nation-state and inhabited by a complex variety of cosmopolitanisms (Cheah and Robbins, 1998) – on a quest for a common world on a global scale. And, finally, a cosmopolitan consciousness identifies with the world as a totality in relation to something that is happening somewhere, elsewhere, but of which we see images and hear commentaries all around (e.g., the world as a risk-society or a global performance society). What one sees and hears are symbols, links, images, commentaries, flows of information, and other media or mediatized events from other places around the world that give a feeling of being in one global society regardless of if the experience is shared in any real way (Agier, 2016). Here, the goal is to become liberated from any particular national or cultural identity and living in a world where diverse traditions intersect and people adept at handling intercultural encounters move openly and freely (Marginson and Sawir, 2011).

But these three forms speak to the more privileged experiences and idealized and hopeful aspirations surrounding cosmopolitanism. They do not reflect the kind of everyday and ordinary lived experiences of most people. And, beyond supporting openness towards newcomers and strangers, they do not make clear how one might claim to be thinking and acting in a cosmopolitan manner. In this sense, there is a need to, as Schaffer (2012) puts it, cosmopolitanize cosmopolitanism so as to not only hold people's claims to be cosmopolitan to account but to also better conceptualize and actualize cosmopolitanism in ways that touch

everyone's daily life, not just elites'. In other words, what does 'being cosmopolitan' mean in a more normative sense? And, how can one substantiate their claim to be cosmopolitan? These questions are particularly relevant to this thesis as cosmopolitanism also represents a capacity for teachers to more ethically interpret, negotiate and respond to aspects of cultural diversity, exchange and conflict that appear to have become a permanent feature of their everyday experiences in schools. But, similar to Schaffer, I see a need in teacher education to clarify how teacher-learners might come to understand and develop this capacity. To this end, this thesis represents a deliberate effort to cosmopolitanize teacher-learning. I now turn to discuss how being and learning to become a cosmopolitan teacher-learner are taken up in this thesis.

#### 1.4.1 Being Cosmopolitan

Any discussion of what it means to be a cosmopolitan teacher-learner, in any normative sense, must begin with the assumption that in the current era of globalization, super-diversity and intercultural exchanges are ordinary, organic and ubiquitous. So, being cosmopolitan necessarily involves not only coming to terms with the diverse people and cultures one encounters but also fostering the values of cosmopolitan thought so as to (better) develop fair and ethical ways of addressing the complex terrains of teaching in a globally (inter)connected world. Being cosmopolitan thus requires teacher-learners to both engage and learn from the plurality of others inside and outside of their community and classroom and opening themselves up to the vulnerability of interacting with differently located others without knowing what will happen or what they will learn (Hansen, 2011). Engaging and learning from others in this way demands more than a passive acceptance of cultural diversity or a superficial engagement with unfamiliar cultures. On one level, certain desirable attitudes and dispositions are crucial in supporting teacher-learners' interpersonal relations with diverse others – such as, openness and empathy, tolerance and acceptance and humility and flexibility (Ghosh, 2019; Harper et al, 2010; Lagace et al, 2016; Levy & Fox, 2015; Mikulec, 2014; Snowball, 2008). Problematically, however, intercultural encounters are particularly susceptible to contradictions, instabilities, and disjointedness. And, while being open would help moderate such challenges, there is nothing inherently cosmopolitan, in any normative sense, about intercultural encounters (Clifford, 1997). So, on a deeper more substantive level, being cosmopolitan requires teacher-learners habituate themselves to an ethical mode of practice for moving among cultures with respect and

understanding – an outlook and sensibility that creates spaces for dialogue in everyday practice wherein teachers can further their capacity for intercultural translation and bridge-building (Richardson, 2016). Rizvi's (2009) cosmopolitan learning lends insight into what this ethical mode of practice contains.

### 1.4.2 Cosmopolitan Learning

Cosmopolitanism helps clarify the complexities of super-diversity and global interconnectivity. That is, it allows for a particular way of learning about social identities and intercultural encounters and relations and how they are increasingly embedded within larger connectivities linked to the rest of the world. As Schaffer (2012) explains, "Everyone is simultaneously rooted, acting and embodied in a particular location and context, while maintaining moral and ethical commitments to others with whom they may never meet face to face" (p. 131). In other words, everyone is caught up and implicated in each other's daily lives (Rizvi, 2009). And thus, everyone's identity is dynamic, not solitary but intermixed, not static nor defined by one position (e.g., nationality) but of a more hybrid anatomy in which attachments and alliances interconnect in both complimentary and conflicting ways. So, although part of a global community (i.e., a polity of humankind), each person is constituted by a unique identity matrix, partly inherited and partly chosen (Akar & Ghosn-Chelala, 2015), that emerges from their personal encounters with others. Within these encounters each person negotiates situations, builds relationships and generally examine who they imagine themselves and others to be (Delanty, 2012). This investigation challenges cosmopolitan people to come to terms with how their identities, knowledge and cultural practices are situated in the world. And, it further challenges them to reconcile their positionality within the social networks, political institutions and communities in which they are located. One's located-ness, however, is no longer confined to particular nations or geographic locales, but potentially stretches around the world. Teachers should thus examine their intercultural experiences for political meaning, locating them within the transnational networks that are now a distinguishing feature of globalization.

Fundamentally, cosmopolitan learning concerns building one's understanding of this kind of situatedness, positionality and located-ness so as to better engage and further learn from the other people with whom one shares the world. It is a pedagogical and ethical approach emphasizing how local issues are contextualized by globalization and the ways peoples' emerging cultural

affiliations and personal identities are marked by global interconnectivity. Knowing the historical aspects undergirding one's interactions with others and being aware of how each is and has been positioned in relation to the other are essential (Rizvi, 2009). And, as Rizvi (2009) explains, "... no understanding of others is possible without self-understanding. If this is so, then, not only is it important to emphasize historicity, criticality and relationality, but also reflexivity in all our attempts to imagine and work towards better futures" (p. 267). Here Rizvi discusses the "epistemic virtues" as fundamental to understanding and situating localities—the need to examine historical trajectories (historicity), power relations (criticality) and the reciprocal character of encounter and identity-formation (relationality); finally 'reflexivity' demands locating oneself (and one's claims to know) within these larger/structural forces (Tarc, 2018). Cosmopolitan learning also demands critical imagination, of 'how things might be otherwise', and several other virtues such as empathy and hospitality. With these "epistemic virtues" thus, cosmopolitan learning becomes an open-ended pedagogical exercise in cross-cultural understanding, deliberation and imagining more productive and ethical ways to interact in a globalizing world (Rizvi, 2009).

Rizvi (2009) further contends that one's epistemic assumptions are not only partial and tentative but also in need of sustained critical exploration and (re)imagination as they change over time and in relation to others' perspectives. Cosmopolitan learning thus involves an ongoing questioning of the ethics of one's own and others' worldviews and challenging how oneself and others are differently positioned in the world. In fact, to suggest that being cosmopolitan is in any way an end state to which one can both aspire and attain is a misnomer. It is an elusive lifelong endeavor towards a personal ideal one can never reach. So, cosmopolitan teachers are, in a sense, forever becoming cosmopolitan. In other words, they are in the practice of learning how to be a cosmopolitan person and how to bring cosmopolitanism into their teaching.

## 1.5 Contemporary conditions of the world

The scope, speed and intensity of human migration trends have manifested a novel "super-diversity" wherein people from diverse backgrounds are converging at an unprecedented rate and scale and in incredibly complex and intersecting ways (Vertovec, 2007). Previously isolated groups now live in close proximity (Sobre-Denton, 2014) and nearly everyone alive is likely to have an increasing number of encounters with those unlike themselves (i.e., intercultural

encounters) (Richardson, 2016). As a result, a kind of “ordinary cosmopolitan reality” has emerged in which regular encounters with diverse and unfamiliar others (Agier, 2016) both increases awareness of those others and opens spaces for boundaries between people to reconfigure in more dynamic, unbounded and multi-dimensional ways than before (Oikonomidou, 2019). In fact, the social reality of most individuals is now defined by attachments to several socio-cultural, economic and political groups – attachments that afford each person multiple categories of belonging and allegiances with sometimes conflicting and/or complimenting agendas (Cheah and Robbins, 1998).

The intercultural relationships emerging in this “ordinary cosmopolitan reality” are complex, perpetually dynamic and endlessly contested and (re)structured (Dervin, 2016). But even in countries with a relatively long history of plurality (e.g., the United States and Canada), current citizenship models do not reflect the complex and sometimes fractured relations of belonging and citizenship of young people today (El-Haj, 2009). Multiculturalism is the long-standing discourse centered on appropriate responses to immigration and supporting diversity. It is essentially a means of understanding and coping with historically embedded prejudices around race and facilitating immigrants’ adaptation to local conditions and ways of thinking (Solomon et al., 2003). At the same time, the moral space of multiculturalism implies a society constituted by an unproblematic consensus between diverse cultural traditions that accommodates differences in an impartial manner (Rizvi, 2005). Questions of identity and belonging are largely overlooked in favor of a single national identity emphasizing individual responsibility and tolerance for cultural difference (El-Haj, 2009). And, cultures are represented as homogenized entities frozen in spaces outside history and contemporary intercultural relations and confined by particular national boundaries (Rizvi, 2005). Pluralism in such a form ignores the asymmetrical workings of power in which certain knowledges, subjectivities and social practices – including practices of cultural recognition – are privileged while others may be celebrated but discounted or denied value (Rizvi, 2005). This asymmetry brings into question each individual or group’s ability or desire to be fully included in society.

A more generative frame than multiculturalism with which to think about superdiversity is interculturality. It privileges capacities to become both more knowledgeable of others and better able to understand and engage in the dynamic and multifaceted intersubjectivities that constitute

and are constituted by intercultural exchanges, beyond the binary of citizen – non-citizen. Interculturality implies a jointly constructed and relational state of mind shaped less by reified notions of culture and nation and more by individual experiences with intercultural interactions and exchanges – still embedded in structural relations – but where each interaction performatively influences how the other thinks, behaves and presents themselves (Dervin, 2016). It is a kind of exploring of self in the other and other in the self (Dervin, 2016; Martin & Pirbhai-Illich, 2016) in which individuals negotiate multiple contexts and conditions composite of diverse and salient dimensions of cultural identity that shift across time and space (Guo et al, 2009) and identities (individual and group) change from moment to moment, context to context, and can be ambiguous and unstable (Dervin & Gross, 2016). In other words, behind people's interactions lay narratives in a constant state of becoming and fraught with unpredictability and tension (Wahyudi, 2016).

It can be said, therefore, that the real-world conditions for an ordinary cosmopolitan reality exist and continue to evolve. But parochial worldviews hinder the advancement of a more normative cosmopolitanism that respects divergent worldviews as (at least) worthy of being listened to (Bauman, 2017). Such an advancement, Bauman (2017) explains, requires a comprehensive socio-cultural integration encumbered by humanity's (historical) tendency to integrate others into dominant cultural groups – big and small, national and global – while maintaining distinguishable identity-markers between insiders and outsiders. Unifying sundry values and interests under a single social project thus remains a struggle facing most culturally diverse societies (Rizvi, 2019). And, often the biggest obstacle is the reluctance of dominant group(s) to concede historically inherited social privileges (Rizvi, 2019). The growing presence of ethno-nationalist groups, and acts of inclusion and violence along singular ethnic or religious lines, according to Rizvi, exemplifies the climate of animosity, polarization and insulation happening in the world. Further, Bauman (2016a) warns the degree and sophistication of cohabitation, cooperation and solidarity demanded to make intercultural relationships meaningful prompts a traumatic separation of belonging (self-identification) from inherited and more bound and rigid identity markers (e.g., race, socio-economic class, nationality). Such trauma is fraught with tension and unpredictability as personal identity and cultural norms become disrupted and more fluid and difficult to define. (Dervin, 2016; Guo et al, 2009). Although successful intercultural exchanges rely on (to some degree) the skills, knowledge, values, and attitude of individuals,



embedded in these exchanges are complex and often imbalanced power relationships (Savva, 2017). And, these relationships often lead to both subtle and overt, interpersonal and systemic, forms of discrimination, oppression, injustice and hierarchies (Dervin, 2016).

So, although we may live in an ordinary cosmopolitan reality, it is not a neutral, problem-free ahistorical (utopian) space. In fact, it is molded by past historical relations, ongoing dependencies and outright exploitations (Tarc, 2013). As people become more globally mobile and interconnected, hybrid cultural forms cumulate as juxtapositions, selections and overlays in response to colonial, post-colonial, and neo-colonial conditions abetted by world wars, political repression and genocide, as well as capital, labor and market displacements. And, within these forms a variety of elite and subaltern experiences take shape (Bhabha, 1994). How one experiences its opportunities and risks is affected by where one is from and to where and why one is on the move. The transnational social networks and financial and political means that enable one's mobility and social capital, determine one's positioning in the communities that become one's home (Vertovec, 2007). For the more privileged, the condition of the world presents expanded opportunity. They may, for example, travel freely around the world, vacationing in 'interesting' foreign locales, studying abroad and/or following international career paths or financial interests. Whether at home or abroad, they are able to exercise (at least some) control over who they meet and under what circumstances those meetings take place. They are at the very least able to garner some prestige or respectability for the journeys they have taken and the people they have met (Vertovec, 2007).

But across different social locations, mobility is uneven, and many cannot choose how they experience the world. Indeed, Beck (2007) suggests that for many people a kind of 'enforced cosmopolitanization' is taking place in which, "... global risks activate and connect actors across borders, who otherwise don't want to have anything to do with one another" (p. 287). And, Kent and Tomskey (2017) go as far to say that, "...there are many for whom being or becoming cosmopolitan is not only an imposition, but also an unhappy and painful experience." (p.10) Extreme levels of poverty or political instability, for example, have pushed people to leave their homes for foreign shores they might not otherwise move to. Such crisis and risk-taking have become one of the main impetuses behind human migration and super-diversity (Oikonomidov, 2019). Through the shared, albeit asymmetrical, experience of these risks and opportunities,

conditions emerge in which a new shared future takes shape (Oikonomidov, 2019). But, as Bauman (2016b) explains, despite being ‘in this together’, humanity has yet to develop the cosmopolitan consciousness necessary to survive and begin to thrive under such conditions.

## 1.6 Chapter summaries

My original research plan proposed a monologue thesis format to understand how beginning teachers develop international mindedness during their teacher education program and into their first year of teaching abroad (see chapter 3). But despite a Canada-wide search, I was only able to secure three participants for the study. While this first study changed to focus on the first year of teaching itself, which had yet to begin for my three participants, an opportunity came up to conduct a second research project in a remote First Nations community in northern Quebec (see chapter 2). Initially, it was unclear of how this second study might integrate with the international school study. After probing the common areas of each study, I decided to shift to the integrated article thesis format, planning that these two studies would be two of the three required papers. and merged the two projects since each held a lot in common with the other. Initially, my third study was to engage the experiences of Ontario teachers navigating culturally diversity in schools significantly impacted by recent arrivals of refugee families. This changed when the local school board did not provide access to do the study. In the end, the third study (see chapter 4) emerged somewhat more organically over the past two years as the correlations between my research of teachers’ experiences and my own experiences as an instructor in the teacher education program at Western University became clear. In both instances I search for or speculate on some notion of a kind of ‘idealized’ teacher for our times. In researching teacher experiences, I seek insight into being or becoming an interculturally aware or internationally minded teacher. And, in teaching preservice teacher candidates, I (try to) both model and seek to become a cosmopolitan teacher. So, it seemed prudent to examine my own lived experiences for insights into how this being and becoming a particular kind of teacher might best be facilitated.

Chapter two focuses on becoming an interculturally aware teacher in a northern First Nations community. Today’s globally interconnected nature of relationships represents a cosmopolitan condition requiring teachers to navigate dynamic intercultural complexities, shaped by longer (and exploitive) histories, in their day-to-day work and life. To illuminate how teachers might face and learn from such complexities, this qualitative case study examines First Nations and

Settler teachers' intercultural relations in a northern Canadian community towards informing and refining bridge-building between culturally disparate communities and bolstering capacities to read and pedagogically support students' diversities. Findings show that, under heightened interculturality, teachers must contend with tensions between various experiences and perceptions of education. By critically reflecting on their intercultural experiences both inside and outside school, teachers might better appreciate and respond to how education is taken up locally in relation to modernizing forces. Such improved understandings and responsiveness represent foundations for interculturally-aware teachers.

Chapter three examines the experiences of three Canadian teachers beginning their formal careers in international schools. International mindedness is taken up as a sensitivity that international schoolteachers both bring to their international teaching assignments and further develop in the transnational spaces of international schools. As such, the internationally minded teacher is able to respond and learn from the intercultural complexities of teaching and living overseas. Findings suggest some elements of international mindedness are more readily appreciated and practiced by these novice teachers while others require greater awareness and effort to attain. The findings also suggest that cosmopolitan learning (Rizvi, 2009), foregrounding the importance of critically reflecting upon one's 'locatedness' in the world, represents a generative orientation for teachers wanting to deepen their international mindedness.

And finally, in chapter four, Dr. Paul Tarc (2nd Author) and I purport that the preparation of preservice teacher candidates for the conditions of global interconnectivity and super-diversity is of urgent importance in the 21st century. These conditions are taken as the basis for internationalizing teacher education (ITE) with a central focus on developing cosmopolitan teachers/teacher candidates. We ground our conception of the cosmopolitan teacher in a review of the emerging ITE literature and in one novel exemplar of ITE in which we are curriculum developers and teacher educators. We find that, on the one hand, ITE can support teacher candidates as 'cosmopolitan learners.' On the other hand, becoming 'cosmopolitan teachers' is a process that happens more belatedly in the context of teaching. Thus, to prepare for the potentiality of becoming a cosmopolitan teacher, ITE can work to develop teacher candidates' capacities so that they can more openly engage and learn from the 'interculturality' they will encounter in schools as novice teachers.

## 1.7 References

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## Chapter 2

### 2 Becoming an interculturally aware teacher: Lessons from a qualitative case study in a northern First Nations community

Today's globally interconnected nature of relationships represents a cosmopolitan condition requiring teachers to navigate dynamic intercultural complexities in their day-to-day work and life. To illuminate how teachers might face and learn from such complexities, this case study examines First Nations and Settler teachers' intercultural relations in a northern Canadian community towards informing and refining bridge-building between culturally disparate communities and bolstering capacities to read and pedagogically support students' diversities. Findings show that, under heightened interculturality, teachers must contend with tensions between various experiences and perceptions of education. By critically reflecting on their intercultural experiences both inside and outside school, teachers might better appreciate and respond to how education is taken up locally in relation to modernizing forces. Such improved understandings and responsiveness represent foundations for interculturally-aware teachers.

#### 2.1 Introduction

The globally interconnected nature of relationships today represents a cosmopolitan condition that requires teachers navigate dynamic intercultural complexities in their day-to-day work and life. Illuminating how teachers might best (learn to) face such complexities, this case study examines First Nations (FN) and Settler teachers' experiences with intercultural relations in a northern Canadian community. Its design is more instrumental than intrinsic (Stake, 1994). The intention of this small study to gain insight into teachers' experiences in culturally diverse and/or different contexts and what it might mean for teacher education. By experiencing the challenges cultural diversity or difference present, one learns to face and learn from intercultural complexities. With this premise, the study explores how teachers might inform and refine bridge-building between culturally disparate communities and, more broadly, bolster capacities for reading and pedagogically supporting students' diversities.

This study developed as part of a research project exploring how teachers today find their way through the ever more complex intercultural terrains of work and life. More specifically, the larger research program is concerned with global trends in education of increasing mobilities of

students, colleagues, curriculum, and teaching paradigms (Steiner-Khamsi, 2004; Rizvi & Lingard, 2010). Of particular concern is the growing frequency with which Canadian teachers are taking assignments in locales where the local culture(s) and language(s) are distinct from their own (Bunnell, 2019). Demand for (primarily Anglo) Settler teachers is especially prevalent in the historically under-served FN communities in Canada's north<sup>3</sup> (Burleigh, 2016b). But, the history of Settler teachers going into FN communities is especially troubling. For more than a century, via poorly designed policies and plans instigated under the Indian Act by the Canadian government's Department of Indian Affairs and Northern Development (DIAND), FN youth were traumatized by various Eurocentric education practices (e.g., residential schools) that not only abducted them from their communities but also rejected FN worldviews, disavowed FN languages and dismissed FN values (Battiste & Barman, 1995).

Although largely unknown, the cultural mosaic of Canada's north is rich (Matheson & Butler, 2013) and each community is unique. Each community thus represents a rich context for the development of teachers' intercultural capacities, teachers' nuanced experiences in Canada's north offer insights into navigating intercultural complexities embedded in local and global conditions. My specific goal is to better understand how such experiences shape teachers' capacities to navigate the nuances of intercultural complexities and the implications for teacher education. Guided by these understandings, this paper engages the following questions. What does becoming a teacher entail in a remote northern Canadian FN community? How is education socially and culturally inflected in such a place and time? How do teachers understand and respond to self-other relations in the school and community? And, what broader lessons might teachers and teacher-educators derive from the intercultural experiences and reflections of these teachers?

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<sup>3</sup> The North refers to the arctic and northern sub-arctic regions of Canada's three territories (Yukon, Northwest Territories, and Nunavut) and northern parts of British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, and Newfoundland Labrador) (Harper, 2000). The people living in these places are predominantly First Nations.

## 2.2 Beginnings: positioning the researcher and the research

My fifteen years as an English language teacher in South Korea, China, and Canada have led me to believe that much more is happening in culturally diverse contexts beyond the transmission and acquisition of linguistic or socio-cultural knowledge. Eager to probe this insight more deeply, my PhD research began by focusing on the expanding numbers of international schools outside Canada hiring beginning certified teachers. Interestingly, while that work was taking shape, a younger member of my family began her teaching in a secondary school in a remote FN community in northern Quebec. Her stories and reflections on struggles with language difference and tensions between cultures reminded me of both my time as a novice ESL teacher in South Korea and my most recent research terrain. I realized that her and her colleagues' experiences were as interculturally complex as are those of many school teachers working abroad.

This study is also informed by Helen Harper's (2000) research examining female teachers' experiences in two FN communities in northern Ontario. Harper's work highlights several areas of concern for FN schooling in the North and some of those concerns have been addressed (at least) to some extent. There have been, for example, an increase in the numbers of FN community-run schools and Certified FN educators as well as new developments in alternative teaching and administrative strategies addressing challenges facing FN communities and schools (Oskineegish & Berger, 2013). Nevertheless, significant challenges remain in FN education. In fact, the Canadian Senate (2011), a colonial institution designed and (largely) occupied by Settlers, has gone as far to claim that FN education in Canada is in a 'crisis'. The Canadian Council on Learning (2007) speaks to the same crisis as an unprecedented and growing gap (particularly in secondary and post-secondary education) between the education levels of FN students and Settler populations across the country – dropout rates for FN students in Canada are the highest of any demographic nationwide while their educational achievements remain the lowest (Tobin Associates, 2003). Admittedly, the language of 'dropouts' and 'under-achievement' can unfairly position FN students as implicated in the crisis and effectively diminish blame on the educational system. Still, it would seem the now-dated Royal Commission on Aboriginal Peoples' (1996) criticism of the education system and its teachers remains relevant. They have failed in their response to the educational needs of FN students, both in the North and in Canada generally.

Further, there remains a general lack of adequate funding resulting in not only insufficient and poorly maintained facilities but also challenges recruiting and retaining qualified teachers (teacher attrition in the North is as high as 40% annually), training those teachers and acquiring / developing culturally appropriate resources (Bell & Anderson, 2004; Burleigh, 2016a; Indigenous Services Canada, 2017). Despite the increase of FN teachers, northern FN communities continue to depend on Settler teachers born and educated in southern Canada with varying, but often novice, levels of teaching experience and knowledge of remote northern locales (Anderson, Horton, & Orwick, 2004; Oskineegish & Berger, 2013). Many of the challenges faced by these teachers stem from lack of preparation and training in culturally appropriate practices, lack of connection with the local community, and feelings of isolation (Agbo, 2007; Berger & Epp, 2007). McGregor (2015, p 278) goes as far to say that schools in the north are staffed by an (often) itinerant workforce from the south who struggle to achieve sustainable improvements, positive environments, and community partnerships because they arrive without (at least) some degree of cultural competence, flexibility, or open-mindedness. In fact, as early as 1972 the National Indian Brotherhood (now, Assembly of FN) claimed that Settler teachers were simply not prepared to understand or cope with cultural difference and unfortunately this remains largely true today (Oskineegish & Berger, 2013). Accordingly, teacher education programs in Canada are being called on to better prepare Settler teachers for work with FN students and, more specifically, for teaching in the north (Burleigh, 2016a).

As local FN ownership over curriculum and implementation of local FN visions for education increases, Settler teacher roles need to be ever more in sync with their FN colleagues and communities. Since it is impossible for universities to adequately prepare teachers with all Indigenous knowledge encompassing the many different ‘context-dependent’ situations that occur in FN schools and their communities (Goulet, 2001), teachers and teacher-educators must find more appropriate ways to prepare and further train for the realities of teaching in the North. Some suggest connecting with mentors and local experts as a way of making strong local connections (Burleigh, 2016a). But, as Oskineegish and Berger (2013) state it, “[s]uccess will depend in part on who [the incoming teachers] are, the relationships they build, and how they fit into the community” (p. 123). In other words, how teachers navigate their relationships to make the most out of their experience depends on the attitudes and dispositions they take into those relationships as well as how they interpret and navigate the complex intercultural relationships

they encounter which necessitates understanding their positioning in the local community within larger (historical) conditions.

Efforts have been made to document current and historical FN experiences with schooling (e.g., Final Report on the Truth and Reconciliation Commission, 2015) but little has been done to document the experiences of FN and Settler teachers (particularly) in remote northern communities (Harper, 2000; Walton & O’Leary, 2015). There is even less focus on understanding the nature of the intercultural relations between these FN communities and the largely Settler teaching staff living and working amongst them (Berger & Epp, 2007; Oskineegish & Berger, 2013) and virtually no research on how teacher experiences in Canada’s north might contribute to scholarship on the practices, approaches, and dispositions that best facilitate teachers’ in culturally diverse communities or in places where the local culture is not their own.

As a point of departure, this paper considers not the questions Harper (2000) asked initially, but the questions with which she was left. When she asked how teacher education programs could better prepare teachers for living and working in the North, one exasperated teacher exclaimed, “There’s no way to prepare for this. No way.” This comment prompted Harper to ask, assuming one could prepare to some extent, what should such preparation include? And further, how can this task be accomplished? This paper explores the lived experiences of one group of teachers in a remote FN community in northern Quebec, with the intent of gleaning some insight into these questions.

Finally, as a Settler Canadian, initially focused on international schooling, I was cautious of doing research in a FN school. In this regard, Elders from a local FN community provided some guidance. Through a talking-circle on Indigenous notions of education, I listened to the Elders’ experiences with learning, and some of the challenges facing FN people, their communities, and the schools in these communities. Near the end of our talk I took the chance to ask the Elders, “What can I, as an Anglo-European Settler-ally, do to help?” One of the Elders advised me to study my own people, the Settler community, to understand how their involvement with FN schools and communities continue to colonize the hearts and minds of FN youth, and to search for ways this might be alleviated. In fact, historical remnants of colonialism persist in



suppressing FN people and privileging Settlers (Smith, 1999). Both subtle and overt, interpersonal and institutional, layers of inherited colonial power relations still permeate the uneven ways FN and Settler people in Canada perceive, relate, and interact with each other and the world. The hope is that this paper contributes in some way to (larger conversations on) improving relations in the domain of schooling. More personally, my hope is that the paper reflects the insights the Elders passed to me.

## 2.3 Theoretical framework

Taking shape in the contemporary era of globalization is a constellation of factors constituting a cosmopolitan condition (Agier, 2016; Beck, 2007). That is, given the intensifying flows of capital, goods, technology, and ideas around the world (Appadurai, 2013), the expanding capacity and increasingly complex and dynamic nature of human mobility and migration (Rong & Preissle, 2009), and the subsequent emergence of transnational affiliations (Sassen, 1991), everyone is likely to encounter others unlike themselves (i.e., intercultural encounters) within one's nation-state (Richardson, 2017). These encounters involve multiple intersecting layers of culture and identity both inherited and chosen (Akar & Ghosn-Chelala, 2015), wherein each person interacts with a plurality of others in a variety of ways and together they negotiate situations, build relationships, and suss out who they imagine themselves and others to be (Delanty, 2012). What emerges from such exchanges are dynamic (re)attachments and detachments to various groups and interests that are themselves constituted by multiple and changeable belongings and allegiances with sometimes conflicting and/or complimenting local and global agendas (Cheah & Robbins, 1998). Individuals thus negotiate multiple moving and hybridizing parts of identity and culture. Therefore, who they are, or how they or others imagine them, can seem vague, unstable, and unsettling (Dervin & Gross, 2016).

Intercultural encounters and exchanges do not happen in neutral ahistorical spaces but are enacted on cosmopolitan landscapes formed by past historical relations, from ongoing dependencies and, sometimes, from out-and-out exploitation (Grimshaw, 2015; Tarc, 2013). Thus, while it is true that fruitful intercultural exchanges rely upon (to some degree) the skills, knowledge, values, and attitude of individuals, embedded in these exchanges are complex and imbalanced power relations (Savva, 2017) that potentially lead to (hidden) hierarchies, discrimination, inequity, injustice, and oppression (Dervin 2016). In other words, international

and inter-group relationships are dynamic and asymmetrical. Intercultural relationships should thus be framed as life experiences within the ever-emergent cosmopolitan condition of global interconnectivity and mobility transforming both localities and how people see themselves in relation to those localities (Rizvi, 2008). That is, localities are transnational domains of contested politics inhabited by individual interpretations of local conditions under the cosmopolitan condition (Cheah & Robbins, 1998).

## 2.4 Methodology / Methods

This qualitative case study draws on ethnographic methods that explore the feelings, perceptions, and meanings of relationships between people as they interact within a particular time and space with the intent of understanding the cultural norms, values, and roles as pertaining to what is remembered by participants (White 2009). As a case study, the approach is archetypically consistent, providing a single instance of a bounded system (Creswell, 1994) (e.g., teaching in an isolated community). Further, there is rich description (paying attention to the subtle dynamic complexity) of a unique example of real people in real situations (Cohen, Manion, & Morrison, 2011; Geertz, 1973; Hitchcock & Hughes, 1995) with the intent of facilitating others' reinterpretation of the case for their own unique purposes or contexts (e.g. teacher professional development) (Cohen, Manion, & Morrison, 2011). Temporally, the work went continually back and forth between the interpretive effort to ethnographically document teachers' developing attitudes and perceptions (i.e., mindedness) towards where they were, what they were doing, and how they were doing it. Admittedly, a few weeks is hardly enough time to truly get to know a place or the people living there. This paper thus reflects a snapshot of my impressions of a small group of people occupying a particular space in one community at a specific time with the hope of discerning insights for those in similarly dense intercultural spaces.

Time in the field consisted of an immersive 21 days as a Settler outsider-researcher-teacher in the remote Naskapi FN communities of Utaanaaw and Umisa<sup>4</sup> in northern Quebec during the latter half of a winter semester. The school (ca. mid 1980's), located in Utaanaaw, is bilingual Naskapi and English with approximately 250 students, mostly local FN. The day-to-day running of the school is primarily in English, but Naskapi is the language of instruction from pre-k to grade 3 and English is introduced in grade 3E (a language bridging level) and remains the primary language of instruction through to secondary 5. Further efforts to preserve Naskapi culture include classes in local history and knowledge for all grades. Participants generally agreed this endeavor requires more effort. Approximately one-third of the teachers were Naskapi and two-thirds were Settlers from southern Canada and beyond.

I immersed myself in teachers' daily routine and did my best to become 'one of the team' by being useful when and where I could be. The staff often shared personal anecdotes and invited me for dinner and movie nights. I also joined the teachers for a three-day community broomball tournament, the school's winter carnival celebrations, the occasional snowshoe hike, ice fishing, and campfire chats. The knowledge and insights from these informal interactions were documented by reflective journaling – a practice proven useful in synthesizing data and distinguishing my personal lens in the field (Fusch, Fusch & Ness, 2017). Planned research activities included one-to-one interviews with twenty FN and Settler staff members and two concurrent focus group discussions held near the end of my stay. Despite having prepared guiding questions, there were no pre-fixed notions of what should be covered. The general goal was to initiate and support free flowing (yet somewhat focused) conversations to bring out participants' perceptions, experiences, and reflections on coping with life and work in their culturally diverse and, for Southerners, different context. Interview participants consisted of twelve Anglo-Settlers from the south (i.e., southern Ontario and Quebec as well as New Brunswick) teaching middle school and secondary students and/or in administration. There were three Franco-Settlers from southern Quebec teaching high school, four Naskapi teachers

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<sup>4</sup> Utaanaaw (pseudonym) Naskapi word meaning town. Umisa (pseudonym) Naskapi word meaning older sister (<https://dictionary.naskapi.atlas-ling.ca>). Hence forth, 'the' community refers to both Umisa and Utaanaaw – as is common local practice. Combined population approximately 1000.

instructing elementary and middle school classes, and one Chinese Canadian immigrant who served as school librarian. The focus groups, because almost all faculty and staff participated, involved additional FN and Settler participants but English-speaking Settlers clearly outnumbered other language or culture groups.

More generally, the age and teaching experience of Settler teachers in the school varied between those new to teaching whose teaching experience at that time was solely in Utaanaaw and those who had been teaching more than twenty years in various locales. Of this latter group, some, like Janine, had spent more than 20 consecutive years in Utaanaaw while others, such as Adrian, had more than 20 years of teaching behind them but had moved out of and back into Utaanaaw at least once. One recurrent area of discussion was the many Settler teachers who had come and gone over the years – some stayed years, others stayed weeks or days, and one stayed less than 24 hours. Most Settler participants spoke of local short-term plans while long-term career goals were undetermined but likely in the south. The Naskapi teachers had spent most of their lives and their entire teaching career in Utaanaaw (even earning their teaching credentials locally via a distance teacher education program run by a major English university in southern Quebec) and their age and teaching experience varied. They too spoke of the transience of Settler teachers, but their concern seemed focused on the community not their career.

<b>Name</b>	<b>Gender</b>	<b>Origin</b>	<b>First language</b>	<b>Years Teaching</b>	<b>Years in Community</b>
Angie	F	Ontario	English	1.5	1.5
Adrian	M	Quebec	English	20+	14.5
Denise	F	Ontario	English	10+	10+
Dan	M	Quebec	French	10+	8.5
Heather	F	Quebec	English	2+	5+
Julia	F	New Brunswick	English	1.5	1.5
Janine	F	Ontario	English	20+	20+
Jack	M	New Brunswick	English	9.5	9.5
Kate	F	Quebec	English	5+	2+

Kathryn	F	New Brunswick	English	1.5	1.5
Kathy	F	Quebec	English	<1	<1
Evelyne	F	Quebec	French	6+	2.5
Marnie	F	Utaanaaw	Naskapi	N/A	30+
Miguel	M	Ontario	English	1.5	1.5
Noah	M	Utaanaaw	Naskapi	3+	30+
Nixon	M	Utaanaaw	Naskapi	N/A	30+
Octavia	F	Ontario	English	17+	30+
Rose	F	Utaanaaw	Naskapi	20+	30+
Steve	M	Quebec	French	2+	1
Susie	F	China	Mandarin	5+	5+

**Table 1: participant descriptors**

## 2.5 Becoming a teacher under heightened interculturality

Implicit in conversations with participants was that nothing can be accurately understood, and no action effectively taken, without relation to what is (or has been) happening in the community. The main task for teachers new to the community is building relationships with locals (and each other) and becoming more informed about the local context as a way of acclimatizing and establishing tighter bonds. Recalling Oskingeegish and Berger (2013), by connecting with and finding ways to relate to others in the community, Settler teachers in the north garner success. On one level such success requires having some awareness and ability to cope with the isolation, self-sufficiency, and simple-living as facts of life in the north. But on a deeper societal level one also needs to learn the unique social, economic, and political dynamics of the community as well as explore peoples' thoughts and values. That way, as Nixon explains: “[Settler teachers] can see how the kids see things and understand the kids in their community.” And, as Adrian noted, “Until you can understand the values, culture, and norms of the community that help understand the differences between you and your students, [that] lack of knowledge prevents you from creating a bond with your students.” In this way, I frame this paper not as the study of others but as encounters with others that generate insights. Getting to know the community means learning

from it, understanding how oneself gets positioned in it, and grappling with how one's presence as outsider-teacher affects others and oneself. What follows is an explication of these themes.

### 2.5.1 Learning from the community

When I arrived in Utaanaaw and Umisa I was taken by the feel of the place, the richness and diversity of identities and mobilities. Nearly all inhabitants of Utaanaaw are members of the Naskapi First Nation and Naskapi is their first language (with Innu second and French or English a close third or fourth). To elude the chronic housing shortage in Utaanaaw, a few Naskapi live fifteen kilometers away in Umisa, alongside several Innu, Montagnais, and Settler families. Originally a mining town, Umisa is home to the train station and airport and it is where Settler-teachers are housed. Most Settlers are English or French-Canadian, but French is the more dominant language, with Innu and Naskapi a close second and third, and English fourth. Umisa is also home to several Latin Americans and Europeans and a French school with teachers from various French speaking nations (e.g., Senegal and Cameroon). The Naskapi/English school in Utaanaaw represents a coming together of the main cultural groups of the area. Everything from the languages you hear, the people you meet, and the wall displays you see illustrates traversing lines of traditional/non-traditional, north/south, youth/adult/elder, religious/non-religious, and a variety of other hybrid identities and divisions / bridges. There seems both a proficiency for and a practice of multilingualism as many faculty, staff, and students regularly switch between languages. Most English-speaking teachers from the south, however, are limited to their first language.

While a comprehensive depiction of the intercultural and socio-economic terrain of the community is beyond the scope of this paper, the data offers some insight into how relations of power and privilege are mobilized and contested on said terrain. Tensions emerge primarily along local / non-local lines. You are either Naskapi, Innu, or Montagnier and born in and thus from this place, or not. This primary division echoes the larger colonial relations between Settler and FN peoples. That is not to say that outsiders are not welcome to stay, work in, and become intimately connected to the community but they always to some extent represent the ways of white people, southern Quebec and Canada, and the outside (read: western) world that have a long history of disrupting, usurping and destroying local FN language and culture (Berger & Epp, 2007; Sider, 2014).

Tensions are further intensified by the community's deepening relationship with globally pervasive neo-liberal market values (Rizvi, 2016) and a growing dependency on the political and economic drivers trending in larger spheres of interest and influence. One glaring example of these tense relations is evident with the boom and bust cycles of local employment and industrial development brought on by unstable and mainly outside investment in the nearby open-pit iron ore mines. Such relationships of dependency have become, at the very least, part of an ongoing exploitation of Naskapi land and the interruption of self-sustainable ways of living that resulted when access to traditional hunting grounds was cut off by the mining companies. Nevertheless, many Naskapi's welcome the mines as they provide the financial means to better afford the local cost of living and access a few choice amenities.

Amongst Settler teachers some of the injustices suffered by FN peoples (e.g., residential schooling) are at least acknowledged, but those same teachers often gloss over, as Savva (2017) would suggest, existing imbalances of power embedded in the community's still growing relationship with the outside world, and formal education's complicities more specifically. Teachers accept and condone, for example, defining the school's curriculum and testing, best teaching practices, and learning outcomes along provincial, national, and even international standards / expectations. They tend to overlook, however, that despite the prominence of Naskapi language and cultural lessons in primary, as students get older what they learn in school, the way they learn it, and who they learn from is increasingly non-local. As students progress through school, their education becomes more about passing through gateways of academic achievement designed, presented, and highly valued in the south, while traditional ways of learning are steadily neglected and made absent.

### 2.5.2 Positioning education in the community

Although the community is rooted in a unique interplay of languages and histories, the Naskapi peoples' relationship with those roots is changing and a variety of conflicts and tensions continue to emerge within the community and in relation to the larger world. The biggest shift is away from traditional ways towards more 'modern' ones – especially regarding interactions with elders and an intimate knowledge-relationship with the land – and the resulting rift is pulling the community in two culturally juxtaposed directions. As Adrian, a Settler teacher in the community off and on since the 1990's, put it, "They're frustrated because they want...to retain

the old ways because that's their identity...but they also want [modern conveniences / lifestyle] from the south [and for] their kids to get an education and it's really difficult to mesh the two together." In some sense then, the community's relationship with public education and the (largely) Settler teachers moving into / out of the community 'make real' external pressures on people to make choices and change. But more than that, the school has become the grounds upon which these cultural and generational tensions get played out since the education procured is seen by locals to garner the symbolic and cultural capital (Bourdieu et al, 1990) needed to succeed outside the community (i.e., in the south) and do little for those choosing to stay.

In some ways then, the teachers, not Naskapi Elders, have come to represent the source of valuable knowledge and the models of modern ideals (e.g., scientific knowledge, liberal humanism, and capitalist market-driven logics) are increasingly touted as desirable and wise. In fact, Burke (2017) argues that, "This [modern] approach to knowledge building has become so widespread that it is now almost impossible to imagine any alternative way of conceptualizing and organizing education in society" (p. 216). At the same time, findings also suggest that, as far as many of the Settler teachers are concerned, most Naskapi do not place a great deal of emphasis on formal education. Several rationales emerged<sup>5</sup> to explain the paradox but Settler teachers often mentioned feeling frustrated at the apathy and lack of motivation to succeed in and through school. Janine, one of the more experienced Settler teachers, points out

We operate as a separate entity from the community in the sense that many parents don't either support education or it should only happen in those five hours in the day when we have the kids. There's no homework support, no reading with the kids. They'll support bake sales, come out for concerts, that sort of thing, but supporting the academic? No.

Settler teachers often frame this lack of involvement as a reflection of the parents' limited knowledge and experience with formal education and a significant factor in the low and sporadic attendance, poor academic performance, and high dropout rate of (particularly) high-school

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<sup>5</sup> Including: the intergenerational trauma of residential schooling; the physical and emotional challenges of living in a remote community suffering such trauma; the short history of public schooling in the community; the limited benefit public schooling affords those who stay in the community; and, little motivation to leave the community and 'make the most' of their education in the south.



students. Such perceptions on the part of Settler teachers in a FN community are eerie remnants of a colonial legacy in which FN are still very much marginalized.

Teachers might better see this ambivalence around schooling as testimony to the complexity of the multiple intersecting levels of cultural forms and identity (Akan and Ghosn-Chelala, 2015) being negotiated. Given their ever-broadening awareness of the world afforded by encounters with outsiders, the omnipresence of internet and satellite TV, and their own expanding (global) mobility, the Naskapi, Innu, and Montagnier are navigating the various geographic, virtual, and imagined spaces of attachment that both conflict and complement each other (Cheah and Robbins, 1998). In other words, part of “understanding the situation the community is in”, as Noah put it, means understanding the community’s ongoing struggle to come to terms with modernization. Working in solidarity with that struggle, one might see the ambiguous interest in education has less to do with apathy and more to do with the challenge of navigating the weight of history against the promise of education (Dervin, 2016).

### 2.5.3 Being a teacher in the community

Understanding the tension around schooling as it is taken up and played out in the community means learning some of the more discrete ways local people perceive and experience the world and then taking these lessons into oneself. That is, the teachers, just as much as anyone in the community, are negotiating various intersecting attachments and allegiances bound up in who they think they are or are supposed to be (Cheah and Robbins, 1998) given the socio-cultural terrain they inhabit. The sense of ambiguity and instability that results can be unnerving (Dervin and Gross, 2016) but it offers the individual experiential opportunities for intercultural awareness and learning (Tarc, 2013).

For Settler teachers in Utaanaaw, confronting the local social norms around attending community events offers one such opportunity for intercultural learning. In her focus group discussion Denise, despite having lived in the community more than ten years, reported feeling unwelcome and uncomfortable going to the annual local powwow. She expected a formal invitation from the community was necessary for Settlers to attend FN events, and she had never received one. But as one Naskapi teacher, Lara, said to Denise, “You don’t have to be invited. If it’s a community [event], everybody’s welcome.” Some of the Naskapi teachers further

explained that the community wants Settlers to attend such events as they are opportunities for those new to the community to introduce themselves (or, be introduced), to initiate and strengthen both a reputation and relationships. It was also suggested that, by not attending, a Settler would seem indifferent (or worse, hostile) towards the local community.

Such scenarios offer teachers opportunities to go deeper into themselves and their relations with others by reflecting on why such misunderstandings occur. Further, being aware of subtler perceptions of indifference and hostility speaks to both the real value of being sensitive to oneself and others and that interactions with others are not only mutually affective but also jointly constructed and relational states of mind (Dervin, 2016; Martin and Pirbhai-Illich, 2016). It seems Denise builds few relationships outside those she has with her colleagues – what she thought others expected of her. In contrast, Lara sees an aloof Settler teacher who chooses to disengage from the community and so acts in kind. As each misreads the other, their non-engagement reciprocally affects their cut off relations. In this way, as dialogue closes off, opportunities to dismantle intercultural (mis)understandings are lost.

One of the more common experiences conveyed by Settler teachers were daily routes and routines of school and home. But, as Rose put it, “If you really want to be part of the community, [you should] come to church with me, come to the arena with me, come and visit, come help me do this or that with the kids, with people. You know, everyday life.” That is, returning to Harper’s (2000) concern for teacher preparation, one should expect misunderstandings like the one described in Denise’s example. Such scenarios are indicative of the subtle complexities buried in the intercultural relationships built upon larger histories. And, it seems navigating them entails, as Rizvi (2008, 2009) reminds us, facing the challenge of being active in one’s community and opening up to new experiences and learning and changing because of those experiences. Facing such challenges is easier said than done and easier for some than others. That is why “reaching out” to engage, interact, and understand others, must also involve, a self-reflexive “reaching in” to foster self-awareness and development (Hacking et al, 2016). Denise, for example, might not have felt as isolated in the community if she had spent more time reflecting on her interactions with the Naskapi, Innu, and Montagnier. And, this may have helped her access her own (limited) assumptions of the world as an opportunity to grow.

The educators in this study generally agreed that, especially for teachers from Canada's south teaching in remote FN communities in the north, it is important to put oneself "out there" to be seen and heard, and approachable in a variety of situations both less familiar and less formal than school. Heading into the bush with some of their students' parents, for example, might help more formal school events like parent-teacher meetings (something the parents are less familiar with) be more productive and proceed more often and more smoothly. As Marnie explained,

...because you communicated with them by going to the bush with them, eating their food with them, talking to them about something instead of school. You get to know them outside, how the person lives, how the person talks. They talk differently when they're outside. [It's] a different kind of communication and a different kind of language.

Entering the bush thus becomes "... a way of understanding how educators might develop capacities to reconceive education in a way that responds to the historically-formed needs, values, and perceptions of the community." (Paul Tarc, personal communication, March 10, 2019). In other words, getting to know people in the community on some personal level opens to teachers (at least some) insight into how the people of that place (have come to) relate to schooling and thus how to shape the methods and materials of teaching to better respond to the community.

Key, it seems, is having the patience and tenacity to build relationships in this deeply personal manner. Accordingly, the teachers in this study generally agreed that solid relationships with students and their families depend on being involved, engaged, and committed to staying in the community. But these relationships should also involve, as Rizvi (2008) would suggest, becoming aware of how they, as teachers, are implicated in the daily lives of community members and, in fact, the community's larger relationship with education. That is, teachers should further reflect on, "... how they are located viz a vis their own understandings of the aims and methods of schooling under the larger project of modernization" (Paul Tarc, personal communication, March 10, 2019). Teachers might better appreciate not only local 'mindsets' towards day-to-day life and the larger issues of education but also how each plays a role in (re)making culture through intercultural engagements with others (shaped but not over-determined by histories) whose identities are also relationally in flux (Rizvi, 2008). Still, such an awareness seems contingent upon, as Marnie exemplifies, understanding the subtler (maybe hidden) ways people think and communicate in the world.

The hope is that the ongoing effort teachers put into building relationships, becoming more aware of themselves and others, and broadening their interactions and knowledge of the community, transfers into a stronger foundation for orienting effective and engaged teaching. However, such hope requires some sense that on the prickly terrain in culturally diverse schools, where perceptions around socio-cultural essentials like education are contested, changeable, and unsettled, what one imagines teaching to be and how one practices teaching are necessarily pliable for the equitable bridging of learning-cultures with disparate languages, histories, and ways of seeing, knowing, and acting in the world. In fact, the most common advice many of the more experienced teachers in Utaanaaw give to the new is to keep eyes, ears, and mind open to situations that may challenge what they anticipate a typical day of teaching to involve. They may, for example, come to school one morning, as happened during the research visit, to find the full carcass of a caribou being butchered in a classroom full of students of various grade levels and take in the smell of roasting caribou later permeating the entire school as students helped prepare a feast for community Elders. Or, as was often mentioned, they may have students with fewer English language skills and/or less/different prior content knowledge, or experience than previously assumed. Such considerations require adapting what and how curriculum is taught and the pace at which students are expected to complete it.

Relatedly, there can be a more relaxed approach to teaching in the school that opens opportunities (particularly for new teachers) to develop one's teacherly craft by experimenting with new materials and innovative ways of teaching. As Jack put it, "You get a sense of who you are [as a teacher] because you get to try things out." Janine explains, for example, that one high school biology teacher got frustrated at watching his students struggle with the standard textbook based lessons, and so, "He [took] the kids hunting. They would kill a caribou, drag it back to school, take out the heart, then the stomach. They'd look at everything, using a caribou as a catalyst for learning biology." Other participants suggested finding similar ways to bring the local knowledge into the curriculum. That is, to try to see the local perspective and re-shape lessons to fit that to which students are (more) familiar while meeting (at least) the basic requirements of the curriculum – and to do so in ways that augment, not replace, prior knowledge (Burke, 2017). Pedagogically, then, the teachers are encouraged to broaden their expectations of what school should be and how education should happen and, further, be open to different possibilities and motivations around teaching and learning. Hunting, butchering, and

preparing caribou meat, for example, offers both practical instruction in survival and tradition and can connect students to curricular knowledge.

## 2.6 Concluding discussion

By illustrating the complexity of intercultural relationships in a single site, this study brings to light the context specific nature of a wider dynamic cosmopolitan condition. That is, the cosmopolitan condition of a time and place is constituted by a unique set of intercultural relations that involve the history of the various languages and cultures represented, how they have changed (and, are changing) each other, and how each is affected by the larger economic, political, and socio-cultural forces emanating in and from the world at large. Each individual perceives and experiences these complexities uniquely, depending on their personal history and social location.

In returning to Harper's (2000) lingering question for teacher education (Is there any way to prepare for this?), this paper takes the position that teachers in culturally diverse and/or different contexts should open to what interculturality might teach them about self-other relations. Being more aware of the intercultural complexities, and how they figure into those complexities, playing out locally, can expand the way Settler teachers in Canada's north understand and navigate various tensions and conflicts emerging between themselves, students, and the curriculum. Thus, on the one hand, this paper echoes previous calls for Settler teachers in FN schools to engage their local community and acquire more (and, better) culturally appropriate practices (Agbo, 2007; Berger & Epp, 2007), cultural competence, flexibility, and open-mindedness (McGregor, 2015). As an educator, coping with culturally diverse or different contexts also requires coming to terms with tensions between diverse and often disparate perceptions of, and experiences with, education as understood not just by teachers and their students but also by parents, families, and the larger community. Further, because teachers play a central role in informing how community members might understand and navigate these tensions, the depth of a teacher's knowledge about their community, the richness of their relationships with the people they serve, and how they understand their responsibilities are critical.

On the other hand, I have also found that becoming an interculturally-sensitive teacher entails being open and proximate to engaging others in deep and meaningful ways despite intercultural differences, complexities, and tensions. Such risks, getting to know people and allowing them to know you, potentially affords teachers valuable awareness and insights. For Settlers preparing (or, being prepared) to teach in an interculturally rich but remote FN community in Canada's north, expanding awareness and sympathy for the struggle between the larger forces that govern education and the people and communities that have been (and, are being) marginalized (e.g., FNs in Canada) is a vital entry. Knowing and caring about how education is perceived as both a gateway to broader opportunities and a threat to local ways of life might help these teachers interpret daily interactions and respond to the tensions, they sense between themselves and the community they serve.

## 2.7 References

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## Chapter 3

### 3 Being and becoming internationally minded: Snapshots of novice Canadian teachers in international schools

This paper examines the experiences of three Canadian teachers beginning their formal careers in international schools. International mindedness is taken up as a sensitivity that international schoolteachers both bring to their international teaching assignments and further develop in the transnational spaces of international schools. As such, the internationally minded teacher is able to respond and learn from the intercultural complexities of teaching and living overseas. Findings suggest some elements of international mindedness are more readily appreciated and practiced by these novice teachers while others require greater awareness and effort to attain. The findings also suggest that cosmopolitan learning (Rizvi, 2009), foregrounding the importance of critically reflecting upon one's 'locatedness' in the world, represents a generative orientation for teachers wanting to deepen their international mindedness.

#### 3.1 Introduction

As a part of the globally circulating group of Anglo-Western certified schoolteachers, a growing number of Canadians are beginning their careers in international schools abroad (Bunnell, 2019). While international schools are turning to local teachers to fill staffing needs (Poole, 2019), the demand for International School Teachers (ISTs) from Anglo Western countries still continues to rise. These teachers are the focus of this paper and the acronym 'IST' henceforth refers to them<sup>6</sup>. As the numbers of international schools and ISTs rise, researchers are beginning to engage IST experiences (Bailey, 2015; Burke, 2017; Blyth, 2017; Cooker et al., 2018; Savva, 2017; Tarc, 2013; Tarc & Mishra-Tarc, 2015); however, up to this point, nothing has been reported in the academic literature on ISTs who are beginning teachers. This paper responds to this gap by presenting snapshots of the perceptions of three novice Canadian ISTs across the first year of

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<sup>6</sup> I recognize that a growing number of teachers teaching in international schools are not from Anglo Western countries (Bunnell, 2019) and that the term IST, as it is used herein, holds colonialist and elitist connotations. But, generally speaking, neither the international school literature nor the teachers involved in this study refer to international school teachers in a more inclusive sense irrespective of national origin. My use of the acronym IST in this paper is meant to reflect this reality, as short-sighted as that reality is.

their assignments in three locales, namely: Honduras, Kuwait and Sweden. Further, it seeks an orientation to IST's international mindedness rooted in their everyday ordinary lives, which also represents an intervention in available literature on international mindedness in the domain of international schools (Tarc, 2018b)

The paper is premised on three key points. The first follows Tarc & Mishra Tarc's (2015) contention that international schools are 'transnational spaces' wherein a diverse set of globally mobile actors link-up in one locality across several registers of national and social difference. And, how these actors perceive themselves and others as they interact is pushed and pulled in ways often 'out-of-joint' with their previous (nation-based) understandings and sensibilities. Second, while Tarc & Mishra Tarc posit that "international schools. . . represent laboratories for studies of subject formation in transnational space" with a focus on social class (my emphasis, p. 34), my focus is on how international schools are 'laboratories' (Tarc & Mishra Tarc, 2015) for research on 'being and becoming internationally minded" teachers as my title implies. This phrasing 'being and becoming' leads me to my third point that International Mindedness (IM) is a sensitivity that International School Teachers (ISTs) both bring with them into their overseas assignments and can develop over time in the schools. Becoming internationally minded might best be imagined as an ongoing endeavor played out in relation to the time and space one occupies and the people one meets in that time and space (Hacking et al, 2016).

In examining the experiences of three Canadian ISTs' first year abroad, this study perceives international mindedness as a useful sensitivity for responding to the cultural and pedagogical contexts of international schools. It draws on current research on international mindedness but maintains a loose definition that can be empirically investigated. In keeping IM as open a category as possible, I follow the terrain laid down by Tarc (2018b) who warns against 'fixing definitions' as they may eclipse that which is being investigated. With an eye on the idea that IM represents a mindset that supports ISTs to thrive in the transnational character of international schools, I draw on existing conceptions of IM as a guide for an inductive exploration of IM via the experiences of novice Canadian ISTs.

The study is guided by three core research questions. How do teachers demonstrate international mindedness? What opportunities arise for them to further develop international mindedness in

the international school setting? How do they engage and struggle to engage these opportunities? More broadly, the paper seeks to develop insights into how ISTs might deepen their international mindedness via their engagements in the intercultural complexities of teaching and living overseas.

### 3.2 International mindedness

Fundamentally, being internationally minded means being open and sensitive to the thoughts and actions of others and oneself and making a conscious effort to understand these intercultural relations in relation to the wider world. Drawing from research on IM, being internationally minded is a useful sensitivity for responding and learning from the intercultural complexities of teaching and living overseas, given IM advocates' call for an open attitude towards others (Hill, 2015), and an inquisitive nature towards the human condition and the world at large (IB, 2013). That is, internationally minded people have some sense of a purpose larger than themselves driving them to investigate their connection with others. They embody what Hill (2015) refers to as, "a particular attitude of the mind" that seeks knowledge (i.e., understanding, cognition, and awareness), embraces engagement (i.e., encounters, commitment, action, and support) and is open (i.e., receptive, curious, and respectful) towards all others. Singh & Qi (2013) further posit it essential for internationally minded people to work in other languages besides the lingua franca of English – to learn about, through and across multiple languages (i.e., multilingualism) as a way of fostering more meaningful communication and epistemic diversity. Such a broadening of one's linguistic and conceptual repertoire garners open-mindedness, more substantive understanding between cultures (i.e., intercultural understanding), and an enlarged capacity to deal with issues and themes of global significance (i.e., global engagement) (Singh & Qi, 2013).

At the heart of IM, for Hacking and colleagues (2016), is reaching out to others, learning to understand and respect their viewpoint (even if you disagree). And this outward resolve, they argue, must be accompanied with a reaching in to understand oneself in relation to others. Valuing different perspectives and navigating relationships with others (especially with people from communities whose cultural and linguistic base is different from your own) includes self-understanding. Being aware of one's abilities and weaknesses and values, interests, and opinions must be accompanied by a willingness to work on oneself. This approach opens pathways towards exploring one's own identity, which challenges oneself to grow as an individual and

learn to acknowledge and unearth one's assumptions and limitations (Hacking et al, 2016). Ultimately, IM hinges on a capacity to transcend narrow worldviews shaped by a singular narrative (e.g., nationality) and to value diversity by recognizing the multiplicity of ways of perceiving and acting in the world and engaging them equitably (Harwood & Bailey, 2012). In this ever-growing awareness and sensitivity to both self and other lies the deeper, more complex and harder to reach dynamics of intercultural relations (Dervin, 2016). Crucially, as Tarc (2018b) points out, nurturing such capacities involves honing an ability to unpack and interpret the sociocultural complexities embedded in one's relations with others in that world. The deeper challenge as Tarc sees it lies with engaging the asymmetrical intercultural complexities, tensions and conflicts manifesting in our day-to-day affairs.

Although he does not use the term 'international mindedness,' Rizvi's (2009) notion of "cosmopolitan learning" offers insights on how we might interpret IST experiences. Cosmopolitan learning emphasizes a pedagogical and ethical approach in considering how local issues are contextualized by globalization and the ways peoples' emerging cultural affiliations and personal identities are marked by global interconnectivity and interdependencies. Rizvi contends that one's epistemic assumptions are not only partial and tentative but also in need of sustained critical exploration and (re)imagination as they change over time and in relation to others' perspectives. Knowing the historical aspects undergirding one's interactions with others and being aware of how each is and has been positioned in relation to the other are essential (Rizvi, 2009). As Rizvi (2009) explains, "... no understanding of others is possible without self-understanding. If this is so, then, not only is it important to emphasize historicity, criticality and relationality, but also reflexivity in all our attempts to imagine and work towards better futures" (p. 267). Here Rizvi discusses the "epistemic virtues" as fundamental to understanding and situating localities—the need to examine historical trajectories (historicity), power relations (criticality) and the reciprocal character of encounter and identity-formation (relationality); finally 'reflexivity' demands locating oneself (and one's claims to know) within these larger/structural forces (Tarc, 2018a). With these "epistemic virtues" thus, cosmopolitan learning becomes an open-ended exercise in cross-cultural understanding, deliberation and imagining more productive and ethical ways to interact in a globalizing world (Rizvi, 2009).

### 3.3 International school contexts and international school teachers

Ready or not, ISTs' international school experiences offer transnational opportunities that profoundly (re)shape how they understand and practice their craft (Tarc, 2013). Unfortunately, as Bailey's (2015) study of Anglo-western IST perceptions of teaching in international schools suggests, ISTs tend to be not only Western centric but also somewhat critical and dismissive of the unfamiliar local approaches to education. ISTs also often insulate themselves from the local culture by spending much time inside and outside of school in isolated social circles with other ISTs (Bailey, 2015; Bates, 2010; Savva, 2013). Tendencies and inclinations such as these lend credence to Burke's (2017) claim that time abroad does not by itself lead to some natural change in a teacher's outlook with respect to knowledge, understanding, and teaching. Quite the opposite, these tendencies seem to forego the opportunities that the transnational spaces of international schools provide. Further, many ISTs are expected to foster IM in their students, encouraging them to learn and think about both their own knowledge and experience and the world outside their own boundaries (Tarc, 2009). This ought to make learning more personally meaningful and appealing (i.e., culturally responsive / relevant) (Savva, 2017). There is a modicum of evidence that suggests prolonged experience abroad does contribute to positive changes in ISTs' general disposition and professional practice (e.g., a higher capacity to withhold judgements and understand others) (Savva, 2017). But, as Savva's (2013) study shows, many ISTs fail to make explicit connections between their professional practice and a deeper intercultural awareness of their host-country/community.

Effective transnational interactions require understandings and competencies, attitudes and aspects of identity that many ISTs still lack (Bates, 2010). Burke (2017) points out, for example, that ISTs need to better understand the complexities of being invited into a given context as a representative of a globalized knowledge network. They must make efforts to understand how to enact equitable practices and behaviors without marginalizing, subjugating or belittling the learner's culturally situated beliefs and ways of knowing. And, they must question the cultural neutrality of the material they teach and the pedagogies they employ. For Arber et al. (2014), such questioning involves recognizing how the symbolic capital of a teacher's first-language, race, stature, gender and general physical appearance plays strongly into the level of unearned

respect bestowed on them in the host country. Given that such qualities are neither consciously cultivated nor actively acquired, ISTs need to be mindful of how the knowledge they present (and thereby legitimate) is read by students, particularly where that knowledge may conflict with the student's own perceptions and conceptions of the world (Burke, 2017). And finally, Fail (2011) argues that because ISTs' perception of teaching and learning is implicitly acquired from the culture in which they were trained to teach, it is important for them to consider the foreign nature of the content they teach, the way they teach it, and how it influences students in more subtle ways through their attitudes and expectations. That is, more than being culturally knowledgeable and sensitive of others, teachers must be self-aware and capable of analyzing their own thoughts and behavior.

### 3.4 Methodology and Methods

Focusing in on teachers' international mindedness, this qualitative case study draws on ethnographic methods to narrow in on the everyday lived experiences of three new teachers graduating from the same cohort of a Bachelor of Education program in Ontario, Canada. Beyond specializing in teaching subjects and grade levels, they chose to enroll in the "International Education" specialization, which represented a small component of their overall program. Upon graduating in the summer of 2018, they found teaching assignments in three culturally, linguistically and geographically different regions spanning the Global South / North divide (Central America, The Middle East and Scandinavia).

To present the findings, I deploy the metaphor of 'snapshots' highlighting participant-ISTs' salient experiences as an entry for reflection and dialogue. These experiences tended to illustrate a tension or dilemma from the perspectives of the teachers. Although "snapshot" methodology is more established in business and medical studies (Jensen & Rogers, 2001), it has some recent precedence in education research (Hawkman, 2019; Pedayachee, 2017). Snapshot studies typically examine one particular (and rather short) time period (Creswell, 2009). This study, however, aligns with Jensen and Rogers' (2001) depiction of a patchwork case study methodology that accesses multiple points in time (i.e., snapshot, longitudinal and pre-post), to construct a more holistic image of the dynamic(s) associated with ISTs' experiences. Moreover, the three teachers involved in this study, although situated in very different sites, were not



isolated from each other; they were encouraged to maintain regular contact through online formats for the duration of the study.

Before beginning their overseas assignments, individual, pre-departure interviews (semi-structured) were conducted with each teacher to capture their expectations, hopes and anxieties and current awareness of living and teaching abroad. After settling overseas, participants were asked to share their experiences (in and outside of school) with each other and the research team via an online forum. Areas of tension or conflict were highlighted as key points for reflection and discussion. And, particular care was taken to track and explore the ways participants demonstrated international mindedness as they engaged these tensions or conflicts. Near the middle of the year, an opportunity arose to visit the research site in Scandinavia. The ten-day research visit involved visiting classes and engaging other IST teachers in conversation on matters both personal and professional. The visit allowed for a richer perception of the day to day life and work in the school and local community and of how (and how well) ISTs were coping. My observations are reflected in my depiction of the site and the participant-IST's experience. Finally, once the school year was complete and the three participants had returned to Canada, a final semi-structured, individual interview was conducted with each teacher. These final formal interviews provided a retrospective on their experiences as ISTs and an update on their evolving capacities to live and work internationally. The interview and online forum transcripts were then excavated for salient experiences of tension or conflict in selecting the most relevant and revealing snapshots.

### 3.5 Snapshots of IST experience

The snapshots presented as findings by no means represent a full illustration of the participant-ISTs or their engagements with the country, community or school they visited. Rather they offer significant instances of their thoughts, memories and reflections of their year abroad along two registers. First, the snapshots present a summary depiction of participant-ISTs' host-locales and the people (and culture) with whom they worked and lived. Second, the snapshots depict a particular school-related tension or conflict that became a significant (re)entry point for our interview conversations and my later analysis.

Represented by pseudonyms, the participant-ISTs in this study included Picard, who went to Sweden, Chris, who travelled to Honduras, and Rick, who spent the year in Kuwait. Interestingly, Picard, Chris and Rick share some commonalities that are important to keep in mind. They were all born, raised and educated, from elementary school to their (recently completed) Bachelor of Education program, in culturally and linguistically diverse urban areas of southern Ontario, Canada. All three are of Anglo-European descent and were in their twenties during their initial year of teaching internationally in the school year of 2018-19. In other words, at the time, all three represented a social demographic most privileged and desired by international schools (Bunnell, 2019).

### 3.5.1 Picard: snapshots from Sweden

Picard spent the year teaching English (literature) in a for-profit middle school in a mid-sized inland town in Sweden. In the 2018-19 school year the international school in which he taught enrolled between 400 to 500 students and was one of the newest branches of a private education company with more than 30 schools in the country. The learning program of the school aligns with the knowledge requirements of Sweden's state-run schools, but the curriculum is an amalgamation of local content (primarily for early grades when all study is in Swedish), various (mostly Anglo) home-countries of the school's foreign-national teachers (the higher the grade the more subjects are taught in English) and a good deal of teacher improvisation to adapt somewhat to the school context. In fact, the pedagogical conditions of the school were familiar enough to Picard that in his final interview he had trouble imagining how his teaching in Sweden would differ from his teaching in Canada. Teachers I spoke with at the school reported that the school caters to both families originally from Sweden who want an English / international experience, and (largely new) immigrant and refugee families whose children tend to speak (at least) some English but little to no Swedish. Although most of the students in the school originate from Sweden, there are growing numbers of students from Eastern Europe, Russia, Turkey, Pakistan, Kurdistan and, most recently, Somalia. Approximately half of the teachers are Swedish nationals and half are foreign-nationals – with the latter including Canadians, Americans (US), British, Australians, South Africans, Zimbabweans, Norwegians, and Irish. When asked to describe their school, the principal suggested it might best be defined as local with a bilingual and international

profile emphasizing the development of English language fluency as a pathway for success in the modern world.

In his final interview Picard said that before leaving for Sweden he had been told that the cultural differences with Canada were slight and that what he found largely met this belief. As Picard explained to me, both Canada and Sweden are western liberal democracies with progressive values where, regardless of language, Picard's "whiteness" helps him "fit in" and at least appear local. As he put it, "I didn't feel out of place at all. I mean, I'm a white man in Sweden. There was never a sense that I was from somewhere else." The ubiquity of English in Sweden further bolstered this sense of belonging and mitigated much of his anxiety around being foreign. Picard did speak of cultural differences and intercultural tensions with Swedes, but he interpreted most of these as inconsequential and manageable. But the school's diversity, he said, offered the cultural exchange he craved. For Picard, working with immigrant and refugee students and families in particular had raised his awareness of how dynamics of difference and inequality disadvantage newcomer students from the start. He said he came to realize that building solid teacher/student relationships with them required addressing these disadvantages in some way. Picard explained that his method was to build understanding of the students' situations – that is, seeing where they are now as opposed to imagining where they were in the past or will be in the future.

Beyond teaching middle school English literature and supporting students' English language development, Picard saw his position as an international teacher to include bridge building between cultures. As he puts it, "We're closing those gaps between different countries and helping people understand each other." Further, he posited that for a school to be international it must do more than bring people together from different locales. It's mission must be much broader. For Picard this means, "... trying to further some kind of idea of a global or common humanity across national borders... trying to break down borders and get at some idea of a universal humanity." Picard described the world as increasingly withdrawn into localized groups and asserted his frustration at what he sees as the wrong way forward. At the same time, he talked of a need to help his newcomer students acclimatize to local perceptions and ways of being and acting in the world. But helping his students in such ways is, Picard admitted, problematic since he is not Swedish and is new to Sweden himself. He spoke of taking his lead

from the liberal democratic values (e.g., openness, acceptance, equity, equality and inclusivity) common to both Canada and Sweden. These are values he feels would be part of his teaching regardless of locale. But Picard said he felt a need to focus on them more explicitly in Sweden, particularly with his newcomer students whom he sensed needed help “fitting in” with local social norms.

The school-related tension and conflict that most stood out for Picard in Sweden played out over the first few months of the school year and involved these so-called Western liberal democratic values and, more specifically, questions of equity around a particular LGBTQ+ issue. As Picard explained

Our school has a flagpole outside that we put rotating flags from around the world up on each week. During student council time one rep asked if one week we could put the Pride flag up at school. The Principal and VP said they would ask head office, and this past week the answer they gave back to the students was "Head office has said No". With not much explanation. This infuriated me. The school – and Sweden – has an equal treatment plan that includes sexual orientation, but this flew in the face of that plan in my eyes.

Picard later explained that the way the decision was made and the lack of explanation both silenced students and sent a dangerous message that LGBTQ+ students should not feel safe openly expressing their identity. Soon after the letter from head-office arrived the issue came up in a class debate and he encouraged his students to write letters to head office outlining their opinions about why the pride flag should be raised. For Picard, such an activity both reinforced a core learning outcome of the course and opened, “... an opportunity to learn a more important lesson, that their voices matter, that they have value. And, that they can make a change in the world around them.” School leadership soon heard about the letter, but despite being sympathetic to the students’ cause, they refused further communicate with head office. The matter was closed.

Fortunately, Picard recalled, he had taught his students that learning involves taking risks and that failure and mistakes are okay as long as they reflect and draw on lessons from those setbacks. So, when he returned to his class with news of their failure, he said the students were demoralized, but felt their voices were heard. And for Picard that was the main point of the exercise. In fact, they surprised him with one last act of defiance. As he explains, “It was

heartening to see many of [these students] show up in pride colors and face paint the next day at school.” Left to form his own conclusions as to why the Pride flag faced such opposition, Picard surmised that the Swedish tendency towards conformity, the acquiescence of value-laden mission statements to the business interests of the school and, ultimately, choice leaders in head office with socially conservative agendas made it difficult to address LGBTQ+ concerns in any substantive way beyond classroom discussions. In his final interview he remained confident in his choice to encourage his students make their voices heard and is resolved to take on similar initiatives in future teaching. That being said, he said he found the experience sobering and was left somewhat disillusioned with the ‘business’ of education.

### 3.5.2 Chris: snapshots from Honduras

Chris spent her first-year teaching in a K-12 international school located in a picturesque mountain side suburb of a small inland city in Honduras. She was part of a five-member team of first-grade teachers – three foreign-nationals and two Hondurans (a ratio representative of the school’s teaching staff as a whole) – each of whom had their own homeroom with 15 to 20 students and were responsible for teaching all subject areas. Along with general support and collaboration, the team shared planning across five subject areas, with each taking responsibility for one subject; Chris’ charge was science. Each teacher was also assigned a Honduran teaching assistant – whom Chris described as invaluable in their support as translators, parent-teacher liaisons, classroom managers, admin assistants, supply teachers and general advisors. Chris characterized the school as more American (i.e., the US) than international as not only are most teachers from the US and Canada but also because it follows the Common Core Curriculum from the US and employs English as the primary language of instruction. However, because the vast majority of students come from (wealthy) Honduran families whose first language is Spanish, Chris felt teaching in English a significant obstacle for her and the other ISTs.

From the beginning Chris reported that, for her, international school teaching, like teaching Ontario, Canada, would involve generating lessons to suit learners with both diverse backgrounds and diverse needs (e.g., English Language Learners). But, she surmised, unlike home, she would face the larger challenge of adjusting to a new culture, language and way of life. In her initial interview Chris said that she expected her time in Honduras to change her both as a teacher and as a person. As she put it, “Being exposed to a new culture will surely change

me and how I perceive the world. Collaborating with colleagues from various places in North America and Central America will help me grow as an educator.” She also explained that to be effective such opportunities would require “reflective practice” as a way of remaining aware of other perspectives beyond her own and making a conscious effort to adapt her personal and professional conduct accordingly. She further anticipated immersing herself in the local culture, embracing it and allowing it to impact her teaching.

From the outset, Chris spoke of being excited by the opportunity to travel and learn “literally everything” about Honduras (i.e., language, customs, cuisine, geography and history) because, as she put it, “I don’t want to teach these kids from Honduras and not know anything about their country.” Despite long hours and a heavy teaching schedule, Chris reported putting a lot of effort into staying active outside school hours. For example, she spent significant time in the free after-school Spanish classes provided by the school. She felt it helped her not only better understand and relate to her students and their parents but also improve her engagement with locals in the community and in her travels. Initially Chris said she thought being a white female foreign teacher with limited Spanish language skills would single her out as a foreigner and thus negatively impact locals’ perceptions and interactions with her. But she found local culture generally easy to engage (although the more aggressive aspects of “machismo” were difficult to tolerate) and that being Catholic in a predominantly Catholic country went a long way in helping her understand, adjust and feel comfortable in her new surroundings.

Interestingly, Chris’ positive orientations to local culture and language did not always extend into her teaching practice. She described being frustrated, for example, with the frequency with which parent-organized festivities would interrupt her teaching for half a day or more. She said she participated but was somewhat outspoken in her disapproval of how such events interrupted the students’ learning. She also reported feeling bothered by the extent to which parents wanted to include their children’s teachers in more intimate family events at home (e.g., the children’s birthday parties) and she refused to entertain any such invitations through the year. Further, even though both students and parents practiced and encouraged hugging and kissing to express closeness, Chris said she was uncomfortable reciprocating physical displays of affection. And, while she did not stop her students from hugging and kissing her, she said she refrained from such displays as much as possible. In the end, she said she was happy to have avoided the

challenges and complications that accompanied some of the closer relationships her colleagues had with their students and parents. But she was also dissatisfied. As she put it, “My [students’] parents... weren’t very warm with me. I don’t know if they like me or not. Do they think I’m doing a good job with their kids? I have no idea.” Fortunately, Chris said, by the end of the year her efforts received some positive feedback and several mentions of gratitude from parents and she felt pleased that her hard work was appreciated.

Chris also reported some tensions in her teaching-practice and relationships with colleagues. In response to what she perceived as both a call for innovative ideas and a particular need to recover grade-one science from poor planning and performance the previous school year, Chris recommended inquiry-based learning – an approach she had become familiar with in Ontario, Canada. Despite knowing little to nothing about the approach, her team agreed to take her lead and give it a try. Chris said getting the necessary permission from the curriculum coordinator, however, was more challenging as the coordinator was both unfamiliar with the approach and skeptical that first-grade ELL students were up to the task. After some deliberation, one pilot unit was approved. What followed were peer observations and enquiry into Chris’ teaching and modelling of the approach as well as documentation of her planning and organization. Over time Chris said she felt stifled, frustrated and ‘fed up’ with what she perceived as opposition and resistance.

Despite her open and tolerant attitude towards Honduran culture generally, Chris frequently reflected on her perceptions of the curriculum and best practices from Ontario as a way of critiquing her school and teaching experiences in Central America. As she explained in the online discussion board

I do notice that I compare the school I work at with schools back home in Ontario. There is a lot about the school that irritates me, and I find I tend to say, “Well, back home we don’t do this...” or “Well, back home it’s different.” Like, you see in Canada [inquiry-based learning] is not a new thing. But here, they haven’t heard about it.

Chris later declared her fondness for the Ontario curriculum she was raised and trained in and even admitted that, “Maybe I just missed the Ontario curriculum. Maybe I’m a little biased.” In fact, her affinity for the Ontario curriculum was so strong that her decision to leave Honduras for

Asia after one year was, she said, largely based on knowing that her next teaching assignment would involve the Ontario curriculum exclusively.

### 3.5.3 Rick: snapshots from Kuwait

Rick spent his first year of teaching middle school students at a large K-12 international school in Kuwait. While the majority of students at the school are Kuwaiti, most of the teaching staff are foreign-nationals and, by Rick's approximation, more than half of those are Canadian – others came from the UK, the US, South Africa, Australia and various surrounding Arab countries. From early on Rick said he was excited about working with such a diverse staff and had particularly high praise for his teaching mentor, an experienced IST from the UK. In addition to being in the classroom full-time and having time to develop his teaching craft, Rick saw the opportunity to learn from other teachers as one of the principal advantages to teaching internationally.

Rick had previously travelled outside North America only once for a three-week placement in a Chinese school as part of his recent teacher training. He further admitted never having broadened his language repertoire beyond English and confessed to, "... being quite timid and lazy when learning and trying to speak in other languages." Before his arrival in Kuwait, what he knew of his host-nation, and the Middle East in general, came from media, an Emirati roommate he knew in university and an online acquaintance from Canada who had taught in the Middle East. Rick said those latter two personal connections left him with the impression that, "... Kuwait both offers well-paid employment and, relative to other Middle Eastern countries, affords a western liberal lifestyle in a safe (largely English) living environment." Thus, from the outset Rick said he did not imagine language and culture to present much of a challenge. And, as his time in the Middle East progressed, aside from socializing and procuring local 'gems' of knowledge from his more experienced colleagues, Rick said he felt no urgency to learn about Islam or Arabic or orient himself to local culture. In fact, aside from his Middle Eastern students and the occasional meeting with one of their parents, he said he had little opportunity to interact with Middle Eastern people. Moreover, given his claim that, "English is spoken everywhere in Kuwait", Rick said he experienced virtually no communication gap in his day to day encounters with others. To him, his "clumsy" attempts at Arabic seemed an "unnecessary disturbance" to his interactions with others, local and foreign-national, inside and outside of school. And so, by the end of his



first year in Kuwait, he spoke virtually no Arabic (other than “a few key phrases”) and had made no relationships outside his IST colleagues.

Unfortunately, by halfway through the year Rick reported feeling “disinterested and jaded” with Kuwait and Kuwaitis. While he said life in the country seemed safe, inexpensive and convenient, he found it lacking the adventure he desired. Further, he found locals to be rather “aloof” with a “sense of entitlement” and “self-righteous contempt” for foreign staff like him. Even more difficult for Rick was his sense that local students tended to view teachers as if they were service staff. As Rick says, ‘The teachers had a saying, kind of a joke, “You know, we’re not your nanny. We’re not here to serve you.”’ Such disenchantment waxed and waned from day to day and week to week and by the end of the school year Rick reported having thought about leaving Kuwait. That is not to suggest that Rick was completely despondent with this time in the region. Besides being committed to fulfilling his contract and providing his students with a good learning experience, Rick reported feeling a particularly strong pull from his allegiance to “the community of teachers” with whom he felt he had bonded so strongly and learned so much.

In his final interview Rick admitted his greatest weakness as a novice teacher was classroom management and coping with students’ behavioral challenges. He said he never wanted to be an authoritarian in the classroom. As he put it, “I’ve never been someone who, when a kid steps out of line, can put that kid back in line.” But, in this sense, his students “forced him out of his comfort zone” time and again. Throughout the year Rick described various issues with students that included, talking in a ‘rude and demanding manner’, speaking Arabic in class, bullying, “cheating”, seeming “obstinate and disinterested towards learning” and being generally disruptive (e.g., talking, yelling and antics). By the end of his first month he said he had, “... tried a whole assortment of different strategies such as a seating chart, putting kids out in the hall and giving detentions.” His interventions were unsuccessful. Interestingly, Rick found that not only were other new teachers facing similar challenges but that what he described seemed a school wide problem facing most (if not all) teachers. As the year progressed, he explained how various incidents and issues were openly and commonly discussed amongst the staff and regularly brought up in staff meetings. He said the school even arranged special workshops to help teachers manage their classrooms and according to Rick as the list of “failed solutions”

grew so did the teachers' frustrations, grumblings and threats of breaking contract. In fact, by year's end he said several teachers had quit or decided not to return the following year.

In his final interview Rick recalled feeling quite overwhelmed but that despite the challenges he tried to remind himself the trials he was facing were opportunities to grow as a teacher. So, he said, he and his colleagues tried to understand and cope the best they could with what was happening at the school. He also admitted buying into several of the ongoing rationales his colleagues posed as explanations for student behavior. He equated, for example, his students being too chatty in class with locals having a very "talkative" culture. If they were rude or demanding when speaking to him, he was reminded of the local "nanny culture" and the students' tendency to treat teachers the same as service workers. Students speaking Arabic in class meant they were "talking about him behind his back" or trying to "keep something from him". Bullying and other aggressions and misbehavior were generally credited to the "leniency and lack of discipline" on the part of school leaders – that is, the students often ignored calls to behave better because they knew their punishment from administration would be light. And, a scholarship program giving local students money in exchange for high grades was deemed responsible for both 'rampant cheating' and students' general disinterest in learning and school.

In the end, however, Rick held that the best advice came from more experienced colleagues who recommended involving parents any way possible as they tend to be supportive. But, while Rick said he found their insights useful, he also thought most were difficult to follow through on. One piece of advice he reported taking was centering lesson plans on marked assignments. He said he thought it was successful because students place a "huge emphasis" on marks. Moreover, he said he began enforcing strict rules around classroom behavior and the more students misbehaved, the more marked assignments he gave them. But, as Rick explains, "I didn't really love how that was because I want them to be able to collaborate more. They just needed that structure." So, admittedly not a perfect solution but Rick reported that it kept his students quieter and more focused and behaved in class.

### 3.6 Discussion

The snapshots of these three novice teachers suggest there are aspects of international mindedness more readily acknowledged and practiced by ISTs when responding and learning

from the intercultural complexities of teaching and living overseas. Simply choosing to begin their teaching careers abroad suggests a curiosity and openness to get to know and understand others and the world. And, at the very least, teaching abroad unlocks pathways to both personal introspection and a broader worldview.

Picard's homage to the liberal democratic values of tolerance, inclusivity and equity exhibits a self-awareness of personal ethical standards – standards that, consciously or not, foster sensitivity towards others. Moreover, his efforts to raise his students' voices around LGBTQ+ equity issues suggest he lauds the challenge of social justice activism. And his perception of ISTs as a kind of bridge between cultures shows some sense of an intercultural awareness and an orientation towards developing in his students a respect for diversity. In fact, for Picard, designating oneself or one's school as 'international' means transcending differences, valuing our "common humanity" and working to "break down borders" towards a more universal (human) identity.

Chris' snapshots show that she values learning the local language and meeting and learning about others. From the outset, she seemed particularly taken with Honduran culture and learning Spanish, and she recognized the importance of immersion for her own learning through connecting, understanding and engaging with local people. For her, relations with Hondurans offered a rich source of local knowledge that she could leverage in both her classroom and her travels. Moreover, coming into her first year of teaching Chris anticipated that the overseas experience would expand her worldview and how collaboration with colleagues from diverse places could inspire in her teaching.

For his part, Rick spoke with a great deal of respect for the diverse perspectives in his 'community of teachers' and what he could learn from them about teaching. And, although he sometimes struggled to understand and cope with his students' behavior, he both "reached out" to other ISTs for guidance and "reached inward" to find problem solving approaches that worked for him. In fact, a large part of Rick's narrative focused on getting to know himself as a teacher in relation to his students and colleagues at the time.

Picard, Chris and Rick each demonstrate aspects of international mindedness in their own way and each had opportunities to further develop that international mindedness in an international

school setting. However, their ability to interact with, and learn from, others was tested by unfamiliar and sometimes challenging local conditions. And, parts of their stories depict narrow and somewhat close-minded responses to the conditions in which they found themselves. So, if it is true that the contextual and pedagogical conditions of international schools offer in situ opportunities to practice IM as a way for teachers to respond to diversity, complexity, contingency and uncertainty as inherent parts of modern life (Rizvi, 2019), and if Picard, Chris and Rick displayed some levels of internationally minded sensitivity throughout this year abroad, how might one make sense of their significant struggles? How were these teachers able to hold internationally minded sensitivities but fail to mobilize those sensitivities so as to recognize critical opportunities to gain deeper insights into, and productively respond to, their intercultural environments?

My findings suggest that some aspects of international mindedness are more substantive, harder to reach, and therefore require greater intention and effort to attain. Findings also suggest that Rizvi's (2009) cosmopolitan learning represents a generative orientation to help ISTs understand how larger conditions shape their interactions with others and become (more) self-aware so as to learn from intercultural encounters. Rizvi's 'reflexivity,' is particularly salient to the IST experiences of Picard, Chris and Rick. It was evident that each participant struggled with reflexivity as the capacity to see how they were located or implicated in the intercultural dynamics they were navigating.

Picard's snapshots demonstrate how ISTs (particularly new or unfamiliar with their locales) might both address more contested and challenging topics (e.g., LGBTQ+ equity issues) and become more aware of local conditions and people's positionings within those conditions. Despite exhibiting both self and global awareness, along with a capacity for critical reflection, Picard made clear his assumption that Western countries generally espouse liberal democratic values such as equity and inclusivity and that those values are uniformly perceived and practiced by citizens and newcomers alike across the Western world. Such an assumption negates the possibility that values manifest differently across changing cultural landscapes as movements across borders deepen and intensify. Although Picard recognized and valued the cultural diversity of newcomer students into his class, he somehow lost sight of this very diversity under a larger banner of Western liberalism and equity discourses.

In Picard's case, the societal landscape of Sweden, its communities and schools are changing – and changing in ways that are explicit and easily recognizable as well as subtle, more elusive and complex. For example, the fact that several of Picard's immigrant and refugee students hail from regions of the world where open discussion of LGBTQ+ is still taboo, and that the parents of one such student actually confronted the school about the activism Picard was advocating in regard to the Pride flag, suggests that tensions and conflicts around LGBTQ+ equity exist in the community. But, in failing to reflect upon his own positioning and relations to liberal democratic values in his new context, Picard demonstrated a reduced capacity to understand his new locality in relation to LGBTQ+ equity issues and the larger forces (local and global) that shape how those issues are taken up in his school and community. So, despite his admirable efforts to help students find and amplify their voices via social justice activism around a particular LGBTQ+ equity issue, a lack of reflexivity in this instance meant Picard missed an equally valuable opportunity to open an educational space for dialogue to confront, question and work to understand deeper and less visible aspects of the tensions and conflicts around social/national difference and participation as they existed in the community at that moment. That is, Picard missed an opportunity to unpack and interpret the sociocultural complexities embedded in students' relations with each other around LGBTQ+ equity. Critically reflecting on the cultural norms and social conventions actually present in the classroom and emergent community (both voiced and silent / silenced) around LGBTQ+ issues would have afforded an opportunity to illuminate and substantiate conflicting outlooks that become points of contention and conflict. Critically (re)evaluating the insights that emerge from such dialogue would build and reinforce a capacity to (at least) understand others and anticipate and avert further divides – the hallmarks of IM.

Chris and Rick also showed a lack of reflexivity, but more in the domain of schooling than culture. Each clung to an idealized and parochial notion of schooling and teaching that blocked their need to adapt their teaching to the new context. We see Chris' enthusiasm for Honduran culture permeated less into her school life than personal life. In fact, she seemed determined to not only sustain a more aloof teacher etiquette, distancing herself from students and their families, but also advocate for a teaching practice familiar to her but (largely) unknown to locals. Further, it appears she failed to recognize or, worse, largely dismissed contextual and pedagogical knowledge from others that could have helped her be a better teacher in her

international school context. So, although Chris celebrates cultural and linguistic diversity in her daily life outside school, her lack of reflexivity in regard to teaching norms and practices, means she significantly struggles to broaden her pedagogical repertoire beyond her “Ontario” standpoint. Imagining education as a uniform and universal “best practice” ignores diverse perspectives on education and human development and misses the relational histories of modern schooling. Such a perception denies ISTs opportunities to question and potentially revise their taken-for-granted assumptions on education and schooling.

Rick seemed almost shut out from even the more superficial forms of local culture. He did work alongside teachers of Arabic and Islam, from Kuwait and beyond, who could likely have introduced him to locals and given him deeper insights into local conditions. Moreover, since most of his students and their families were from Kuwait, with a different tact Rick might have been able to foster closer relationships with them. But he spoke of no such connections or relationships. And so, his insights into local schooling issues (i.e., their causes and how to manage them) stemmed from a fairly closed and one-sided perspective advanced by fellow ISTs who also struggled with similar issues. In trying to understand and respond to the challenges Rick faced in the classroom, a more reflexive orientation that acknowledged his foreign teacher identity in the eyes of local students would have pressed him to engage local teachers and parents. Rather than garnering support for a more authoritarian approach, connecting with local teachers and families might have helped Rick deliberate on how ISTs are viewed locally and how teacher-student relations unravel.

In each case, Picard, Rick and Chris missed potential learning opportunities afforded by their international school teaching environments. Although open and flexible along certain registers, in other ways these ISTs struggled to adapt. They were constrained by a lack of reflexivity and a failure to adequately locate or implicate themselves in local conditions. Further, affirming their knowledge claims as not only partial and tentative but also in need of sustained critical exploration and (re)imagination (Rizvi, 2009) would have better positioned them to make available spaces for critical dialogue. Wanting in such capacities, they were more ‘locally,’ rather than ‘internationally,’ minded. The point here is not to criticize these teachers, but to suggest that there remains under-realized potential for IST’s to become more internationally

minded. My findings suggest that Rizvi's (2009) notion of reflexivity might be a key to further realizing this potential.

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## Chapter 4

### 4 Seeking the cosmopolitan teacher: Toward internationalizing preservice teacher education

Preparing preservice teacher candidates for the conditions of global interconnectivity and super-diversity is of vital importance in the 21st century. This paper takes these conditions as the bases for the internationalization of teacher education (ITE) and indeed for ‘seeking the cosmopolitan teacher.’ We ground our conception of the cosmopolitan teacher in a review of the emerging ITE literature and in one novel exemplar of ITE in which we participate as curriculum developers and teacher educators. The authors find that, on the one hand, ITE can support teacher candidates as ‘cosmopolitan learners.’ On the other hand, becoming ‘cosmopolitan teachers’ is likely a process that happens more belatedly in the context of teaching. Thus, to prepare for the potentiality of becoming a cosmopolitan teacher, ITE can work to develop teacher candidates’ capacities so that they can more openly engage and learn from the ‘interculturality’ they will encounter in schools as novice teachers.

#### 4.1 Introduction

More than ever teachers are caught up in an increasingly mobile and hyper-connected world. They cannot insulate themselves or their work from the expanding diversity of actual and virtual actors converging in schools (Rizvi & Lingard, 2010), nor from the uncertainty and insecurity of radical change fomented by this convergence (Rizvi, 2019). As in society at large, what is happening in schools is marked by an unprecedented “super-diversity” wherein people from diverse backgrounds are converging at an unprecedented rate and scale and in incredibly complex and intersecting ways (Vertovec, 2007). Emerging from this convergence is a vernacular “cosmopolitan condition” forged by the forces of globalization (Bauman, 2016), including the pressures of transnational risks (Beck, 2007). But humanity has neither come to terms with these circumstances nor made significant progress towards integrating newcomers into daily life without separating or isolating, denying or ignoring, their otherness (Bauman, 2016; Oikonomidou, 2019). Beck (2007) contends that, although most people already live in a cosmopolitan condition, humanity as a whole has yet to evolve an appropriate cosmopolitan

consciousness. In the case of teacher education, how might a pedagogically focused ‘internationalization’ begin to respond to this existential demand?

This paper grounds the normative impulse of the internationalization of preservice teacher education (ITE) with the idea of the ‘cosmopolitan teacher.’ On the one hand, teacher education is pressed to prepare preservice teacher candidates to teach beyond ‘the local,’ as teachers increasingly take on teaching assignments in culturally unfamiliar settings within and beyond their nation-state. On the other hand, the super-diversity finding presence in ‘local’ schools also presses for the development of inter-societal/cultural awareness that transcends a nation-state-centric multicultural education. Our paper first discusses the larger conditions of hyper-mobility/connectivity and the attendant ‘interculturality’ of K-12 schools that represent the grounds for ‘seeking the cosmopolitan teacher.’ It then considers representations of the desired-for cosmopolitan or ‘interculturally-aware’ teacher being called for in the ITE literature. Empirically, the paper next turns to consider a novel ‘international education’ specialization cohort within one preservice teacher education program in Ontario, Canada. The authors examine the development of the program and curricula within the wider policy context and then, the first author reflects on pedagogical insights emerging from his experience teaching in this exemplar of ITE oriented to the development of cosmopolitan teachers.

## 4.2 Contemporary conditions of the world

The world is increasingly constituted by global flows of money, people, technology and ideas (Appadurai, 2013; Rong & Preissle, 2009; Sassen, 1991). The speed and intensity of these flows have manifested a novel “super-diversity” wherein people from diverse backgrounds are converging at an unprecedented rate and scale and in incredibly complex and intersecting ways (Vertovec, 2007). What has emerged is a kind of “ordinary cosmopolitan reality” in which regular encounters with diverse and unfamiliar others (Agier, 2016) both increases awareness of those others and opens spaces for boundaries between people to reconfigure in more dynamic, unbounded and multi-dimensional ways than before (Oikonomidou, 2019). In this way, one’s cosmopolitan consciousness (potentially) derives from interactions with a plurality of social actors who, in encountering each other, learn and develop (new) ways to navigate their situations (Delanty, 2012). Navigating “cosmopolitan lives in cosmopolitan ways” (Hayden, 2017) requires engaging and learning from others inside and outside of one’s community and opening oneself

up to the vulnerability of interacting with a differently located others without knowing what you will learn or what will happen (Hansen, 2011). And having a cosmopolitan consciousness means being aware of how you are implicated in the daily lives of others in this increasingly interconnected world (Rizvi, 2008, 2009).

However, despite holding tremendous potential for substantive intercultural exchanges grounded in “hybridized traditions” (Rizvi, 2019), the cosmopolitan condition represents a significant problem. It requires, as Bauman (2017) argues, a comprehensive socio-cultural integration presently (at the very least) problematic given humanity’s (historical) tendency to integrate others into dominant cultural groups – big and small, national and global – while maintaining distinguishable identity-markers between insiders and outsiders. Unifying sundry values and interests under a single social project thus remains a struggle facing most culturally diverse societies (Rizvi, 2019). Often the biggest obstacle, as Rizvi (2019) sees it, is the reluctance of dominant group(s) to concede historically inherited social privileges. The growing presence of ethno-nationalist groups, and acts of inclusion and violence along singular ethnic or religious lines, exemplifies the climate of animosity, polarization and insulation that Rizvi attributes to such reluctance.

The cosmopolitan condition is not a neutral, problem-free ahistorical (utopian) space. How one experiences its opportunities and risks is affected by where one is from and to where and why one is on the move. The transnational social networks and financial and political means that enable one’s mobility, as well as the various affiliations one makes along the way, determines one’s positioning in the communities that become home (Vertovec, 2007). For the more privileged the cosmopolitan condition presents opportunity. They may, for example, travel freely around the world, vacationing in ‘interesting’ foreign locales, studying abroad and/or following international career paths or financial interests. Whether at home or abroad, these socio-economic elite are able to exercise (at least some) control over who they meet and under what circumstances those meetings take place. They are at the very least able to garner some prestige or respectability for the journeys they have taken and the people they have met (Vertovec, 2007).

But across different social locations, mobility is uneven, and many cannot choose how they experience the world. Indeed, Beck (2007) suggests that for many people a kind of ‘enforced

cosmopolitanization' is taking place in which, "... global risks activate and connect actors across borders, who otherwise don't want to have anything to do with one another" (p. 287). And, Kent and Tomskey (2017) go as far to say that, "...there are many for whom being or becoming cosmopolitan is not only an imposition, but also an unhappy and painful experience." (p.10) Extreme levels of poverty or political instability, for example, have pushed people to leave their homes for foreign shores to which they might not otherwise move. Such crisis and risk-taking have become one of the main impetuses behind human migration and super-diversity (Oikonomidov, 2019). Through the shared, albeit asymmetrical, experience of these risks and opportunities, conditions emerge in which a new shared future takes shape (Oikonomidov, 2019). But, Bauman (2016b) explains that despite being 'in this together', humanity has yet to develop, as Beck (2007) calls it, the cosmopolitan consciousness necessary to survive and begin to thrive under such conditions.

### 4.3 Framing cultural difference through the lens of 'interculturality'

Education is not immune to the pressures from global flows, mobilities, risks or crisis. And for many schools cultural heterogeneity is the new normal. That is, teachers are increasingly confronted with super-diversity in their schools and classrooms requiring new ways of thinking about the challenges of intercultural encounters. Even in a country as culturally diverse as the United States, current models of citizenship education do not reflect the reality that young people's relations of belonging and citizenship today are complex and sometimes fractured (El-Haj, 2009). And teachers from across the Global North generally feel inadequately prepared to teach culturally diverse students and to develop interculturally capable students (Cloonan et al, 2017); they are uncertain in their ability to facilitate intercultural discussions in their classrooms (Walton & O'Leary, 2015). Ontario, Canada, for example, is known as a destination for immigrants to Canada (GOC, 2017; Knowles, 2016). The province is also widely recognized for both its substantial diversity and inclusion (OME, 2016) and the high academic achievement of both immigrant and non-immigrant students (CMEC, 2018). However, research suggests Ontario educators continue to struggle with the growing diversity in their schools and the intensifying complexity of the challenges many of their newest students face as immigrants and refugees (Tuters & Portelli, 2017). Some of these challenges include insufficient English or French

language ability, interrupted learning (i.e., periods of time when students were not in school) and the trauma of war or natural disasters (Cardoza, 2018). Teacher capacities to understand and respond to such challenges are especially important when teachers confront students coming from different cultural backgrounds. Teachers and students are often differently positioned locally as insider or outsider and/or have different (sometimes conflicting) ideas of education.

Teachers in schools have to respond to diversity with more nuanced understandings of social and cultural difference under globalization. This section offers ‘interculturality’ as a more generative frame to think about diversity and superdiversity in schools. With others, Dervin (2016) advances the term ‘interculturality’ as an interruption into reified notions of culture.

Interculturality implies a jointly constructed and relational state of mind (Dervin, 2016). That is, one’s interculturality is shaped by personal experiences with intercultural others, where each influences how the other thinks, behaves and presents themselves. The intercultural relationships emerging from the cosmopolitan condition are complex, perpetually dynamic and endlessly contested and (re)structured (Dervin, 2016). Bauman (2016) warns the degree and sophistication of cohabitation, cooperation and solidarity demanded to make intercultural relationships meaningful prompts a traumatic separation of belonging (self-identification) from inherited and more bound and rigid identity markers (e.g., race, socio-economic class, nationality). Such trauma is fraught with tension and unpredictability as personal identity and cultural norms become disrupted and more fluid and difficult to define. (Dervin, 2016; Guo et al, 2009). Successful intercultural exchanges rely on (to some degree) the skills, knowledge, values, and attitude of mutually reciprocating individuals. But embedded in these exchanges are complex (often imbalanced) power relationships (Savva, 2017) that potentially lead to both subtle and overt, interpersonal forms of discrimination, shaped by systemic oppression, injustice, and hierarchies (Dervin, 2016). Thus, confronting the tensions and unpredictability of intercultural relations involves “deep shifts in consciousness” towards a more critical perception (Gorski as cited in Wahyudi, 2016, p. 149). Such a perception must, according to Gorski, consider how culture and identity affect access to power; investigate power imbalances at both individual and systemic levels; acknowledge socio-political contexts and their lack of status quo neutrality; advocate for truth; and, challenge all forms of hegemony and hierarchy.

Multicultural Education (ME) is the longer-standing educational discourse centered on inclusive educational responses to immigration and supporting diversity in home-country schools.

Essentially, ME is a means of understanding and coping with historically embedded prejudices around race and facilitating immigrants' adaptation to local conditions and ways of thinking (Solomon et al., 2003). At the same time, the moral space of multiculturalism implies a society constituted by an unproblematic consensus between diverse cultural traditions that accommodates differences in an impartial manner (Rizvi, 2005). Questions of identity and belonging are largely overlooked in favor of a single national identity emphasizing individual responsibility and tolerance for cultural difference (El-Haj, 2009). Cultures are represented as homogenized entities frozen in spaces outside history and contemporary intercultural relations and confined by particular national boundaries (Rizvi, 2005). Pluralism in such a form ignores the asymmetrical workings of power and privilege in which certain knowledges, subjectivities and social practices – including practices of cultural recognition – are privileged while others are (maybe) celebrated but discounted or denied value (Rizvi, 2005). This asymmetry brings into question each individual or group's ability or desire to be fully included in society.

A more appropriate response to super-diversity in schools would foster capacities to become both more knowledgeable of others and to (better) understand and engage in the dynamic and multifaceted intersubjectivities that constitute and are constituted by intercultural exchanges. There is an exploring of self in the other and other in the self (Dervin, 2016; Martina & Pirbhai-Illich, 2016). Still, interculturality is not simple, straight forward nor predictable. Over time individuals negotiate multiple contexts and conditions composite of diverse and salient dimensions of cultural identity that shift across time and space (Guo et al, 2009). So, in a sense, everyone is 'diverse' regardless and because of their particular origins, socio-economic background, race, gender, etc. Further, identities (individual and group) change from moment to moment, context to context, and can be ambiguous and unstable (Dervin and Gross, 2016). In other words, behind people's interactions lay narratives in a constant state of becoming (i.e., subjectivity and intersubjectivity) fraught with unpredictability and tension (Wahyudi, 2016).

How do teachers (and their students) consciously engage interculturality? What leads individuals down a path towards acknowledging and valuing the complexities and interdependencies of cultural identities? And further, how might teacher educators trigger in their students Gorski's

(2008) deep shifts in consciousness towards respecting others? Three significant educational processes or practices support such a shift, namely: reflexivity, dialogue and experience (Cloonan et al, 2017). First, as Cloonan and colleagues (2017) explain, reflexive practice

... typically involves acknowledging how cultural background and experience shape individual subjectivities and identities, confronting and addressing one's personal prejudices and racism, critiquing how these mediate one's interactions with individual and collective "others", and beginning a process of intercultural exchange by sharing this self-knowledge with colleagues in the specific cultural context of school.

In other words, individuals need to be critically reflexive about what they have learned – to explore, for example, how they have been shaped by their culture, how others they have met along the way have been shaped by theirs, and how interaction affects both in fair and unfair ways.

Second, given that intercultural understanding (and misunderstanding) is co-constructed and contextualized, dialogue is paramount (Dervin, 2016). While dialogue is constituted by speaking and listening, it also involves how people are located in a space, an awareness of conversational timing, sensual perception, and, the rhythm and sound of words (Schepen, 2017). Intercultural dialogue is an open and respectful exchange of views crucial for promoting tolerance and understanding (i.e., preventing conflicts and enhancing social cohesion) (Ragnarsdottir, 2016). And within such exchanges lay opportunities to recognize a reciprocal existential state of incompleteness, to discover the otherness in the familiar, and accept that both self and other remain unknowable (i.e., the means to accept uncertainty) (Ferri, 2016). More importantly, truth is not determined by alignment with dominant discourse but by critical reflection on society and self and the relevance / validity of the concepts offered (Schepen, 2017).

Finally, experiential learning, understood here as, "... a process through which a learner constructs knowledge, skills, and values from direct experiences" (Jacobs, 1999 as cited in Dervin, 2017, p. 89), is well-suited to interculturality's conditions of fluidity and diversity. As a dynamic approach, experiential learning is, "...driven by the resolution of the dual dialectic of action/reflection and experience/abstraction" (Passarelli & Kolb 2012, p. 139) and this dialectic is essential for making interculturality more critical, reflexive, dialogic and transformative



(Dervin, 2017). Intercultural encounters are full of contradictions, instabilities, and discontinuities as they are dependent upon the context, language, technology, and inter-subjectivities involved. Coping with such challenges peacefully and productively requires exposure to the rolling and pitching of interculturality's day to day reality (Dervin, 2016). We now look at how the internationalization of teacher education addresses this dilemma.

#### 4.4 Internationalizing teacher education

Aligned with broader trends of neoliberal educational reforms (Carnoy, 2000), efforts to internationalize Higher Education (HE) tend to focus on generating revenue and being competitive in global education markets (Guo & Guo, 2017). Individual HE institutions prioritize building their global brand and improving their global ranking in order to recruit students (Li, 2016; Zajda & Rust, 2016). The internationalization of curricula is, however, somewhat lagging behind (Leask, 2015; Tarc, 2013). Teacher Education (TE) programs, more specifically, have been slow to internationalize (vanWerven, 2015) and still tend to frame education in ways that privilege local priorities and to resist globalizing forces (Lagace, 2016). The heightening transnational mobility of teachers, students and curricula is beginning to be addressed via ITE programs (Larsen, 2016), but these remain peripheral (Bunnell, 2014). In this paper, our focus is on understanding the kind of teacher necessary for the times.

Preparing teachers for diverse classrooms (e.g., supporting racialized youth) has long been at the center of Multicultural Education (ME) (Banks & Banks, 2013; Ghosh, 2002). However, a small but growing literature in the internationalization of teacher education moves beyond multicultural education to a transnational scale. A dominant register in this ITE literature focuses on forms of international experience that can prepare teacher candidates for their future practices of teaching for diversity (Aglazor, 2014; Cushner and Brennan, 2007; Cushner, 2011; Cloonan et al, 2017; Devillar & Jiang, 2012; Ghosh, 2019; Santoro & Major, 2012). A core angle is that having an experience outside of one's 'cultural bubble' can prepare teachers to be 'interculturally competent.' Much of this literature frames preservice teacher candidates as "culturally homogenous," and from the dominant culture who are to develop intercultural sensitivities by engaging the 'other' or being seen as the 'other' in their international experience (Anderson et al, 2018; Cushner, 2012; Guo et al, 2009; Shaklee & Baily, 2012; Tudball, 2012). Further, there are a small number of studies and policy briefs concerned with preparing interculturally competent

and/or globally competent teachers to teach beyond their local, such as in international schools abroad (Budrow & Tarc, 2018; OECD, 2018; UNESCO, 2013; vanWerven, 2015).

This paper recognizes that such experiential learning endeavors are inherently valuable in broadening preservice teacher candidates' worldviews and preparing them for the challenges of long-term living and teaching abroad. But there is a need to question how and how well TE programs as a whole enhance teacher capacities to engage across multiple registers of socio-cultural and inter-national difference. And TE programs should be guided by more open and nuanced conceptions of interculturality and transnational horizons of both students and teachers who are mobile and/or engaging with global cultural flows (Budrow & Tarc, 2018). Certainly, teacher education can no longer focus solely on local jurisdictions as the local is itself increasingly shaped by global forces. Teachers must develop capacities to live and educate in a variety of contexts, both within and beyond their home jurisdiction, constituted by a growing and dynamic cultural diversity. Whether supporting newcomers (i.e., migrant and refugee families) or meeting the needs of "local" students, teachers are being called upon to, amongst other things, guide students towards new understandings of themselves and the world as their identities, aspirations and life trajectories transcend national boundaries in new ways. But what does the ITE literature say about the kind of teacher able to respond to such demands?

#### 4.4.1 Representations of the cosmopolitan teacher

A study by Harper and Dunkerly (2009) examines various documents made public by UNESCO over a ten-year period to determine how the organization's positions on various aspects of teaching might be leveraged to redefine the role of teachers living at the interface of the local and global. Interestingly, their study finds that, '... in some instances UNESCO would seem to be moving to a notion of "teacher" framed not by national interests, but by global (or at least UNESCO) interests and initiatives with regard to world citizens' (Dunkerly, 2009, p. 279) – a finding they deem representative of a shift towards a cosmopolitan identity for educators. While this study does not elaborate on the characteristics or practices of such a teacher, there are a small set of articles in ITE that we think offer a conception of teachers prepared for the superdiversity of schools – what, in this paper, we are calling the 'cosmopolitan teacher.'

The available literature offers a set of overlapping attributes of the cosmopolitan teacher. According to Stornaiuelo (2016) cosmopolitan teachers seek to create spaces of understanding and empathy in their classrooms, where students can respond openly and critically to multiple viewpoints. To ready themselves for this task, teachers must develop their capacity to communicate thoughtfully, sensitively and ethically across a shifting spectrum of differences (Hansen, 2011). Such capacities constitute, what Stornaiuelo calls, ethical 21st Century communicators. Developing such a capacity is best done when drawing on certain attitudes and dispositions that allow one to, "... metabolize new ideas and values, albeit reflectively rather than thoughtlessly" (Hansen, 2011, p. 101). Mikulec (2014) outlines five dispositions particularly relevant for such an endeavor. Being curious about the world is of primary importance. One must always be seeking out opportunities for intercultural engagement. One should also work at practicing tolerance as intercultural relations are inherently complex and ambiguity and misunderstandings are commonplace. Cultivating reflexivity is a habit of mind with which one might better perceive not only themselves but also others, the context and the intersubjectivity of relations. Flexibility of thought is required as new information comes to light. And, finally, one must strive to be persistent as the challenges of intercultural engagements can be long-lasting and difficult to endure. But this is not an exhaustive list. Additional capacities include, humility, one must accept that both their personal knowledge about the world, and the knowledge contained in their culture, is limited; and openness, one must be willing to engage and learn from people from other cultures, respecting cultural differences and being generally open to diversity (Ghosh, 2019; Harper et al, 2010; Lagace et al, 2016; Levy & Fox, 2015; Snowball, 2008).

Practicing these attitudes and dispositions, however, ought to be informed by insights and perceptions of the world that seek understanding, reciprocity and respect. For example, effective understanding and interaction depend heavily on equitable dialogue and for that to happen one needs to appreciate linguistic diversity (Levy & Fox, 2015; Shaklee et al, 2015) and even strive for fluency (or at least, basic competence) in multiple languages (vanWerven, 2015). Further, given the growing number of English language learners in their classrooms, teachers ought to be generally familiar with English language learning pedagogy (Lagace et al, 2016; Levy & Fox, 2015). Cosmopolitan teachers in particular, ought to be aware of the relationship between language and power – that is, the ways languages convey worldviews and govern social

interaction (Pashby, 2016). Accordingly, they should be critical of judgements or perceptions arising from dialogue in which their language dominates all others. For teachers to do otherwise in culturally and linguistically diverse contexts further strains relations between themselves and students and their parents already fraught with misunderstandings and tensions (see chapters 2 and 3).

Cosmopolitan teaching also requires an understanding that different societies, cultural groups and individuals may have a different relation to, or even notion of, schooling. As Budrow and Tarc (2018) explain, “Pedagogical flexibility.... requires a capacity to engage divergent ways of thinking regarding education, its uses, and methods as embedded in larger social structures and across diverse societies” (p. 881). Pedagogically flexible teachers need a degree of epistemic openness towards schooling, teaching, and learning in order to reach students across the cultural spectrums they engage and respond to their learning needs. And so, cosmopolitan teachers attend to culturally diverse learning styles (Lagace et al, 2016; Hirsh, 2016; Snowball, 2008) and/or adapt to a more culturally appropriate pedagogy (Levy & Fox, 2015; vanWerven, 2015) as per the culture(s) represented in their classrooms and communities.

In regard to actually preparing preservice teacher candidates to teach beyond their local, it would appear that many internationalizing teacher education programs are solely constituted by international or intercultural experience. Given the focus on becoming more aware through study abroad, very little is written about the content of ITE courses or initiatives. It is difficult to find articles examining the internationalization of teacher education curricula or to find teacher education programs that specifically prepare teachers for teaching beyond local contexts. One exception, the FAST TRAIN teacher education program in George Mason University, addresses the distinct and evolving needs of international schools and U.S. teachers working overseas. As a way of developing the kinds of teacherly qualities and capacities to meet these needs, FAST TRAIN adapts the framework of the “strong teacher” from Lee Shulman (Shaklee et al, 2015). Their framework aggregates five key elements. These elements include understanding learners in diverse and inclusive classrooms; differentiating instruction along culturally, linguistically and academically diverse lines; cultivating competencies, skills, knowledge and perspectives that enhance one’s capacity to engage diverse people and global issues; working in alliance with diverse teachers; and, seeking out “meaningful experiences” in culturally and linguistically

diverse settings (Shaklee et al, 2015). While initiatives like FAST TRAIN are important contributions to ITE, their curricular content remains relatively unclear. Substantive exemplars showcasing what preservice teacher candidates actually examine and discuss in their ITE classrooms are underrepresented in the literature. Our exemplar seeks to address this gap.

## 4.5 Empirical exemplar of ITE: An ‘International Education’ specialization in preservice teacher education

From a review of the emergent literature on the ‘internationalized’ teacher for the times, we turn to one particular exemplar of ITE in the Faculty of Education at Western University in London, Ontario, in which we have participated. In 2013, when preservice teacher education was extended in Ontario from a one year (2 x 4-month terms) to a two-year program (4 x 4-month terms), Western’s Faculty of Education introduced cohort specializations. Beyond their selected teaching grade level and subject area(s), preservice teacher candidates were required to select one of the following specialization areas: Early Years Education; Elementary School French; Secondary School French; Urban Schools; Science, Technology, Engineering and Math (STEM); Advanced Studies in the Psychology of Achievement, Inclusion, and Mental Health; and, International Education, our focus here.

### 4.5.1 Program features

Programmatically, each specialization involves four 18-hour courses, spread across their four terms at the faculty, as well as two alternative field experiences of three and four weeks scheduled in the second year. The titles and course descriptions of the IE courses are as follows:

#### *Framing International Education in a Globalizing World*

A study of the larger visions and historical conditions of international education and of how these visions and conditions shape local practices in an interdependent and deeply asymmetric world. Teacher Candidates develop understandings of their socio-cultural positions as students and as prospective international educators.

#### *Internationalizing Curricula: Teaching for a Global Perspective*

An examination of varied approaches to the internationalization of curricula, in local and international contexts. Particular focus is placed on the aims and approaches of the International Baccalaureate (IB) and international service learning as models for fostering international mindedness and global citizenship.

### *Teaching Abroad: Opportunities and Challenges*

An exploration of opportunities for working in educational contexts internationally in private, public, and NGO sectors, with particular focus on the international schools sector. Teacher Candidates examine the benefits and risks as well as the practical, personal, and ethical challenges of living and teaching in a foreign culture.

### *Research in Intercultural Contexts*

To develop their capacities as prospective teacher researchers in intercultural contexts, Teacher Candidates explore culture and cross-cultural communication under conditions of heightened mobilities, global connections and colonial legacies. They learn to read cultural dynamics by examining anthropological, literary and media representations of culture, travel and encounter.

For the two ‘alternative field experiences’ in the case of the IE cohort, students are encouraged to participate in an international or more local ‘intercultural’ experience in a formal or non-formal educational setting. For additional details on this International Education program and perspectives of course instructors and students, see Al Haque and colleagues (2017).

The second author was instrumental in developing and coordinating the program from its inception and has taught the first and third course multiple times. His approach to developing and teaching the curricula was informed by his experiences teaching in international schools as well as by his scholarship in international education. His book (Tarc, 2013), and particularly its second chapter entitled, *The Challenge of Learning across Difference: Employing the Elephant and the Blind Men* was intentionally developed for his students in the international education cohort and is illustrative of his orientation to international education and his teaching in the program. The *first* author has taught three of the four IE courses across the past three years. Previously he has taught ESL classes in Asia and in Canada over a period of 15 years. Both authors have come to see this novel program as a way to foster cosmopolitan learning (Rizvi,

2009) and cosmopolitan literacies (Tarc, 2013) in preservice teacher candidates as relevant for both local and international contexts.

Cosmopolitan learning emphasizes a pedagogical and ethical approach in considering how local issues are contextualized by globalization and the ways peoples' emerging cultural affiliations and personal identities are marked by global interconnectivity and interdependencies. As Rizvi (2009) explains, "If learning about global connectivity is to become cosmopolitan then it must have the potential to help students come to terms with their situatedness in the world" (p. 264). Knowing the historical aspects undergirding one's interactions with others and being aware of how each is and has been positioned in relation to the other are essential (2009). And, Rizvi (2009) clarifies, "... no understanding of others is possible without self-understanding. If this is so, then, not only is it important to emphasize historicity, criticality and relationality, but also reflexivity in all our attempts to imagine and work towards better futures" (p. 267). Here Rizvi discusses the "epistemic virtues" as fundamental to understanding and situating localities—the need to examine historical trajectories (historicity), power relations (criticality) and the reciprocal character of encounter and identity-formation (relationality); finally 'reflexivity' demands locating oneself (and one's claims to know) within these larger/structural forces (Tarc, 2018). With these "epistemic virtues" thus, cosmopolitan learning becomes an open-ended exercise in cross-cultural understanding, deliberation and imagining more productive and ethical ways to interact in a globalizing world (Rizvi, 2009). One's capacity to partake in such an exercise might also be seen as a form of cosmopolitan literacy acting at a basic level of subject formation – a (re)making of the lens with which one reads the word and world that enable and shape intercultural encounters (Tarc, 2013).

#### 4.5.2 Program development

In this subsection, we shed light on the genesis of this program alongside the wider trend of educational internationalization. On the one hand, this program is the result of one on-the-ground international educator bringing his scholarship and teaching experience to bear on the problem of what it might mean to internationalize a teacher education program (in Ontario) under globalization processes. This is evident in the somewhat eclectic and critical orientation of the IE curricula. However, on the other hand, the larger Internationalization of Higher Education (IHE) trend was most definitely in play. First, the very presence of the Faculty member (second author)

who in turn creates the ITE program, is made possible by the internationalization prioritization of the then university President of Western University, who agreed in 2007 to create a tenured faculty position in ‘International Education.’ And second, the Dean at the Education Faculty in 2015 was also an advocate of internationalization and particularly its revenue generation potential. In a sense, an “instrumental” top-down agenda of the former Dean supported a bottom-up “ideological’ and “educational” focused internationalization (Stier, 2004).

In 2009, the second author developed an 18-hour elective course, entitled ‘International Education: Opportunities and Challenges’ which can be seen as the precursor to the IE cohort. Although a main impetus for the course can be attributed to the growing number of Canadian teacher education graduates taking on teaching assignments in the international schools sector, there were three basic aims of the course, which continue to be pillars of the current IE program. First, students are to understand the rise of international education (the program itself, study abroad, international student and teacher mobilities) as situated historically and geo-politically. In parallel, they are encouraged thus to consider the wider conditions in which their relations with others are embedded. Second, students are introduced to the opportunities and practical and ethical challenges of teaching in a foreign setting (beyond the local). And third, students examine how to bring a ‘global perspective’ into their teaching in local (and international) contexts. Of course, these three main aims are inter-related, and connections are attempted within and across the courses.

As new policies have emerged in Ontario (OME, 2015, 2016) and transnationally (OECD, 2018), these policy documents have entered into our ITE classes as objects for consideration and potential critique. They are not so much a policy leveraged for the existence of our program but used as curricular materials for the preservice teacher candidates. The Ontario Strategy for K-12 International Education (OME, 2015), a ‘symbolic’ policy that, anecdotally, appears to be little recognized by Ontario teachers, is discussed in our program as a document that teachers’ can potentially leverage for internationalizing curricula (amidst the multiple agendas and reform trends in schools). It is difficult to fully separate the contexts of policy and practices, as suggested above. However, it does seem the case that the novel features of this program are temporally out of sync with the ITE movement. With a new Dean our international AFE coordination seems to be diminished and the Covid-19 crisis will further diminish



opportunities for international exchange. Despite the demands to teach as attuned to hyper global interconnectivity and flows, perhaps the ITE movement is still moving along too slowly. Will the demands to internationalize K-12 education eventually ‘trickle up’ to teacher education? Will Canada participate in the PISA testing of ‘global competence’ and might doing so impress upon school boards to internationalize? From where, if anywhere, will the pressure to internationalize teacher education come? In our case, it seems likely that it was largely the “finance-driven” reform (Carnoy, 2000) doubling the length of teacher education programs in Ontario that produced space for an ‘international education’ cohort specialization. If true, this novel ITE exemplar may be seen as an ‘ad-hoc’ development not attributable to an internationalization policy pressure. Nevertheless, teaching in this program has been a very fertile and relatively open space to explore curricula and pedagogies for internationalizing teacher education.

#### 4.5.3 Pedagogical analysis and retrospective reflection by James Budrow<sup>7</sup>

As a PhD student at Western University and an instructor in its IE specialization teacher education program, I seek to simultaneously perform as a cosmopolitan teacher and facilitate cosmopolitan learning for others. My intent is to (further) develop in teacher candidates the capacities to openly engage and actually learn from the ‘interculturality’ that they will likely encounter as future teachers in schools. But my knowledge of cosmopolitanism as social theory and pedagogical intervention was, when I began, rather rudimentary and is still evolving. Although my responsibility as a teacher educator places my focus on my students’ learning, I am at the same time seeking the cosmopolitan teacher in myself.

‘Seeking the cosmopolitan teacher’ in my students and myself begs the question, how do I teach others to be something I am still learning? Admittedly, this is a question that, in one form or another, I have struggled with throughout my teaching career. When I began teaching ESL more than twenty years ago, for example, I had no formal training in the craft of teaching. By the end

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<sup>7</sup> In this section, we move from co-writing to an individual reflection. Accordingly the narrative uses the subject ‘I’ to represent the first author’s voice.

of my first day, maybe even the first class, I experienced existential crisis. How could I teach anyone if I did not know how to teach? I did not even plan to be a teacher. Suffice to say, my transformation from then to now, from novice English language teacher to teacher educator, has been both dramatic and rewarding. And I recognize in my experience of learning to be an educator, a dialectical relationship, in which my students and I contribute to each other's learning. So, for me, being and becoming a (cosmopolitan) teacher are necessarily intertwined. To become a teacher, I had to spend time teaching, reflecting on my efforts and adapting and changing as the need arose. Similarly, in order to more fully understand my endeavor to become a cosmopolitan teacher (and as a way of guiding others towards the same goal), I work to facilitate others' cosmopolitan learning. How has the pedagogical experience of teaching my students, in turn, informed my understanding of what it means to be a cosmopolitan teacher?

As I have come to see it, my goals as a cosmopolitan teacher are to develop in my students a critical understanding of how super-diversity and the cosmopolitan condition are transforming our lives in distinct ways. I also strive to guide students towards ethical ways of responding to these transformations (e.g., differentiating teaching and/or adopting culturally appropriate pedagogy to reflect local diversity). The point is not for my students to deny their local allegiances; our class discussions often center around local conditions in South Western Ontario. But I think it important that my students, regardless of locale, strive to be particularly sensitive to the ways that they, their students and their local communities are being transformed (and transforming others) via global connectivities and flows. And, perhaps more important, are their commitments to addressing persistent and emerging inequalities and creating more equitable conditions as these transformations manifest and evolve. However, it often seems my students' respect for other people and traditions, inheritances and concerns, is in tension with their capacity to question their own (often mainstream) taken-for-granted assumptions of others; to recognize that what they know about their own and other cultures is never fixed or neutral but gestating in asymmetrical socio-cultural configurations of power that may or may not privilege them as teachers (Rizvi, 2009).

Finally, as a cosmopolitan teacher I seek to help my students communicate thoughtfully and respectfully with differently located others in order to co-construct meaning in shared local contexts. Such communication, as Hansen (2011) explains, requires both "reflective openness" to

new people and new ideas and “reflective loyalty” toward existing values, interests and commitments so as to, as Hansen puts it, “... learn from rather than merely tolerate others, even while retaining the integrity and continuity of their distinctive ways of being” (p. 1). Working with a culturally diverse teaching staff, for example, might involve dialogue about conflicting beliefs and experiences in regard to education. But, expressing one’s beliefs while listening to others on their own terms and being open to new ideas allows culturally disparate teachers to (at least) better understand each other and (at best) co-create an approach to teaching and learning that addresses each individual’s or group’s concerns or interests.

My curricular intentions have been met with both enthusiasm and resistance. I have grappled with meeting the students from their own social locations and academic readiness, whilst challenging some students with their somewhat parochial viewpoints. Students’ notions of “privilege”, for example, often emerged in discussions around respecting the worldviews of others. And, in those classes largely comprised of students with Anglo-European middle-class backgrounds (i.e., most of my classes), encouraging students to simply recognize their privilege was sometimes resisted. Getting teachers to understand how differently positioned students perceive and experience privilege (or lack thereof), and the effect that has on classrooms and teaching, was even more difficult.

Interestingly, confronting such resistance from students gives me reason to reflect on my own understandings and practices of teaching. Guiding my students towards more open and informed intercultural engagement requires, amongst other things, suspending judgements of students who are less aware of issues such as privilege. My general intent is to connect with students on a more personal level so as to access deeper spaces of interpersonal engagement. I found that more meaningful and critical discussions emerged in these spaces. There is a kind of dialoguing through to more critical levels of awareness that lends well to exposing and addressing the students’ (and sometimes my own) misperceptions of others and the world. Perhaps more difficult to uncover is knowing what (not) to say or recognizing when (not) to interrupt or intervene in dialogue. And, therein lies the need to develop my capacity to listen closely and actively so as to decipher (my and others’) intended meanings and scrutinize (my and others’) interpretations of what is said – the accuracy of which seems to depend on getting to know myself and the others engaged in dialogue.

Careful dialogue and close listening, especially around nuanced and critical aspects of interculturality, sustain cosmopolitan literacies wherein one's awareness of others and oneself can be broadened; where one can investigate oneself and others and (at least begin to) reconcile uncertainties and instabilities within and betwixt the two. The importance of 'perspective taking' and considering 'multiple perspectives' is a dominant theme in my IE classes, as is the need for humility in considering the one-sidedness or impartiality of any particular position or stance. This theme is well supported by analyses of "The Blind Men and the Elephant" parable (Tarc, 2013) and the Ted Talk the "Danger of a Single Story" (Adichie, 2009) used as curricular objects. I have steered discussions provoked by these curricular objects, to encourage teacher candidates' intercultural engagements as curious individuals, but to do so more critically. I have also guided students to be willing to engage the other, without seeking to become the other. This dynamic surfaced in our discussions of study abroad, provoked by articles such as "Americans can't be global citizens" (Zemach-Bersin, 2008), as students contended with their relatively privileged positions in the world. That is, to recognize that global systems of inequality, power and privilege exist; to reflect on the ways they generally benefit from these systems while others do not; and, to grapple with how being differently positioned in the world constitutes diverse worldviews.

Alongside our examination of one novel ITE program and some of its curricular features, I have offered my reflection on my perceived pedagogy as a way of opening up much needed exploration on ITE curricula and pedagogy, beyond the dominant focus on international experience that stands in for the internationalization of teacher education. We now turn to make connections between our insights on this empirical exemplar and the wider ITE literature summarized earlier.

## 4.6 Concluding discussion

It is vital that ITE programs prepare preservice teacher candidates to contend with the increasing impact of global interconnectivity and super-diversity upon schooling. We find from our pedagogical orientations, practices and retrospective reflection that supporting teacher candidates as 'cosmopolitan learners' centers our approach to develop the cosmopolitan teacher. In our IE courses we encourage and model learning dispositions essential for ethical engagements, such as tolerance and humility. Our approach is to work to ground these dispositions in students' more

informed and reflexive worldviews. Curricular objects in our lessons are employed to compel a global perspective in learning and teaching. We prompt students to consider the wider conditions of the world and how they and others are located and how differently located people might relate to one another. Adichie's (2009) *The Danger of a Single Story*, for example, helps us highlight the multiplicity of perspectives and the dehumanizing potential of dominant othering narratives. Similarly, the parable of the Blind Men and the Elephant, highlights the partiality of perspectives and the layers of obstacles to understand different located others. These texts work toward students' deeper awareness of the differences between one's own and others' historical, geo-political and socio-cultural positioning in the world in alignment with Rizvi's (2009) call for 'cosmopolitan learning.'

Building awareness is, by itself, insufficient preparation for the practical and ethical challenges of teaching outside one's local. Teachers must also be ready to engage in thoughtful, sensitive and ethical dialogue and relations with others from diverse backgrounds. And so, our central pedagogical concern is to open spaces for critical and reflexive dialogue around the more nuanced and problematic aspects of interculturality in schools. Our intent is to prompt students to (begin to) explore and question their own epistemic assumptions of the world as a means to inspire new ideas about teaching and learning. We want to help them understand, for example, that not only do different perceptions of students' educational needs exist (both inside their local and outside in the world at large) but also that they, as teachers, are expected to practice a certain degree of pedagogical flexibility to effectively respond to those needs. To facilitate the opening of such spaces we encourage both personal introspection (reflective journal writing) and open interpersonal deliberations (group discussions). The expectation is that such exercises enhance our students' capacities to listen, learn from, and, thus, respond to others equitably. Without such awareness, preservice teacher candidates are unprepared to confront the tensions and unpredictability of interculturality they are likely to face in both their alternative field experiences and their future teaching. One of our main pedagogical aims is to engage students in dialogue and reflective practice to address this need.

In this section we have illustrated how 'cosmopolitan learning' has been useful for illuminating our understandings of what is required of teachers in conditions of heightened hyper connectivity and interculturality as well representing our pedagogical objective in the ITE courses we have

taught. There are clearly commonalities between our synthesis of the ITE literature and our illumination of this ITE exemplar. We ask our preservice teacher candidates to practice the kinds of teacherly qualities of Shaklee and colleagues' (2015) "strong teacher," the attitudes and dispositions outlined by Mikulec (2014) and aspects of Stornaiuelo's (2016) "ethical 21st Century communicator." In our efforts to foster open and respectful in-class dialogue, for example, tolerance, empathy and understanding towards others are a priority. Moreover, our support for the excavation of students' (mis)perceptions of their own and others' privilege and positioning in the world, addresses Pashby's (2016) call for more critical awareness of power relations. And, we address "pedagogical flexibility" by pushing our students to explore varied approaches to teaching and learning and to experiment with diverse content and teaching methods. We encourage our students to take these capacities forward into their teaching practicums, alternative field experiences and future teaching. But we do not wish to depict an idealized image of the cosmopolitan teacher towards which our students should strive, or by which they should measure themselves. We are more concerned with preparing teachers for teaching beyond their local and the challenges posed by interculturality and the cosmopolitan condition.

In this paper, 'Towards Internationalizing Teacher Education,' we have provided a conception of the 'cosmopolitan teacher' for the times as one who is able to productively respond to the 'superdiversity' within 'local' schools as well as teach 'beyond the local' in culturally foreign contexts. We have articulated the conditions of the times and 'interculturality' as the ground upon which we seek and conceive of a cosmopolitan teacher and we have examined the ITE literature for current representations of the cosmopolitan (or culturally aware) teacher. Finally, we have discussed one empirical exemplar of ITE, moving from the programmatic context to an individual reflection on the first author's evolving pedagogy. The intent is to provide insights for productive ITE pedagogies oriented to the development of the cosmopolitan teacher. And, in doing so, we believe the ITE programmatic choices and responses outlined herein provide a generative entry to a more pedagogically focused internationalization of teacher education. We still highly value the international and intercultural experiential learning espoused by the dominant register in ITE. But we also recognize that to appropriately 'internationalize' teacher education programs today, it is vital to address the curriculum and the learning in the classroom, beyond the 'international experience.'

Of course, preservice education, for better and worse, is shielded from the challenges and intensity of the beginning years of teaching. In this way preservice teacher education is only a beginning, and further, it may not, as in the case of the Faculty of Education at Western University, parallel the kinds of superdiversity found in K-12 schooling. Thus, the early, formative years of beginning teaching are extraordinarily important, whether teaching in international schools in foreign countries (see chapter 3) or in Canada's north (see chapter 2) or in local schools with newly arrived refugees (Richardson, 2018; Wiseman & Galegher, 2019). In this sense, teacher education ought to prepare teachers to be more open and critically minded 'cosmopolitan learners' (Rizvi, 2009). Moreover, teacher candidates must also develop the capacities to openly engage and actually learn from the 'interculturality' that they will encounter as teachers in schools (chapters 2 & 3), to learn to become cosmopolitan teachers. We suggest that this development represents the central pedagogical goal of internationalizing teacher education. Toward internationalizing teacher education with this goal, we have presented a retrospective examination of one novel ITE program for broader consideration.

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## Chapter 5

### 5 Final Discussion

This chapter is divided into two sections. The first section discusses the relevant ties between the three studies, their limitations and their contribution to cosmopolitanizing teacher education and the teacher-learner. The second section delves into a personal reflection on my time as a PhD candidate at Western University and is meant to contextualize the kind of research experience I have had and the kind of researcher I have become.

#### 5.1 Tying things together

Whether in regard to the interculturally aware, internationally minded or cosmopolitan teacher, each of the three papers in this thesis demonstrates in its own way how Rizvi's (2009) cosmopolitan learning vis a vis epistemic virtues (e.g., historicity, criticality, relationality, reflexivity) is a vital part of a teacher's capacity to ethically interpret, negotiate and respond to the cultural diversity and intercultural tensions and conflicts they experience in schools. Chapter two shows that being more critically aware of intercultural complexities, and how teachers and education figure into those complexities, playing out locally, can expand the way teachers understand and navigate tensions and conflicts between themselves and their students. For Settlers preparing (or, being prepared) to teach in an interculturally rich but remote First Nations community in Canada's north, for example, expanding awareness and sympathy for the struggle between the larger forces that govern education and the people and communities that have been (and, are being) marginalized (e.g., First Nations in Canada) is a vital entry. Knowing and caring about how education is perceived as both a gateway to broader opportunities and a threat to local ways of life might help these teachers interpret daily interactions and respond to the tensions, they sense between themselves and the community they serve. All of the teachers in chapter three, although open and flexible along certain registers, in other ways struggled to adapt to unfamiliar and sometimes challenging local conditions. Analysis shows that each suffered from a lack of reflexivity and a failure to adequately locate and implicate themselves in local conditions. Their inability to see their knowledge claims as partial and tentative hindered what could have been a more meaningful critical (re)imagination of how to address the tensions and conflicts they encountered. And finally, in the third study, Dr. Paul Tarc and I recognize that to appropriately

‘internationalize’ teacher education programs today, it is vital to address the curriculum and the learning in the classroom, beyond the ‘international experience.’ In building towards this goal, we find that teacher education ought to support teacher candidates to be more open and critically minded ‘cosmopolitan learners’ (Rizvi, 2009). And we suggest that the central pedagogical goal of international teacher education should be to develop in teacher candidates the capacities to openly engage and actually learn from the cultural diversity they will encounter as teachers in schools.

More recent analysis of the combined results of each study further leads me to conclude that cosmopolitan learning provides the means through which teacher-education and teacher-educators can cosmopolitanize teacher-learning and teacher-learners. Admittedly, this expression of *cosmopolitanizing* teacher-learners did not come to me until the very end of my thesis writing but with the help of my examiners, and Dr. Rizvi in particular, I recognize now that this (new to me) understanding of cosmopolitan learning is fundamental to ethically engaging cultural diversity. Cosmopolitan learning implies a kind of pedagogical intervention wherein teacher-learners might be steered towards more ethical kinds of intercultural interactions. It challenges them to come to terms with how their own and others’ identities, knowledge and cultural practices are differently situated in the world. And, it tasks them with reconciling their own and others’ positionality within the distinctive historical trajectories of the social networks, political institutions and communities in which they are located – keeping in mind that one’s located-ness is no longer confined to particular nations or geographic locales, but potentially stretches around the world. To do so, teacher-learners need to examine intercultural experiences for political meaning, locating them within the transnational networks that are now a distinguishing feature of globalization.

It is important to emphasize that there are (sometimes significant) differences between locales. And, it is impossible for teacher education and teacher educators to examine every potential locale to which today’s globally mobile teacher-learners might venture. But, in fact, cosmopolitan learning is about coming to understand the nuanced differences both between and within locales. Because, fundamentally, cosmopolitan learning highlights how local issues are contextualized by globalization and the ways peoples’ emerging cultural affiliations and personal identities are marked by global interconnectivity. In regard to teacher education more

specifically, cosmopolitan learning's epistemic virtues present a pathway through which individual teacher-learners can learn about how they, their students and their families and communities are situated, positioned and located in the world. Such a path would take teacher-learners through examinations of historical trajectories (historicity), power relations (criticality), the reciprocal character of encounter and identity-formation (relationality) and how they locate themselves (and their claims of knowing) within larger/structural forces (reflexivity). For example, as we will see in the case discussion below, having the reflexivity to understand and read the histories and positionalities undergirding their interactions with others while larger forces are at play is essential if teacher-learners are to engage in more ethical intercultural experiences (e.g., challenging uneven positionalities) with one's students and their families. I do not mean to suggest that cosmopolitan learning has an end point. It is more a way of thinking about oneself and others in the world, an ever-ongoing open-ended exercise in cross-cultural understanding, deliberation and imagining more productive and ethical ways to interact in a globalizing world (Rizvi, 2009). I now turn to the three cases in this thesis for more specific insights into how teacher-learners might benefit from working these epistemic virtues.

In chapters two and three critical reflexivity is highlighted repeatedly as a benefit to how teachers might better understand their socio-cultural positioning within their First Nations and international teaching contexts. Chapter two suggests that teachers should critically reflect on tensions between diverse or disparate experiences and perceptions of education as a way of responding to how education is taken up locally in relation to modernizing forces. And, in chapter three, each of the teachers is constrained, in their own way, by a lack of reflexivity and a failure to adequately locate or implicate themselves in local conditions. In both cases, greater reflexivity would have helped the teachers to foreground their 'locatedness' in the world, as a generative orientation for deepening their intercultural awareness and/or international mindedness. Further, the central pedagogical concern of the international teacher educators in chapter four, is to open spaces for critical and reflexive dialogue around the more nuanced and problematic aspects of interculturality in schools. In this case, the intent is to prompt pre-service teacher candidates to develop capacities to reflexively and relationally locate their perspectives within the power relations constituted by wider geopolitical and historical forces.



However, it should be noted that reflexivity is not the only dimension of cosmopolitan learning and it is (perhaps) overemphasized in the thesis. That is, reflexivity is necessary but not sufficient to prepare teachers for the cultural diversity they are likely to encounter in schools. Wider social, economic and political circumstances can profoundly affect one's capacity to be reflexive. And so, other virtues such as criticality, empathy and hospitality are equally important, especially when historically informed. For example, studying history to understand their 'locatedness' in the world would have helped the international school teachers in chapter three understand how the historical trajectories of the shifting relationship between Canada and Sweden, Honduras and Kuwait might position them differently in these countries. Regardless of locale, teachers need to be able to read what is happening in their classroom, school and community while avoiding (or actively counteracting) thinking of Euro/Anglo-centric mindsets that justify the dominance of English in the world or that preserve colonial divides between the Global North and the Global South. In a similar way, chapter two does not make sufficiently clear the colonial and modernist conceptions of education that Settler teachers take to First Nations communities in Canada's north. Nor does it adequately address how the system(s) of education in Canada, despite promoting liberal and multicultural reform, remains trapped within colonial assumptions that still hinder culturally appropriate and inclusive education in First Nations schools. In this case, engaging postcolonial theory as it applies to Settler communities and institutions might have brought fuller attention to the complex and historically fraught nature of education in First Nations communities alongside a cosmopolitan orientation.

Cosmopolitan learning also demands critical imagination of how things might be otherwise, but this was not explicitly engaged as I was trying to understand, not prescribe, its usefulness for teachers. In chapter two, for example, there seemed a kind of tension between the Settler and Naskapi teachers that never really got addressed in the teachers office conversations or focus group discussions. I am reminded of Denise's admission that she felt uncomfortable going to the community's annual powwow even though she and her husband had lived locally for more than ten years. She explained that she thought a formal invitation from the community was necessary for Settlers to attend Naskapi community events, and she never received one, so she never attended. This may very well be the full truth of the matter. But I think something larger was at play in regard to the nature of the connections between Settler and Naskapi teachers – something harder to reach and difficult to confront that could have been addressed in their conversation

(and my interviews) but was instead avoided so as to maintain a polite equilibrium amongst the Settler and Naskapi teaching staff. A capacity for critical imagination would open opportunities to expose, unpack and (begin to) reconcile not only interpersonal intercultural conflicts like Denise's but also the kinds of institutionalized injustices (e.g., racism and colonialism) that have too long plagued societies. For example, perhaps Denise's misunderstanding was an opportunity to explore these teachers' (both Naskapi and Settler) trepidation in regard to the troubling history of Settler teachers going into First Nations communities. Or, perhaps it was an opportunity to share personal thoughts on the legacy of residential schools in Canada and the local Naskapi community. But teacher-learners would be well advised that such discussions require developing (at least) some capacity for critical understanding and a willingness to challenge and remedy the kinds of imbalanced power relations that exist between First Nations and Settler people in both Canadian society generally and education systems more specifically.

So, if cosmopolitan learning can be understood as an ongoing process and with critical and ethical moorings, what are the implications for cosmopolitanizing teacher-learning and teacher-learners? Is it sufficient to engage it as a kind of curricular tool? Emphasizing the historical, critical, relational and/or reflexive aspects of teacher-learners' intercultural experiences in teaching practicums, for example, could open interesting lines of inquiry around any questions or confusions that remain unresolved. Or, lessons that encourage attitudes and dispositions such as openness and empathy, tolerance and humility, could help alleviate tensions amongst teacher-learners struggling with intercultural conflicts. As exemplified by the international teacher education exemplar in chapter four, teacher-educators might be encouraged and model such learning dispositions as essential for ethical engagements. They might further work to ground these dispositions in teacher-learners' more informed and reflexive worldviews. Curricular objects can be employed to compel a global perspective in learning and teaching. In our classes, Dr. Tarc and I prompt students to consider the wider conditions of the world and how they and others are located and how differently located people might relate to one another. Adichie's (2009) *The Danger of a Single Story*, for example, helps us highlight the multiplicity of perspectives and the dehumanizing potential of dominant othering narratives. Similarly, the parable of the *Blind Men and the Elephant*, highlights the partiality of perspectives and the layers of obstacles to understand different located others. For historical perspective, we also view and discuss some of Carol Black's (2010), *Schooling the World: The White Man's Last Burden*

documentary. To challenge a single celebratory, future oriented and ‘changing the world’ framing of (international) education, we consider the non-neutrality of education and its uses to rationalize and administer colonial rule and Euro-American hegemony. These texts work toward students’ deeper awareness of the differences between one’s own and others’ historical, geo-political and socio-cultural positioning in the world in alignment with Rizvi’s (2009) call for ‘cosmopolitan learning’ and my proposal to cosmopolitanize teacher-learning.

Building awareness is, by itself, insufficient preparation for the practical and ethical challenges in the culturally diverse classrooms of today. Teachers must also be ready to engage in thoughtful, sensitive and ethical dialogue and relations with others from diverse backgrounds. And so, as suggested in chapter four, the central pedagogical concern in cosmopolitanizing teacher-learning must be to open spaces for critical and reflexive dialogue around the more nuanced and problematic aspects of interculturality in schools. And, teacher-learners must (begin to) explore and question their own epistemic assumptions of the world so as to inspire new ideas about teaching and learning. They need to understand that not only do different perceptions of students’ educational needs exist (both inside their local and outside in the world at large) but also that they, as teachers, are expected to practice a certain degree of pedagogical flexibility to effectively respond to those needs. Encouraging both personal introspection (reflective journal writing) and open interpersonal deliberations (group discussions) can facilitate the opening of such spaces. The expectation is that such exercises enhance teacher-learners’ capacities to listen, learn from, and, thus, respond to others equitably. Without such capacities, they will be unprepared to confront the kinds of unpredictable tensions and conflict that are an inherent part of teaching and learning amidst cultural diversity.

## 5.2 Reflection

My PhD experience has been marked by considerable change. Over the years, through adjustments and adaptations, both this thesis and I, as a researcher, have evolved into slightly more defined versions of ourselves. In regard to my thesis, what started as one study and a monologue thesis format became three studies in an integrated article format – a choice that introduced me to the kind of writing and academic rigor required of manuscripts in peer reviewed journals. And, what began as a rather narrow focus on novice international school teachers’ first-year experiences overseas broadened to a concern for teachers more generally

caught up in the intensifying cultural diversity of an increasingly globally mobile and interconnected world. But this broader research focus did not emerge quickly. It developed over time as the purpose and direction of my work shifted. In regard to my becoming a researcher, organizing, conducting and reporting research has made me more aware of the complexities involved when layering methodology and theory into the gathering, analysis and discussion of findings. Moreover, my exploration of methodological and theoretical constructs; my various investigations into the lived experiences of teachers and teacher educators; and, the questioning of my own worldview have helped me garner insights into the world of teaching, and myself as a teacher and researcher, that would otherwise have remained a mystery to me. And, with much guidance, I have crafted more precision and clarity into my writing in an attempt to more fairly represent both my own voice and the voices of my research participants. There are, however, areas of my writing that seem confident and clear as the ideas seem to flow in a relaxed and authentic fashion, and other areas where I struggle, and the language and phrasings seem more forced and awkward. I suspect the latter exposes my still novice ability to represent the thoughts of others in my writing, whether they be other academics or my participants. Regardless, I hope this thesis reflects my development as a researcher and writer.

In the first year of my program I attended a university workshop wherein one speaker equated doing a PhD with riding a rollercoaster – “there will be lots of ups and downs and loop de loos”, he professed. And, he was right. Except, I would add that, for me, it has been like riding a rollercoaster with my eyes closed. Only now, as I reflect upon my PhD journey, do I realize how limited my academic sensibilities were at the start, and how naive were my original expectations. Let me be clear, I have received a great deal of guidance along the way. In fact, as a mature student who had to re-adjust to the academic, personal and financial pressures of graduate school, it is safe to say that without my supervisor and advisory committee member’s guidance and support I would likely have withdrawn from my PhD program years ago. Their insightful and sensitive feedback has encouraged self-discovery, exploration of ideas and open expressions of opinion. But, perhaps most important, they have given me the freedom to find my own way through the messiness of my particular PhD journey. And, despite making the experience feel solitary, this freedom gave me space for regular introspection. What am I doing wrong? Where do I go next? What is missing? What am I not seeing? These are the kinds of questions I have asked myself time and again over the past few years.

A significant portion of this introspection has been consumed by theory. To map a broad definition of cosmopolitanism, this thesis draws on several overlapping concepts related to but not exclusively cosmopolitan discourse, including global competence, global citizenship, intercultural understanding and international mindedness. I often found myself battering these terms about as I worried about what research categories to use or how to bring abstract theories into educational questions like students' learning or ethical orientations to culturally diverse experiences. But this has not been an easy map to draw. I have had to revisit concepts and facets of concepts countless times. More often than not, just as I thought I understood a particular idea, I would read another text that raised new questions. Fortunately, my supervisor is very well versed in my chosen area of scholarship and his insights and feedback brought focus and familiarity to how I think and write about theory. The tradeoff was some loss of independence as his guidance moderated my understanding of theory and pushed me to take up some parts of cosmopolitanism and related discourse more than others. Even now, in seeking the cosmopolitan teacher, I still grapple with what that particular term means to me. But I have come to realize that by seeking, I build understanding. And, my current understanding of the cosmopolitan teacher might be more developed than before, but it is by no means complete and will likely never be complete. The longitudinal and incremental nature of such development used to make me anxious as I held very rigid expectations around how the research process should unfold (e.g., first define the theory, then seek evidence to illuminate it). Somehow, I always understood that the more practical aspects of research, such as writing and data gathering and analysis, would develop over time. But for some reason I thought that the more abstract aspects of research, such as theory, require fixed definitions in order to be adequately applied. I now know this to be a misnomer, especially as I am inductively searching for a more thorough understanding of the theory itself.

Reflecting on what I think it means to be a cosmopolitan teacher, I imagine cosmopolitanism as something more than another tool in the teacher's toolbox. For me, it is a facet of my identity, albeit one I have chosen and not inherited, that defines how I want to behave and think about my relations with others in the world and, by extension, my teaching. And, if what it means to be a "cosmopolitan teacher" remains ephemeral, perhaps it is because becoming cosmopolitan is itself an elusive lifelong endeavor towards a personal ideal one can never reach. So, I am, in a sense, forever practicing being cosmopolitan, and thus perpetually becoming (or, seeking for ways to

become) more cosmopolitan, as conditions of the world change around me. And, as much as I am ‘in the practice of teaching’, I am also in the practice of bringing a cosmopolitan orientation into my teaching and, in this way, seeking the cosmopolitan teacher in myself. But in an environment where teachers are already busy and/or coping with new and challenging circumstances (e.g., returning to school amidst a global pandemic), it seems unrealistic to expect most preservice teacher candidates and new teachers to study histories and geopolitics in practicing these virtues of criticality and historicity. As any experienced teacher could testify, one’s first years of teaching are busy with countless new ideas and responsibilities. And, for me, the first years of teaching also involved seeking answers to more basic questions such as, am I a teacher? And, what does being a good teacher mean? Was I ready to explore and question my own epistemic assumptions about the world as a means of inspiring new ideas about teaching and learning? Possibly. But such a challenge could have just as easily overwhelmed me. On the other hand, there are always some kinds of assumptions on the world, history and cultural differences shaping how teachers, however novice, are engaging students and curricula in the classroom. And, it seems reasonable to expect teacher-learners to at least begin to understand these assumptions so as to enable them to engage in experiences with cultural diversity in a more informed and ethical manner.

Now, as a teacher educator, I hope to inspire my students in their own search for the cosmopolitan teacher in themselves, if not in name then at least in deeds. My intent is not to produce cosmopolitan teachers per se, but, as is said in chapter four, to support my students as cosmopolitan learners so they might be ready (in ways I, as a new teacher, was not) to develop the kinds of capacities to openly engage and learn from the interculturality they will encounter in schools. Developing such capacities is particularly important in preparing teacher candidates for the rawer kinds of conflicts they are likely face in classrooms today. Coping with deep racial tensions such as those exposed by the now global Black Lives Matter movement, for example, requires a more critical approach that is explicitly social justice oriented so as to amplify subaltern voices that are (at best) just beginning to gain traction. To be clear, encouraging congenial and inquisitive attitudes and dispositions amongst students from diverse backgrounds is an important factor in learning across difference. Emphasizing epistemic virtues and engaging in thoughtful, sensitive and ethical dialogue is vital in helping differently located people better understand, relate and respond to one another. And, questioning one’s own epistemic

assumptions and challenging how oneself and others are differently positioned in the world are necessary when coping with the uneven aspects of intercultural relationships such as privilege. But how such efforts might be brought to reconcile institutionalized injustices such as racism will require a more critical approach to cosmopolitanism.

In regard to implications for my research, a cosmopolitan lens provides a substantive means of positioning myself as a researcher in the world beyond the classifications of race, class and gender I outlined in chapter one (coming to the research). Of course, these classifications are important signifiers of identity whose historical trajectories have come to shape power relations and how people relate to one another. They are, as Rizvi's (2009) epistemic virtues suggest, fundamental to understanding and situating localities. I know that the cosmopolitan condition is not a neutral, problem-free ahistorical (utopian) space experienced the same way by everyone. And, I know that, as a researcher, such categories are vital to understanding and situating myself in relation to my participants so as to expose my inherent biases. But when I consider these classifications in regard to my positionality as a researcher, I tend to focus on how they divide and separate me from others and not on how they connect and implicate me in their daily lives, as cosmopolitanism suggests. How I relate to racialized others, for example, is defined not by the racial classifications that divide us but in how we are connected and implicated in each other's lives. Cosmopolitanism also helps me understand identities as fluid. That is, who individuals imagine themselves and others to be is constantly shifting in response to global interconnectivity, heightened mobilities and super-diversity. Addressing identity in this way, enables me to engage research participants as emerging identities seeking to make sense of and learn from their intercultural experiences. Teachers in Canada's north, for example, might be less bound by past determinations of First Nations and Settler identities and relations and freer to imagine new ways of understanding and relating to one another. Moreover, seeing First Nations and Settler people through a cosmopolitan lens could minimize the ongoing colonial oppression and emphasize the need for a decolonizing approach, albeit a decolonizing lens can inaccurately place First Nations as stuck in a place and time, fixed and historically-fraught identities and categorically non-cosmopolitan. Postcolonial theory may bridge this tension. And, future research might further examine the limitations of these binaries and explore the contributions that notions of fluid identity and cosmopolitanism offer decolonial research and the decolonization of the researcher.

### 5.3 References

- Adichie, Chimamanda Ngozi (2009). *The Danger of a Single Story*. Retrieved from [https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story#t-15570](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story#t-15570)
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- Rizvi, F. (2009). Towards cosmopolitan learning. *Discourse: Studies in the Cultural Politics of Education*, 30(3), 253-268.



## Appendices

### Appendix a: chapter 2 letter of information and consent (principal)

**Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

#### Letter of Information for the School Principal

##### 1. Invitation to Participate / Inclusion Criteria

Educators currently living and working as a teacher in a northern First Nations community are invited to participate in this research study about teaching in the Canadian north.

##### 2. Purpose of the Letter

The purpose of this letter is to provide you with the information you need in making an informed decision on whether to allow the research team to conduct this research in your school (as decided in conjunction with the local school board); whether you want to participate in this research as an administrator; and/or (if your responsibilities include teaching in addition to administration) whether you want to participate in this research as a teacher.

##### 3. Purpose of this Study

The purpose of this study is to examine the experiences of teachers working in a First Nations community of Canada's north. More specifically, the study seeks to tell the story of how teachers new to the north understand what teacherly dispositions are important to thrive in the local First Nations community. The research focuses on the attitude / mindset that facilitates this role and how such an attitude / mindset takes shape during teachers' first year(s) of living and working in the north.

##### 4. Study Procedures

The study has three components.

**Component One:** One to one, open-ended and semi-structured interviews with teachers / administrators (frequency: one interview per participant) (time: approximately 45 minutes).

Interviews are audio recorded given the participant's consent to record – otherwise, hand-written notes are taken – and consent is confirmed or denied by checking the appropriate box corresponding to audio recording of interviews in the Letter of Consent.

**Component Two:** focus group discussion with teachers (including, administrators who teach) (frequency: one discussion) (time: approximately one to two hours). The purpose is to create a

collaborative space where participants further share their perceptions of, and experiences with, living and teaching in a First Nations community in Canada's north.

The focus group discussion is video recorded given the participant's consent to record. Consent must be unanimous amongst all participants present for the discussion – otherwise, the discussion is audio recorded or, if there is not unanimous consent for audio recording, hand-written notes are taken. Consent is confirmed or denied by checking the appropriate box corresponding to video and/or audio recording of interviews in the Letter of Consent.

**Component Three:** Classroom visits (time: arranged per participants' class scheduling over a three-week period – no more than one hour per day per participant). The intent is to spend time with teacher-participants in their day to day teaching environment to better understand how they engage their general surroundings.

Visits to the school and teacher-participant classrooms require consent of the teacher-participant as well as permission from the Head-of-School (i.e., the principal) and local school board. No data of any sort will be collected on the students. Consent for these visits is confirmed or denied by all participants via a checked box in the Letter of Consent.

**Follow up:** participants may be contacted via telephone once gathering is complete. This allows the research team to follow up with participants privately around questions or issues that might arise with data analysis.

## 5. Possible Risks and Harms

There are no foreseeable risks and harms for participants in this study. However, critical exploration of personal thoughts, opinions, and/or reflections expressed and discussed in the interview and/or focus-group discussion hold the potential to cause discomfort and may result in distress. As requested by the participant(s), any questions / discussions / explorations that cause the participant to feel discomfort or distress will be discontinued.

## 6. Potential Benefits

Participating in the research study offers opportunities for teacher-participants to collaborate and develop a better understanding of school teaching in First Nation, Northern communities.

## 7. Voluntary Participation

This is a voluntary study. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time. Withdrawal from the study will not impact future relationships or opportunities for advancement. You do not waive any legal right by consenting to this study. If you are interested in participating, please contact a member of the research team listed below in the 'Contacts for Further Information' section.

## **8. Confidentiality**

Collected data is confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. All data will be retained for a minimum of 5 years. While we will do our best to protect your information there is no guarantee that we will be able to do so. Be advised that although the researchers will take every precaution to maintain confidentiality of the data, the nature of focus groups online forums prevents the researchers from guaranteeing confidentiality. The researchers will remind participants to respect the privacy of fellow participants and not repeat what is said in the focus group to others. Moreover, be aware that I am obligated to report information of illegal activity or harm done to others to outside agencies that may arise in this study. Representatives of The University of Western Ontario' Office of Human Research Ethics may contact you or require access to your study-related records to monitor the conduct of the research.

## **9. Reporting the Research**

It is anticipated that direct quotes of participants' interview responses, focus-group discussion, and day to day interactions will be used in the dissemination of this research. Consent to use direct quotes is confirmed or denied by checking the appropriate box corresponding to direct quotation usage in the Letter of Consent.

## **10. Publication**

The study's results may be published in an academic journal. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Paul Tarc or James Budrow.

## **11. Consent**

Included with this Letter of Information is a Consent Form that you must sign to allow the research to be conducted in your school and participate in the study as an administrator and/or teacher. This letter will be kept for future reference. The written letter of consent confirms participants' interest in being involved with in all research components.

## **12. Contacts for Further Information**

If you require any further information regarding this research project or your participation in the study, you may contact:

Paul Tarc, Principal Investigator

James Budrow, Research Team Member

If you have any questions about your rights as a research participant or the conduct of this study, you may contact the Office of Human Research Ethics, Western University London, Ontario, Canada.

### Consent Form

**Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Research Team Member:** James Budrow, PhD candidate, Education, Western University

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to allow the research team to conduct this research in my school (as decided in conjunction with the local school board).

\_\_\_ YES      \_\_\_ NO

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to participate.

YES       NO

I agree to have my interview audio recorded.

YES       NO

I agree to have the focus group discussion video recorded.

YES       NO

I agree to have the focus group discussion audio recorded only.

YES       NO

I agree to the use of anonymous quotations in any publication that comes of this research.

YES       NO

I agree to a classroom visit by a member of the research team.

YES       NO

Principal's Name (please print) \_\_\_\_\_

Principal's Signature \_\_\_\_\_

Date \_\_\_\_\_

Researcher Obtaining Consent (please print) \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

### **Appendix b: chapter 2 letter of information and consent (teachers)**

**Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

#### **Letter of Information for Teachers**

#### **1. Invitation to Participate / Inclusion Criteria**

As you are currently living and working as a teacher in a northern First Nations community, you are being invited to participate in this research study about teaching in the Canadian north.

#### **2. Purpose of the Letter**

The purpose of this letter is to provide you with the information you need in making an informed decision on whether you want to participate in this research.

#### **3. Purpose of this Study**

The purpose of this study is to examine the experiences of teachers working in a First Nations community of Canada's north. More specifically, the study seeks to tell the story of how teachers new to the north understand what teacherly dispositions are important to thrive in the local First Nations community. The research focuses on the attitude / mindset that facilitates this role and how such an attitude / mindset takes shape during teachers' first year(s) of living and working in the north.

#### **4. Study Procedures**

The study has three components.

**Component One:** One to one, open-ended and semi-structured interview (frequency: one interview per participant) (time: approximately 45 minutes).

Interviews are audio recorded given the participant's consent to record – otherwise, hand-written notes are taken – and consent is confirmed or denied by checking the appropriate box corresponding to audio recording of interviews in the Letter of Consent.

**Component Two:** focus group discussion with teachers (including, administrators who teach) (frequency: one discussion) (time: approximately one to two hours). The purpose is to create a collaborative space where participants further share their perceptions of, and experiences with, living and teaching in a First Nations community in Canada's north.

The focus group discussion is video recorded given the participant's consent to record. Consent must be unanimous amongst all participants present for the discussion – otherwise, the discussion is audio recorded or, if there is not unanimous consent for audio recording, hand-written notes are taken. Consent is confirmed or denied by checking the appropriate box corresponding to video and/or audio recording of interviews in the Letter of Consent.

**Component Three:** Classroom visits (time: arranged per participants' class scheduling over a three-week period – no more than one hour per day per participant). The intent is to spend time with teacher-participants in their day to day teaching environment to better understand how they engage their general surroundings.

Visits to the school and teacher-participant classrooms require consent of the teacher-participant as well as permission from the Head-of-School (i.e., the principal) and local school board. No data of any sort will be collected on the students. Consent for these visits is confirmed or denied by all participants via a checked box in the Letter of Consent.

**Follow up:** participants may be contacted via telephone once gathering is complete. This allows the research team to follow up with participants privately around questions or issues that might arise with data analysis.

## 5. Possible Risks and Harms

There are no foreseeable risks and harms for participants in this study. However, critical exploration of personal thoughts, opinions, and/or reflections expressed and discussed in the interview and/or focus-group discussion hold the potential to cause discomfort and may result in distress. As requested by the participant(s), any questions / discussions / explorations that cause the participant to feel discomfort or distress will be discontinued.

## 6. Potential Benefits

Participating in the research study offers opportunities for teacher-participants to collaborate and develop a better understanding of school teaching in First Nation, Northern communities.

## 7. Voluntary Participation

This is a voluntary study. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time. Withdrawal from the study will not impact future relationships or opportunities for advancement. You do not waive any legal right by consenting to this study. If you are interested in participating, please contact a member of the research team listed below in the ‘Contacts for Further Information’ section.

## **8. Confidentiality**

Collected data is confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. All data will be retained for a minimum of 5 years. While we will do our best to protect your information there is no guarantee that we will be able to do so. Be advised that although the researchers will take every precaution to maintain confidentiality of the data, the nature of focus groups prevents the researchers from guaranteeing confidentiality. The researchers will remind participants to respect the privacy of fellow participants and not repeat what is said in the focus group to others. Moreover, be aware that I am obligated to report information of illegal activity or harm done to others to outside agencies that may arise in this study. Representatives of The University of Western Ontario’ Office of Human Research Ethics may contact you or require access to your study-related records to monitor the conduct of the research.

## **9. Reporting the Research**

It is anticipated that direct quotes of participants’ interview responses, focus-group discussion, and day to day interactions will be used in the dissemination of this research. Consent to use direct quotes is confirmed or denied by checking the appropriate box corresponding to direct quotation usage in the Letter of Consent.

## **10. Publication**

The study’s results may be published in an academic journal. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Paul Tarc or James Budrow.

## **11. Consent**

Included with this Letter of Information is a Consent Form that you must sign to participate. This letter will be kept for future reference. The written letter of consent confirms participants' interest in being involved with in all research components.

## **12. Contacts for Further Information**

If you require any further information regarding this research project or your participation in the study, you may contact:

Paul Tarc, Principal Investigator

James Budrow, Research Team Member

If you have any questions about your rights as a research participant or the conduct of this study, you may contact the Office of Human Research Ethics, Western University London, Ontario, Canada.

### Consent Form

**Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Research Team Member:** James Budrow, PhD candidate, Education, Western University

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to participate.

YES     NO

I agree to have my interview audio recorded.

YES     NO

I agree to have the focus group discussion video recorded.

YES     NO

I agree to have the focus group discussion audio recorded only.

YES     NO

I agree to the use of anonymous quotations in any publication that comes of this research.

YES     NO

I agree to a classroom visit by a member of the research team.

YES     NO

Participant's Name (please print) \_\_\_\_\_

Participant's Signature \_\_\_\_\_

Date \_\_\_\_\_



Researcher Obtaining Consent (please print) \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

### **Appendix c: chapter 2 letter of information and consent (administrators)**

**Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

#### **Letter of Information for School Administrators (other than the Principal)**

#### **1. Invitation to Participate / Inclusion Criteria**

Educators currently living and working as a teacher in a northern First Nations community are invited to participate in this research study about teaching in the Canadian north.

#### **2. Purpose of the Letter**

The purpose of this letter is to provide you with the information you need in making an informed decision on whether to participate in this research as an administrator; and/or (if your responsibilities include teaching in addition to administration) whether you want to participate in this research as a teacher.

#### **3. Purpose of this Study**

The purpose of this study is to examine the experiences of teachers working in a First Nations community of Canada's north. More specifically, the study seeks to tell the story of how teachers new to the north understand what teacherly dispositions are important to thrive in the local First Nations community. The research focuses on the attitude / mindset that facilitates this role and how such an attitude / mindset takes shape during teachers' first year(s) of living and working in the north.

#### **4. Study Procedures**

The study has three components.

**Component One:** One to one, open-ended and semi-structured interview regarding your role as an administrator and/or teacher (frequency: one interview per participant) (time: approximately 45 minutes).

Interviews are audio recorded given the participant's consent to record – otherwise, hand-written notes are taken – and consent is confirmed or denied by checking the appropriate box corresponding to audio recording of interviews in the Letter of Consent.

**Component Two:** focus group discussion with teachers (including, administrators who teach) (frequency: one discussion) (time: approximately one to two hours). The purpose is to create a collaborative space where participants further share their perceptions of, and experiences with, living and teaching in a First Nations community in Canada's north.

The focus group discussion is video recorded given the participant's consent to record. Consent must be unanimous amongst all participants present for the discussion – otherwise, the discussion is audio recorded or, if there is not unanimous consent for audio recording, hand-written notes are taken. Consent is confirmed or denied by checking the appropriate box corresponding to video and/or audio recording of interviews in the Letter of Consent.

**Component Three:** Classroom visits (time: arranged per participants' class scheduling over a three-week period – no more than one hour per day per participant). The intent is to spend time with teacher-participants in their day to day teaching environment to better understand how they engage their general surroundings.

Visits to the school and teacher-participant classrooms require consent of the teacher-participant as well as permission from the Head-of-School (i.e., the principal) and local school board. No data of any sort will be collected on the students. Consent for these visits is confirmed or denied by all participants via a checked box in the Letter of Consent.

**Follow up:** participants may be contacted via telephone once gathering is complete. This allows the research team to follow up with participants privately around questions or issues that might arise with data analysis.

## **5. Possible Risks and Harms**

There are no foreseeable risks and harms for participants in this study. However, critical exploration of personal thoughts, opinions, and/or reflections expressed and discussed in the interview and/or focus-group discussion hold the potential to cause discomfort and may result in distress. As requested by the participant(s), any questions / discussions / explorations that cause the participant to feel discomfort or distress will be discontinued.

## **6. Potential Benefits**

Participating in the research study offers opportunities for teacher-participants to collaborate and develop a better understanding of school teaching in First Nation, Northern communities.

## **7. Voluntary Participation**

This is a voluntary study. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time. Withdrawal from the study will not impact future relationships or opportunities for advancement. You do not waive any legal right by consenting to this study. If you are interested in participating, please contact a member of the research team listed below in the ‘Contacts for Further Information’ section.

## **8. Confidentiality**

Collected data is confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. All data will be retained for a minimum of 5 years. While we will do our best to protect your information there is no guarantee that we will be able to do so. Be advised that although the researchers will take every precaution to maintain confidentiality of the data, the nature of focus groups prevents the researchers from guaranteeing confidentiality. The researchers will remind participants to respect the privacy of fellow participants and not repeat what is said in the focus group to others. Moreover, be aware that I am obligated to report information of illegal activity or harm done to others to outside agencies that may arise in this study. Representatives of The University of Western Ontario’ Office of Human Research Ethics may contact you or require access to your study-related records to monitor the conduct of the research.

## **9. Reporting the Research**

It is anticipated that direct quotes of participants’ interview responses, focus-group discussion, and day to day interactions will be used in the dissemination of this research. Consent to use direct quotes is confirmed or denied by checking the appropriate box corresponding to direct quotation usage in the Letter of Consent.

## **10. Publication**

The study’s results may be published in an academic journal. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Paul Tarc or James Budrow.

## **11. Consent**

Included with this Letter of Information is a Consent Form that you must sign in order to participate. This letter will be kept for future reference. The written letter of consent confirms participants' interest in being involved with in all research components.

## **12. Contacts for Further Information**

If you require any further information regarding this research project or your participation in the study, you may contact:

Paul Tarc, Principal Investigator

James Budrow, Research Team Member

If you have any questions about your rights as a research participant or the conduct of this study, you may contact the Office of Human Research Ethics, Western University London, Ontario, Canada.

### Consent Form

**Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Research Team Member:** James Budrow, PhD candidate, Education, Western University

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to participate.

YES     NO

I agree to have my interview audio recorded.

YES     NO

I agree to have the focus group discussion video recorded.

YES     NO

I agree to have the focus group discussion audio recorded only.

YES     NO

I agree to the use of anonymous quotations in any publication that comes of this research.

YES     NO

I agree to a classroom visit by a member of the research team.

YES     NO

Participant's Name (please print) \_\_\_\_\_

Participant's Signature \_\_\_\_\_

Date \_\_\_\_\_

Researcher Obtaining Consent (please print) \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

### **Appendix d: chapter 2 interview questions**

As a first question I'd like for you to tell me a bit about your life. What brought you to teaching?  
What brought you to teaching *here*?

Where have you previously lived / worked and what did you do when you were there?

Tell me about where you're living and working now.

Describe the school and your current position in the school.

What personal and/or professional aspects, qualities, and/or abilities are particularly important for teachers living and working in a First Nations school in the north?

What did you learn in your teacher education program that has proven particularly useful for teaching in a First Nations school in northern Canada?

What makes for an excellent teacher in northern First Nations schools? How is this different or the same from what makes an excellent teacher in general?

What advice would you give teacher education faculties in the south who want to prepare teachers for living and working in First Nations communities in Canada's north?

### **Appendix e: chapter 2 focus-group discussion questions**

The purpose of this focus-group discussion is to create a collaborative space where you (the participants in this study) can further share your perceptions of, and experiences with, living and teaching in a First Nations community in Canada's north.

My starting point for this discussion is based on the work of Helen Harper's (2000)<sup>8</sup> study of teachers in two First Nations communities in northern Ontario. More specifically, I want to consider not the questions Harper asked initially, but on some of the questions she was left with once the study was complete.

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<sup>8</sup> Harper, H. (2000). "There Is No Way to Prepare for This": Teaching in First Nations Schools in Northern Ontario – Issues and Concerns. *Canadian Journal of Native Education*, 24 (2), p. 144.

When Harper asked how teacher education programs could better prepare teachers for living and working in the North, one teacher said, “There’s no way to prepare for this. No way.” In other words, it is simply impossible to prepare teachers not from the north for living and working in the north.

### **Discussion Questions**

1. How would you respond to this statement?
2. If it is possible, what exactly should be included in such preparation and how can this task be accomplished?
3. Who should be involved in such a discussion?
4. What additional advice would you give teacher education faculties in the south who want to prepare teachers for living and working in First Nations communities in Canada’s north?
5. For the teachers in Harper’s study, some of the biggest challenges they faced as ‘Southerners’ teaching in Northern Ontario are listed below. Are any of these relevant for you as a teacher or for this school more generally? Are there any challenges you face that aren’t listed?
  - a. Pedagogical goals and purposes
  - b. Relationship to the community
  - c. Living in the North
  - d. Teaching in the North
  - e. Teacher education

## Appendix f: chapter 2 research ethics approval



Western  
Research

Research Ethics

### Western University Non-Medical Research Ethics Board NMREB Delegated Initial Approval Notice

**Principal Investigator:** Dr. Paul Tarc

**Department & Institution:** Education\Faculty of Education, Western University

**NMREB File Number:** 108983

**Study Title:** Becoming a Teacher in a Northern Canadian First Nations Community

**NMREB Initial Approval Date:** March 02, 2017

**NMREB Expiry Date:** March 02, 2018

#### Documents Approved and/or Received for Information:

Document Name	Comments	Version Date
Western University Protocol		2017/02/16
Recruitment Items	Email Script - Received March 1, 2017	
Letter of Information & Consent	Administrators (Other than Principal)	2017/03/01
Letter of Information & Consent	Principals	2017/03/01
Letter of Information & Consent	Teachers	2017/03/01
Instruments	One to One Interview	2017/02/16
Instruments	Focus Group Discussion	2017/01/26
Other	Correspondence with School Principal (approval to enter school) - Received for Information	2017/01/26

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the above named study, as of the NMREB Initial Approval Date noted above.

NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

## **Appendix g: chapter 3 letter of information and consent**

**Title:** Becoming Internationally Minded: From teacher candidate to international school teacher

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

### **Letter of Information**

#### **1. Invitation to Participate**

You are being invited to participate in this research study about becoming, and practicing as, an internationally minded teacher because you are studying in an international teacher education program and have indicated an interest in living and teaching internationally upon graduation.

#### **2. Purpose of the Letter**

The purpose of this letter is to provide you with information required for you to make an informed decision regarding participation in this research.

#### **3. Purpose of this Study**

The purpose of this study is to examine the experiences of new teachers working internationally after having participated in the International Teacher Education (ITE) stream of a Bachelor of Education program in Canada. More specifically, this study seeks to understand how new teachers become more internationally minded and how such international mindedness manifests during their first year of teaching abroad.

The objectives are to:

- Illustrate the elements of international mindedness that teacher-candidates are developing via their ITE program.
- Illuminate how the teacher graduates further develop international mindedness in their international contexts as beginning teachers.

#### **4. Inclusion Criteria**

Participants must be studying in an international teacher education program with the implied intent of living and teaching internationally once graduated from that program.

#### **5. Study Procedures**

You are being invited to participate in a study that we, James Budrow and Paul Tarc, are conducting. The study involves three stages.



**Stage One:** Participants are given access to an online OWL worksite specific to this study (accessible via Western University's home webpage – designed and mediated by this project's research team) and asked to complete a short-answer (online) survey intended to gauge their motivations for entering an International Teacher Education program, their perceptions of the program thus far, and their understanding of what being an international teacher entails. Time: 20 minutes.

This OWL worksite will also involve an online forum set-up solely for the researchers and consenting participants of this research project where they will further discuss their perceptions and practice of International Mindedness, as well as international teaching and their International Teacher Education program, as they complete their degree, search for / find jobs, and prepare for departure abroad. Time: one hour per week; December 2016 – August 2017.

Further, upon completion of their International Teacher Education program (April 30<sup>th</sup>, 2016) participants complete a second short answer survey (online via the dedicated OWL worksite) focusing on what they believe to be the significant take-aways of their program (Time: 30 minutes). These take-aways will be compared to the broader intentions and pedagogical aims of the ITE program.

**Stage Two:** begins with pre-departure semi-structured one-to-one interviews with teacher-candidates who were successful in securing an international teaching position. The intention is to not only capture participants' expectations, anxieties, and level of awareness about living and teaching abroad but also to further gauge how they understand their International Mindedness. Interviews are audio recorded given the participant's consent to record – otherwise, hand-written notes are taken – consent to record is confirmed or denied by checking the appropriate box corresponding to audio recording of interviews in the Letter of Consent. Time: one hour.

At a time approximate to departure, a new online forum will be set-up (on the dedicated OWL worksite) for these teachers. This online forum will be on-going through their first year of teaching internationally. The purpose of the forum is, first, to document participants' experiences while living and teaching abroad and, second, to keep track of and explore participants' perceptions and practice of International Mindedness in the context of their international school position. Time: one hour per week; September 2017 – May 2018.

Through this forum three teachers will be chosen for a site-visit by a researcher to examine in-depth their particular international teacher experiences (teachers visited will be chosen based on their location and cost of travel and/or funds available to visit said locations). Site-visits do not involve observations or interactions with participants' students, classrooms, or schools unless participants invite researchers to their school, the researcher requests permission to enter, and the Head-of-School (i.e., the principal) permits the researcher to enter (international schools are privately owned, function independently of any school board, and are thus administered entirely by the Head-of-School). The intent is to spend time with participants in their foreign living and

working environment in order to better understand how (and how well) they are coping with their general surroundings. Consent for this visit is confirmed or denied by all participants via a checked box in the Letter of Consent provided at the beginning of the study). Time: three hours per day for one 5-day work week.

**Stage Three:** upon completion of their first year of teaching, final interviews (semi-structured and one-to-one) will be conducted with the teacher participants. These interviews will solicit the participants' retrospective on their performance as international and internationally minded teachers, their up-to-date self-perception on the state of their international mindedness, and how their international teacher education program aligned with their experience as international school teacher. Interviews are audio recorded given the participant's consent to record – otherwise, hand-written notes are taken – consent to record is confirmed or denied by checking the appropriate box corresponding to audio recording of interviews in the Letter of Consent. Time: one hour.

## **6. Possible Risks and Harms**

There are no foreseeable risks and harms for participants in this study. However, critical exploration of personal thoughts, opinions, and/or reflections expressed and discussed in the surveys, online forums, and interviews hold the potential to cause discomfort and may result in distress. As requested by the participant, any questions / discussions / explorations that cause the participant to feel discomfort or distress will be discontinued.

## **7. Potential Benefits**

Participating in the research study offers opportunities for a better understanding of international school teaching. Being a part of a cohort discussing their experiences also represents a network of support as peers in the experience of first year teaching, which can be a very demanding stage of one's teaching career.

## **8. Voluntary Participation**

This is a voluntary study. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future (career/employment).

## **9. Confidentiality**

Collected data is confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. Personal data to be collected includes full name; telephone number(s) (local and overseas); email address; and, partial date of birth (or, approximate age). If you choose to withdraw from this study, your data will be removed and destroyed from our database. All data will be retained for a minimum of 5 years. While we will do our best to protect your information there is no guarantee that we will be able to do so. Be advised that although the researchers will take every precaution to maintain confidentiality of the

data, the nature of online forums prevents the researchers from guaranteeing confidentiality. The researchers will remind participants to respect the privacy of fellow participants and not to repeat what is said in the online forums to others. Moreover, be aware that researchers are obligated to report information of illegal activity or harm done to others to outside agencies that may arise in this study. Representatives of The University of Western Ontario Non-Medical Research Ethics Board may contact you or require access to your study-related records to monitor the conduct of the research.

#### **10. Reporting the Research**

It is anticipated that direct quotes of participants' responses and interactions in surveys, online forums, and interviews will be used in the dissemination of this research. Consent to use direct quotes is confirmed or denied by checking the appropriate box corresponding to direct quotation usage in the Letter of Consent.

#### **11. Publication**

The study's results may be published in an academic journal. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Paul Tarc or James Budrow.

#### **12. Consent**

Included with this Letter of Information is a Consent Form that you must sign in order to participate. This letter will be kept for future reference. Although the written letter of consent confirms participants' interest in continuing through all research stages, a smaller number of participants than those in stage one will suffice for stages two and three. Those chosen to continue with stages two and three will be asked to confirm further participation via verbal consent.

#### **13. Contacts for Further Information**

If you require any further information regarding this research project or your participation in the study, you may contact:

Paul Tarc, Principal Investigator

James Budrow, Research Team Member

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Human Research Ethics, Western University, London, Ontario, Canada.

**Consent Form**

**Title:** Becoming Internationally Minded: from teacher-candidate to international school teacher

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Research Team Member:** James Budrow, PhD candidate, Education, Western University

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to participate.

YES     NO

I agree to have my interviews audio recorded.

YES     NO

I agree to the use of anonymous quotations in any thesis or publication that comes of this research.

YES     NO

I agree to a site-visit by a member of the research team during my first year of teaching abroad.

YES     NO

Participant's Name (please print) \_\_\_\_\_

Participant's Signature \_\_\_\_\_

Date \_\_\_\_\_

Researcher Obtaining Consent (please print) \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

**Appendix h: chapter 3 site visit letter of information and consent (principal)**

**Title:** Becoming Internationally Minded: From teacher candidate to international school teacher

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Letter of Information**

As a principal in an international school you and your faculty are being invited to participate in a research project examining the experiences of new teachers working internationally. More specifically, the study seeks to understand how new teachers become more internationally minded and how such international mindedness manifests during their first year of teaching abroad.

Your participation would involve a site-visit by a member of the research team lasting approximately one 5-day work week. Research activities would involve informal day-to-day interactions and one-to-one, open-ended, and semi-structured interviews with you and your faculty (approximately 30 minutes). Interviews may be audio-recorded (optional as indicated by yes/no checkbox options on the consent form) but informal interactions will not be audio-recorded. The interviews are meant to be quite informal so as all can feel relaxed and free to open-up and explore their thoughts. This also means time and location are quite flexible as long as the time interrupts teaching schedules as little as possible and the location offers a good degree of privacy.

The overall goal is not to evaluate or judge you, your faculty, or your school in any way but to listen and (try) to understand, for example, how teachers' experiences living and working in an international environment have affected how they see / understand the world; how they perceive what being a good teacher means in a classroom with students from backgrounds different from their own; and what advice they would give teachers coming into such experiences for the first time.

In short, the research team wants to hear about teachers' own growth experiences around 'becoming' international (i.e., internationally minded) via teaching and living in a locale foreign to them.

### **Possible Risks and Harms**

There are no foreseeable risks and harms for participants in this study. However, critical exploration of personal thoughts, opinions, and/or reflections expressed and discussed in the interviews hold the potential to cause discomfort and may result in distress. As requested by the participant, any questions / discussions / explorations that cause the participant to feel discomfort or distress will be discontinued.

### **Potential Benefits**

Participating in the research study offers opportunities for a better understanding of international school teaching. Being a part of a discussion around one's living and teaching experiences while abroad also represents a network of support in what can be a very demanding stage of one's teaching career.

## **Voluntary Participation**

This is a voluntary study. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future (career/employment).

## **Confidentiality**

Collected data is confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. All data will be retained for a minimum of 7 years. While we will do our best to protect your information there is no guarantee that we will be able to do so. Moreover, be aware that researchers are obligated to report information of illegal activity or harm done to others to outside agencies that may arise in this study. Representatives of The University of Western Ontario Non-Medical Research Ethics Board may contact you or require access to your study-related records to monitor the conduct of the research.

Personal identifying information (full name, partial date of birth, telephone number, and email) will be kept separate (on a master list) from study data. The full name of participants is required for consent and communication purposes and telephone number and email address allows the research team to follow up with participants privately around questions or issues that might arise with data analysis. Partial date of birth (or at least approximate age) helps the research team better understand participants' experiences and perspectives. Personal identifiers will be replaced with a unique pseudonym; these pseudonyms will be kept separate from the study data and linked to study data by the pseudonym only; paper copies of study data and personal identifying information will be stored on Western premises in a locked cabinet, container, and/or room, whose access is restricted to study team members; access to study data will be limited to authorized personnel. Electronic Storage of data will be stored on a secure Western University server or on an encrypted and password protected device; access to study data will be limited to authorized personnel.

## **Reporting the Research**

It is anticipated that direct quotes of participants' responses in interviews will be used in the dissemination of this research. Consent to use direct quotes is confirmed or denied by checking the appropriate box corresponding to direct quotation usage in the Letter of Consent.

## **Publication**

The study's results may be published in an academic journal. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Paul Tarc or James Budrow.

## **Consent**

Included with this Letter of Information is a Letter of Consent that you must sign in order to participate. This letter will be kept for future reference. By signing the Letter of Consent you do not waive any legal right by consenting to this study.

### **Contacts for Further Information**

If you require any further information regarding this research project or your participation in the study, you may contact:

Paul Tarc, Principal Investigator

James Budrow, Research Team Member

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Human Research Ethics, Western University, London, Ontario, Canada.

### **Letter of Consent (Principal)**

**Title:** Becoming Internationally Minded: from teacher-candidate to international school teacher

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Research Team Member:** James Budrow, PhD candidate, Education, Western University

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to participate in the study.

YES       NO

I agree to have my interview audio recorded.

YES       NO

I agree to the use of anonymous quotations in any publication that comes of this research.

YES       NO

Principal's Name (please print) \_\_\_\_\_

Principal's Signature \_\_\_\_\_

Date \_\_\_\_\_

Researcher Obtaining Consent (please print) \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

### **Appendix i: chapter 3 site visit letter of information and consent**

**Title:** Becoming Internationally Minded: From teacher candidate to international school teacher

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

#### **Letter of Information**

As a teacher in an international school you are being invited to participate in a research project examining the experiences of new teachers working internationally. More specifically, the study seeks to understand how new teachers become more internationally minded and how such international mindedness manifests during their first year of teaching abroad.

Your participation would involve informal day-to-day interactions (approximately within one 5-day work week) and a one-to-one, open-ended, and semi-structured interview (approximately 30 minutes) with a visiting member of the research team. Interviews may be audio-recorded (optional as indicated by yes/no checkbox options on the consent form) but informal interactions will not be audio-recorded. The interviews are meant to be quite informal so as all can feel relaxed and free to open-up and explore their thoughts. This also means time and location are quite flexible as long as the time interrupts teaching schedules as little as possible and the location offers a good degree of privacy.

The overall goal is not to evaluate or judge you or your school in any way but to listen and (try) to understand, for example, how teachers' experiences living and working in an international environment have affected how they see / understand the world; how they perceive what being a good teacher means in a classroom with students from backgrounds different from their own; and what advice they would give teachers coming into such experiences for the first time.

In short, the research team wants to hear about teachers' own growth experiences around 'becoming' international (i.e., internationally minded) via teaching and living in a locale foreign to them.

#### **Possible Risks and Harms**

There are no foreseeable risks and harms for participants in this study. However, critical exploration of personal thoughts, opinions, and/or reflections expressed and discussed in the interviews hold the potential to cause discomfort and may result in distress. As requested by the participant, any questions / discussions / explorations that cause the participant to feel discomfort or distress will be discontinued.



**Potential Benefits**

Participating in the research study offers opportunities for a better understanding of international school teaching. Being a part of a discussion around one's living and teaching experiences while abroad also represents a network of support in what can be a very demanding stage of one's teaching career.

**Voluntary Participation**

This is a voluntary study. You may refuse to participate, refuse to answer any questions or withdraw from the study at any time with no effect on your future (career/employment).

**Confidentiality**

Collected data is confidential and accessible only to the investigators of this study. If the results are published, your name will not be used. If you choose to withdraw from this study, your data will be removed and destroyed from our database. All data will be retained for a minimum of 7 years. While we will do our best to protect your information there is no guarantee that we will be able to do so. Moreover, be aware that researchers are obligated to report information of illegal activity or harm done to others to outside agencies that may arise in this study. Representatives of The University of Western Ontario Non-Medical Research Ethics Board may contact you or require access to your study-related records to monitor the conduct of the research.

Personal identifying information (full name, partial date of birth, telephone number, and email) will be kept separate (on a master list) from study data. The full name of participants is required for consent and communication purposes and telephone number and email address allows the research team to follow up with participants privately around questions or issues that might arise with data analysis. Partial date of birth (or at least approximate age) helps the research team better understand participants' experiences and perspectives. Personal identifiers will be replaced with a unique pseudonym; these pseudonyms will be kept separate from the study data and linked to study data by the pseudonym only; paper copies of study data and personal identifying information will be stored on Western premises in a locked cabinet, container, and/or room, whose access is restricted to study team members; access to study data will be limited to authorized personnel. Electronic Storage of data will be stored on a secure Western University server or on an encrypted and password protected device; access to study data will be limited to authorized personnel.

**Reporting the Research**

It is anticipated that direct quotes of participants' responses in interviews will be used in the dissemination of this research. Consent to use direct quotes is confirmed or denied by checking the appropriate box corresponding to direct quotation usage in the Letter of Consent.

**Publication**

The study's results may be published in an academic journal. If the results of the study are published, your name will not be used. If you would like to receive a copy of any potential study results, please contact Paul Tarc or James Budrow.

### **Consent**

Included with this Letter of Information is a Letter of Consent that you must sign in order to participate. This letter will be kept for future reference. By signing the Letter of Consent you do not waive any legal right by consenting to this study.

### **Contacts for Further Information**

If you require any further information regarding this research project or your participation in the study, you may contact:

Paul Tarc, Principal Investigator

James Budrow, Research Team Member

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Human Research Ethics, Western University, London, Ontario, Canada.

### **Letter of Consent**

**Title:** Becoming Internationally Minded: from teacher-candidate to international school teacher

**Principal Investigator:** Paul Tarc, PhD, Education, Western University

**Research Team Member:** James Budrow, PhD candidate, Education, Western University

I have read the Letter of Information, have had the nature of the study explained to me, and all questions have been answered to my satisfaction. I agree to participate in Stage Two of the study.

YES       NO

I agree to have my interview audio recorded.

YES       NO

I agree to the use of anonymous quotations in any thesis or publication of this research.

YES       NO

Participant's Name (please print) \_\_\_\_\_

Participant's Signature \_\_\_\_\_

Date \_\_\_\_\_

Researcher Obtaining Consent (please print) \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

### **Appendix j: chapter 3 pre-departure interview questions**

1. How are you feeling about the journey you are about to take?
2. Tell me about where you are going (the school, the location, the culture, etc.).
3. How comfortable do you feel about engaging the local language and culture?
4. What challenges and opportunities do you think you will face?
5. What does being an international teacher mean to you at this (beginning) point in your career?

### **Appendix k: chapter 3 final interview questions**

1. Tell me about your first-year teaching overseas. How was it?
2. Were there any conflicts or misunderstandings between yourself and people from other cultures and/or countries (including those inside and outside of school)? What do you think caused these issues? Were you able to overcome them?
3. You are now an 'international teacher'. What does that mean beyond the fact that you have travelled to and taught in another country? Is this different from your previous perception of international teaching?

4. Are you planning to stay/go back to where you were teaching? What pushes/pulls you to make this decision? Alternatively, are you (still) interested in travelling to and teaching in other (new to you) places in the world?
5. If you were to return to your ITE program to speak to new teacher-candidates, what advice would you give about teaching and living internationally?
6. Overall, how has your international teaching experience affected you as a person and as a teacher?

### **Appendix I: chapter 3 site visit one to one interview questions**

Where have you previously lived / worked and what did you do when you were there? What does your work involve these days?

What dispositions are important when working in international schools?

Reflecting on your day to day interactions with students, what makes for a good day at school? What makes for a bad day?

What personal or professional aspects, qualities, and/or abilities do you most draw on to (best) navigate these day to day interactions?

In what ways have you had to adjust what you do to meet the needs and expectations of students and families with different and/or new-to-you backgrounds?

Do you feel that your teaching experiences to date have helped you become more international?

What advice would you give teachers coming into such an experience for the first time? Is this advice any different from what you would advise new teachers in general?

## Appendix m: chapter 3 research ethics approval



Research Ethics

### Western University Non-Medical Research Ethics Board NMREB Delegated Initial Approval Notice

**Principal Investigator:** Dr. Paul Tarc

**Department & Institution:** Education\Faculty of Education, Western University

**NMREB File Number:** 108628

**Study Title:** Becoming Internationally Minded: from teacher-candidate to international school teacher

**NMREB Initial Approval Date:** November 23, 2016

**NMREB Expiry Date:** November 23, 2017

**Documents Approved and/or Received for Information:**

Document Name	Comments	Version Date
Western University Protocol		2016/11/23
Recruitment Items	Notification Script	2016/11/23
Letter of Information & Consent		2016/11/05
Instruments	Baseline Survey	2016/10/19
Instruments	Pre-departure Interview	2016/10/19
Instruments	Final Interview	2016/10/19
Instruments	End of ITE Program Short Answer Survey	2016/10/19

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the above named study, as of the NMREB Initial Approval Date noted above.

NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

## Curriculum Vitae

**Name:** James Budrow

### Education

2015 – 2020            **PhD**, Western University, London, Ontario, Canada  
 2013 - 2015            **MA**, Western University, London, Ontario, Canada  
 1990 - 1994            **BA**, University of Maine Presque Isle, Presque Isle, Maine, USA

### Honors and Awards

2018                      Western Alumni Association Global Opportunities Award  
 2017                      Graduate Student Teaching Assistant Award  
 2016                      Research Grant (Northern Scientific Training Program)  
 2015-2019              Western Graduate Research Scholarship  
 2014                      Canadian Graduate Scholarship (SSHRC)  
 2013                      Western Graduate Research Scholarship

### Relevant Teaching Experience

Fall 2017                **Instructor**, Western University  
                              Framing International Education

Fall 2017                Teaching Abroad: Opportunities & Challenges  
 Fall 2018  
 Fall 2019  
 Fall 2020

Winter 2020            Internationalizing Curricula: Teaching for a Global Perspective

### Publications

Budrow, J., & Tarc, P. (2018). What teacher capacities do international school recruiters look for? *Canadian Journal of Education*, 41(3), 860-889.