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Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher
Candidates Experiences in Tanzania, East Africa

by

Jihan Jones

A Thesis

Submitted to the Faculty of Graduate Studies
through the Faculty of Education
in Partial Fulfillment of the Requirements for
the Degree of Master's of Education at the
University of Windsor

Windsor, Ontario, Canada

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Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher
Candidates Experiences in Tanzania, East Africa

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Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher
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Declaration of Originality

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Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher
Candidates Experiences in Tanzania, East Africa

Abstract

The purpose of this ethnography is to explore the lived experiences of alumni members of Teachers for Tanzania dating from 2008 – 2015. Another purpose is to examine if there were effects on their teaching practice, and if so, what they were. Data were collected from 7 alumni members of the finite group. Data were analyzed using methods including triangulation. Evidence supporting the benefits of a Tanzanian teaching practicum was found through the information collected. The benefits of such learning experiences are discussed.

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Chapter One: Introduction to the Study

Introduction

This study explores the effect of an international teaching practicum on Canadian teacher candidates by examining the experiences of alumni members of Teachers for Tanzania after they returned home from Tanzania. Through the utilization of an ethnographic research design, the researcher seeks to determine if and how the participants were engaged with specific Principles of the Accord on Teacher Education (2006) and if this engagement was influenced by participation in the international practicum: firstly, if or how teacher candidates' understanding of issues of "diversity, inclusion, and social responsibility" (Principle 6, Accord on Initial Teacher Education, 2006) were shaped; secondly, their ability "to develop and enact inclusive curricula and pedagogies" (Principle 7, Accord on Initial Teacher Education, 2006); and thirdly, whether the participants had the opportunity to "investigate their practices" (Principle 11, Accord on Initial Teacher Education, 2006).

Background of the Problem

Issues arising from the presence of diversity, with regard to race, culture, and language, has become a significant challenge in the Canadian school milieu due to three main shifts: the growth in the Aboriginal population, internal migration, and a precipitous increase in immigrant families (Apple, 2011; Beck, 2012; Tupper & Cappello, 2010). To ensure universal learning success for students, various initiatives have been introduced by provincial ministries of education which focus on Literacy and Numeracy, Inclusion, Global Citizenship, and Teaching for Equity and Social Justice in K-12 classrooms. In British Columbia, for example, a diversity framework introduces The Language

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Education Policy, The BC Safe School Strategy – Safe, Caring, and Orderly Schools, and the Ministry of Education Special Education Policy under the Diversity in BC Schools: A Framework 2008 (http://www.bced.gov.bc.ca/diversity/diversity_framework.pdf).

Initiatives in Alberta include the New Ministerial Order on Student Learning 2013, Curriculum Redesign, and Locally Developed Courses: Report on Strategic Directions 2013 (<http://education.alberta.ca>). A third example is Ontario's 2009 Education Strategy focuses on Equity and Inclusion which is reflected in the English Language Learners Policy, Literacy and Numeracy Strategy, and Student Success/Learning to 18 Strategy (www.edu.gov.on.ca). These salient changes require that all teachers be pedagogically and culturally proficient in attending to matters of racism, social justice, diversity, and globalization, alongside constructing a learning environment that is equitable and inclusive for all (Burbules & Torres, 2000; Evans, 2006a; Evans, 2006b; Guo, 2013; Pike, 2008; Reid, Gill, & Sears, 2010).

What are some Pre-service Teacher Education Programs Doing?

To adhere to such policy changes, teacher education programs across Canada are busy reimagining, rethinking, and revamping their approach to pre-service teacher preparation through the introduction of various courses. These courses include certificate programs like the Developmental Standard Term Certificate (DSTC) 2014 in First Nation Language and Culture offered at the University of Northern British Columbia, Simon Fraser University, Vancouver Island University, and the University of Victoria (<http://www.bcteacherregulation.ca/teachereducation/teachereducationoverview.aspx>).

Likewise, there are opportunities to customize individual learning through the selection of distinct specialty areas, including International Education and Urban Education at the

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University of Western Ontario (<http://www.edu.uwo.ca/programs/preservice-education/index.html>). The University of Prince Edward Island offers a similar program called Educating for Global Citizenship. Faculties of Education across Canada are busy providing diverse learning opportunities for their pre-service teacher candidates. One avenue is through International Placements. The following provides a snapshot of current practices.

Simon Fraser University. British Columbia's Simon Fraser University (SFU) offers an International Teacher Education Module (ITEM). This module is rooted in the desire to encourage the development of global perspectives. As the program developed, field experience in countries such as Mexico, Trinidad and Tobago, China, and India were offered. The ITEM module focuses on the theme of "internationalization" of education. Pre-service teachers are afforded the opportunity to interrogate integral aspects of classroom culture and curriculum, such as diversity and intercultural communication (<https://www.sfu.ca/education/teachersed/programs/pdp/modules-practica/item.html>).

University of Windsor. The Faculty of Education at the University of Windsor, situated on the Southern-most point of Canada, offers its students international learning prospects. There is the Reciprocal Learning Program and the Global Education and Research for Development Initiative. The former is a teacher candidate exchange between the University of Windsor and Southwest University in China and the latter is an international service learning practicum for teacher candidates and graduate students in Tanzania, East Africa (<http://www1.uwindsor.ca/education/current/enrichment-coursesinitiatives>).

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University of Prince Edward Island. The University of Prince Edward Island

(UPEI) offers its preservice teacher candidates a specialization in international education through a 6-week placement abroad. Some of the countries include Saint Vincent and the Grenadines, Costa Rica, and Ethiopia (<http://projects.upei.ca/education/>).

Accord on Initial Teacher Education 2006. The Canadian Deans of Education (ACDE) also have demonstrated an increasing sensitivity to diversity education. In 2006, the ACDE unanimously ratified the Accord on Initial Teacher Education (hereafter referred to as Accord). The context within which the Accord is situated recognizes the increasingly diverse nature of Canadian society and therefore the demand that “Canada’s teachers must be equipped to prepare all students for their roles in this diverse world” (Accord on Initial Teacher Education, 2006, p.1).

There are 12 Principles in the Accord which speak to what initial teacher education programs in Canada should aspire to. The Principles are broad by design so that member institutions can autonomously determine their articulation in local contexts. (Accord on Initial Teacher Education, 2006, p. 2). Among other goals, the Accord calls for an initial teacher education program that “promotes diversity, inclusion, understanding, acceptance, and social responsibility in continuing dialogue with local, national, and global communities” (Principle 6, Accord on Initial Teacher Education, 2006, p. 4), as well as the engagement of “teachers with the politics of identity and difference and preparing them to develop and enact inclusive curricula and pedagogies” (Principle 7, Accord on Initial Teacher Education, 2006, p. 4), and the provision of “opportunities for candidates to investigate their practices” (Principle 11, Accord on

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Initial Teacher Education, 2006, p. 5). It is the responsibility of each signing institution to actualize the Principles as it sees fit.

One such Faculty of Education in southern Ontario has created several opportunities for teachers to experience international placements. One of these is in the East African country of Tanzania. Teacher candidates from the Faculty in Canada are immersed in the local culture and teach classes at surrounding schools in the Singida Region of Tanzania. The teacher candidates also work closely with a centre for orphaned and vulnerable children at the Kittitimo Centre. The initiative has come to be known as Teachers for Tanzania. It is important that consideration be given to whether the teacher candidates who partake in this placement are attaining the goals prescribed in Principles 6, 7, and 11 of the Accord.

Statement of the Problem Situation

Teachers for Tanzania was born from an initiative in 2007 by a group of faculty members at the Faculty of Education at this University whose intention was to partner with a local Tanzanian university to set up and support teacher education programs (*Let's Talk*, 2012). While there, they had the opportunity to visit schools and they promised to return to assist with tutoring, mentoring, and providing developmental resources. Since 2008, teacher candidates have visited and participated in practice teaching, service learning, and development work (*Let's Talk*, 2012). The faculty members also have taken great care to assist children at the Kittitimo Centre for orphaned and vulnerable youth. Since the inaugural team traveled to the region under the Teachers for Tanzania banner, each subsequent year has seen a new cohort return. There have been platforms

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for these teacher candidates to share their experiences upon returning home, some of which include presenting at workshops at an Equity and Social Justice conference (2009), an interview with the journal Professionally Speaking entitled, “Passport to Learning” (2014) and a televised forum on Cogeco’s *Let’s Talk* Series (2012). However, there is no research that explores if or how the experiences of the program has influenced teacher candidates’ understanding of issues of “diversity, inclusion, and social responsibility” (Principle 6, Accord on Initial Teacher Education, 2006), and/or their ability “to develop and enact inclusive curricula and pedagogies” (Principle 7, Accord on Initial Teacher Education, 2006), and/or the opportunity to “investigate their practices” (Principle 11, Accord on Initial Teacher Education). The effect is unknown of the international practicum of Teachers for Tanzania on alumni of the program and if, or how, their experiences translate into preparing them to teach in a 21st Century classroom.

Purpose of the Study

The purpose of this ethnography is to explore the lived experiences of alumni members of Teachers for Tanzania dating from 2008 – 2015. Another purpose is to examine if there were effects on their teaching practice, and if so, what they were.

According to Creswell, an ethnography focuses on an entire cultural group and at times this group is small, like a group of teachers (2007). An ethnography is a qualitative design in which “the ethnographers study the meaning of behaviour, the language, and the interactions among members of the culture-sharing group” (Creswell, 2007, p. 69). This group of graduates, the participants, shares an uncommon commonality – they are

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members of a finite community who have completed a teaching practicum in Tanzania, East Africa. They are a culture sharing group.

Research Questions

1. What are the teaching and learning experiences, both abroad and at home, of the alumni travel members Teachers for Tanzania?
2. Did the Teachers for Tanzania experience help prepare the alumni to teach in the typically diverse Canadian classrooms? If so, how? Were teachers engaged with Principles 6, 7, and 11 of the Accord on Initial Teacher Education?
3. What are the implications for Initial Teacher Education programs?

Theoretical Framework

The philosophical assumptions and worldviews of the researcher inform the way studies are carried out. Theoretical frameworks continue to mold the research. The theoretical framework of a study is defined by Maxwell (2005) as “the system of concepts, assumptions, expectations, beliefs and theories that support and inform research” (p. 33). Moreover, a theoretical framework is a fundamental component of qualitative research. The framework within which this proposed study is developed is transformative in nature as it “reflects power and social relationships within society” (Creswell, 2012, p. 26). It also focuses on issues such as “oppression, domination, suppression, alienation, and hegemony” (Creswell, 2012, p.26) and it is emancipatory (Creswell, 2012, p.26).

Critical Theory. Fay (1987) asserted that gender, class, and race placed constraints on human beings and that critical theory perspectives are committed to

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transcending these challenges through empowerment (as stated in Creswell, 2007). Moreover, Madison (2005) postulated that researchers need to avouch their own power, engage in dialogues, and use theory to interpret or illuminate social action (as stated in Creswell, 2007). Central themes that a critical researcher may explore are the “scientific study of social institutions and their transformations through interpreting the meanings of social life, the historical problems of domination, alienation, and social struggles, and a critique of society and the envisioning of new possibilities” (Creswell, 2007, p. 27). The critical researcher might design, for example, an ethnographic study to examine changes in how people think; encourage people to interact, form networks, become activists, and action-oriented groups; and help individuals examine the conditions of their existence (Creswell, 2007). The end goal of the study might be social theorizing, which Morrow and Brown (1994) define as "the desire to comprehend and, in some cases, transform (through praxis) the underlying orders of social life-those social and systemic relations that constitute society" (p.27 as stated in Creswell, 2007). The present study, by design, seeks to explore the experiences of teacher candidates in an international learning and teaching environment far removed from their Canadian realities. Participants were asked to consider if and how they have changed (personally and professionally), they were encouraged to critique power and power relations and discuss the power that they possess. Delpit (1988) posits that there is a tendency of those included in the culture of power to be unwilling or unable to admit the existence of a culture of power. Furthermore, Delpit (1988) asserts that those denied power are aware of it. As study participants reflect on their experiences while in Tanzania and the impact of said

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experiences upon their return to Canada an understanding of individual activism and transformation may be illuminated.

In order to achieve their vision of education as an instrument for emancipation, critical theorists in the Frankfurt school of thought including Felix Weil, Max Horkheimer, Erich Fromm, Herbert Marcuse and Theodor Adorno emphasized the importance of critical thinking as a means for self-emancipation and social change (Giroux, 2009). Giroux posited that critical theorists focused on analyzing social conditions as a means to “distinguish what is and what should be” (p. 28). Thus, employing critical theory in this study will assist with determining if international service learning has had an impact on the participant and if so, in what way(s).

Critical Theory corresponds with the present research because critical theory is associated with the assumption of self-conscious critique directed at social change and emancipation, which is the goal of this research. Also, as noted by Fletcher (2000), “critical theory offers a generalizable descriptive and normative framework based on universal qualities of human experience for understanding social relations and institutions” (p. 56).

Importance of the Study

In this study, data was gathered on the effects of an international teaching practicum in Singida, Tanzania for the graduates of a selective group. The participants had the opportunity to engage in discussion and reflection post-experience and this period could be anywhere from one to seven years later. The findings could be used to inform future growth of the Teachers for Tanzania initiative so as to provide the most enriching

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opportunities for the teacher candidates while abroad and upon their return to Canada.

Thus, the study has the objective of discovering the relationship between the international practicum and the shaping of 21st century educators. These findings should be useful in preparing future Teachers for Tanzania participants, and the shaping of lifelong teaching practices.

Scope and Limitations of the Study

This study has limitations. Creswell (2012) maintained that the positionality, values, and judgements of the researcher can be a setback to the research. The participants and I are part of the same culture-sharing group. I traveled to Singida, Tanzania as one of the eight inaugural teacher candidates on the Teachers for Tanzania (TFT) team. I forged meaningful relationships with members of my team and those relationships have been maintained over the years. I am also still committed to and passionate about the work TFT continues to do and this is reflected in my participation in fundraising and information sharing. I am a member of the TFT Facebook group and I also maintain contact with one of the children at the Kittitimo Centre for Children. As a result of my experiences I am very aware of the need to avoid allowing my findings to be overly shaped by my biases. To overcome this limitation, I am determined to adhere to the research procedures for ethnographic research as outlined by Creswell (2007):

- Determine if ethnography is the most appropriate design to use to study the research problem;
- Identify and locate a culture-sharing group to study;
- Select cultural themes or issues to study about the group;

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- Study cultural concepts, determine which type of ethnography to use;
- Gather information where the group works and lives; and
- Forge a working set of rules or patterns as the final product of this analysis. (p.
70 - 72)

Chapter Two: Review of the Literature

Introduction

An empirical lens has been used by many researchers to explore the issues surrounding the preparation of culturally responsive pre-service teachers. More specifically, they focus on novice teachers' perceptions of preparedness to effectively teach in a pluralistic classroom. Studies have explored the positive impact of developing and implementing meaningful multicultural education into teacher preparation programs alongside the ramifications of failing to do so. This focus of research makes a significant contribution to understanding the urgency of educator requirements to include embedded opportunities for pre-service teachers to examine their own cultural biases and attitudes as it relates to their own culture, as well as the cultures of their future students. Informed by such literature and findings, faculties of education across Canada that practice community engagement pedagogies offer international teaching practicums to their candidates. Although there is research that explores the effects of such practicums on its participants, there is a knowledge gap regarding the particular experiences of a finite community of students who travelled to Tanzania, East Africa and if and/or how their lived truths prepared them for the 21st century Canadian classroom. For this reason, the current study aims to bridge that gap. In this section of the study, the researcher examines literature that informs and identifies issues and challenges addressed by this study.

This chapter is organized into five sections. The first section concisely summarizes the cultural diversity of the Canadian milieu and the espoused valuing of education by all levels of government. The second section highlights the pluralistic

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nature of the classroom in contrast to the homogeneous composition of the teaching force and the challenges and concerns that accompany these demographics. The third section synthesizes research findings regarding pre-service teachers' beliefs about whether or not they are adequately prepared to teach students who are not reflective of their own communities. The fourth section explores scholarly works that describe areas of focus for teacher preparation programs in relation to accommodation regarding issues of social justice and diversity in the classroom. This section also examines the Accord on Initial Teacher Education, 2006. The fifth section surveys research findings on the effects of participating in an International Teaching Practicum.

Section 1: Multiculturalism in Canada

Under the leadership of Prime Minister Pierre Elliott Trudeau, it was declared that Canada will adopt “multiculturalism as an official policy.” In fact, Canada was the first modern country? to do so

(<http://www.cic.gc.ca/english/multiculturalism/citizenship.asp>). Furthermore, it is espoused that “multiculturalism is fundamental to our belief that all citizens are equal.”

This diversity is considered “a national asset” by the Canadian government

(<http://www.cic.gc.ca/english/multiculturalism/citizenship.asp>). Of the approximately 250,000 immigrants who arrived in Canada each year between 2006-2010, 40% were

children and youth who subsequently entered Canadian classrooms (Citizen and

Immigration Canada, 2012). Thus, as the composition of students within classrooms

continues to diversify ethnically, racially, religiously, linguistically, and

socioeconomically, it is important to consider whether teachers who are predominantly

Anglo-Saxon females (Childs, Broad, Gallagher-MacKay, Sher, Escayg & McGrath,

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2010; Cho & DeCastro-Ambrosetti, 2005), with little to no contact with people outside of their homogeneous communities, are equipped to ensure the success of all students.

Scholarly research in the field provides a simple answer: No they are not (Delpit, 2006; Howard, 2006; and Solomon et al., 2011).

Education in Canada is expected to be inclusive and equitable as it exists within Canadian society that is bound to the principles espoused in The Charter of Rights of Freedoms (<http://laws-lois.justice.gc.ca/eng/const/page-15.html>) and provincial Education Acts.

Governments invest in education through funding at the Provincial/Territorial and Municipal levels (<http://www.cmec.ca/299/Education-in-Canada-An-Overview/>). The value of education in Canada is affirmed. This sentiment is echoed by Boards of Education and Ministries of Education across the nation that are committed to educating all students as stated in various mission statements. For example, “Our mission...all students...high levels of achievement...” (Toronto District School Board -

<http://www.tdsb.on.ca/AboutUs.aspx>), and “...learning opportunities which support, challenge, and inspire all students ...” (Greater Essex County District School Board – publicboard.ca). Other examples include, “...dedicated to educating all students...” (Fort McMurray Public School District – <http://fmpsdschools.ca/About.php>), and “...to enable students to reach their ... potential ... worth of each individual...” (Vancouver School Board – <http://www.vsb.bc.ca/about-vsbs>). Moreover “...the objective of building an educational community in Newfoundland and Labrador that fosters safe, caring and inclusive learning environments for all children and youth...” (Newfoundland and Labrador Ministry of Education, <http://www.ed.gov.nl.ca/edu/index.html>) and “The Ministry is committed to improving the learning success and well-being of all

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Saskatchewan children and youth” (Government of Saskatchewan,

<http://www.education.gov.sk.ca/ministry-overview/>). “An equitable and inclusive education system is fundamental to achieving high levels of student achievement. It is recognized internationally as critical to delivering a high-quality education of learners” (UNESCO, 2008, as cited in Ontario Ministry of Education, 2009a, p.5).

Section 2: Changing Faces

The teaching force remains predominantly middle-class, female, Anglo-Saxon, and mono-linguistic (Childs, Broad, Gallagher-MacKay, Sher, Escayg & McGrath, 2010; Cho & DeCastro-Ambrosetti, 2005), while diversity in the classroom continues to grow (Egbo, 2011; Solomon, Portelli, Daniel & Campbell, 2005). Moreover, Sleeter posited many of those entering the field of teaching have a lack of knowledge of the experiences, needs, and resources of culturally and linguistically diverse student populations, including the presence of racism and societal inequity (as cited by Cho, 2005). This demographic imbalance has raised the issue of how future teachers should be prepared in order to achieve success with all students (Cho, 2005). Dandy et al. (2007) explained there are numerous benefits of understanding the cultural backgrounds of students. For example, teachers can make education a more meaningful experience and these authentic interactions help to increase academic achievement of students. Furthermore, it is imperative for teachers to understand their own cultures and how they impact current practices and beliefs (Dandy et al., 2007). Recent studies have also indicated the need for multicultural education courses to provide opportunities for educators to examine attitudes and biases in relation to said individuals’ cultures in addition to that of the students they are bound to encounter (Fefflin, 2002; Smith, 2000; Thompson, Warren,

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and Carter, 2004). It is insufficient to only prepare culturally responsive teachers, rather, as Nieto (2004) posited, there needs to be an unwavering commitment to social justice and furthermore to the assurance of equal access for all students to resources. In this regard, Nieto indicated that culturally responsive pedagogy can become short-sighted approaches to deep-seated problems. Instead, it should be anti-racist education related to student learning which permeates all areas of schooling.

Section 3: Pre-Service Teachers Feel Ill-prepared

Research exploring pre-service teacher perspectives of their own readiness to teach diverse student populations highlights preservice teachers' belief that they are inadequately equipped to teach students who are reflective of communities unlike their own (Harding & Parsons, 2011; Lallas, 2007; Solomon et al., 2001). After 12 years of research, Harding and Parsons suggest that one of the ways to address the feelings of ill-preparedness is to improve the quality of teachers graduating from faculties of education; in so doing, both the novice teacher and the students whom they teach benefit (2011). In their study, young teachers expressed that they did not feel prepared to deal with many of the realities in contemporary classrooms such as diverse learning abilities, mixed socio-economic communities, and multi-cultural populations (Harding & Parsons, 2011). Additionally, Gay and Kirkland (2003) have found that teachers have limited experience with people who are of different cultural backgrounds. Gay (2002) explained that the lack of sustained interaction with other cultures or multicultural knowledge of other cultures results in fear of stereotyping and/or over generalizing amongst preservice teachers. Moreover, superficial and/or limited experience with sociocultural diversity among teachers is compensated for by attempting to ignore or deny the existence of

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cultural influences on students' behaviour and their own (Gay, 2002). Because most teachers are white, English speaking, middle-class, and female, they are reflective of a monoculture, while their students are not.

Mujawamariya & Mahrouse, (2004) looked at a cohort of 236 preservice teacher participants at the University of Ottawa, and 96% of them stated that education on multicultural issues was important while 71% expressed dissatisfaction with how issues were taught in the program. Of the 71%, mention was made of the inherent challenges arising from how multicultural education is structured: 1) courses are optional instead of mandatory, 2) multicultural education is not integrated across the teacher education curriculum, and 3) faculty and teacher candidates in the program need to better reflect the diversity of the country (Mujawamariya & Mahrouse, 2004).

The respondents also revealed that although those who had taken a multicultural course felt more prepared than their counterparts who did not, they still believed there needed to be more course/content opportunities for growth. It has been noted by Grand and Secada (as cited in Wasonga, 2005, p. 68) that the "more intense the exposure and the more time spent learning the content, the more likely learning will be successful." Furthermore, it would take more to produce meaningful shifts in preservice teacher beliefs about diversity than a single course and brief fieldwork (Wasonga, 2005). Once examined, the data highlighted (Mujawamariya & Mahrouse, 2004) that the paradigms expressed in the respondents comments revealed that the conceptualizations of multicultural education held by the candidates is "ostensibly void of any awareness of systemic barriers, power or issues of social justice" (p. 347). In order to yield a shift in

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attitudes and practices, knowledge of multiculturalism in itself cannot be the end goal (Delpit, 2006; Howard, 2006; & Solomon et al., 2011).

Section 4: Tasks of Teacher Education Programs

Teacher Education Programs must be committed to producing future teachers capable of and committed to ensuring the success of all students. Diversity is and will likely remain a constant in the Canadian classroom. According to Citizenship and Immigration Canada (2012), 40% of the immigrants who arrived in Canada each year between 2006 - 2010 were children and youth who thereafter enrolled in Canadian schools. Teachers will spend much of their career in “racially and culturally mixed environments” (Egbo, 2009; Solomon et al., 2005; Sheets, 2005; Milner, 2003). Thus, those who comprise the teaching force must have meaningful opportunities to explore the issue, examine the issue, and be enveloped by the issue. Cochran-Smith (2005) has called for a grounded theory of teacher education for social change that

[h]as the potential to help all teachers prepare students to live productive and ethical lives in an increasingly diverse society, to work actively for equity and against racism, and to contribute to a more just society... [A] theory of teacher education for social change ... begins with the premise that teaching and teacher education are political and intellectual as well as practical activities that occur within complex historical, economic and social contexts (pp. 247-248).

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Like Cochran-Smith (2005), other researchers have also identified areas of focus that teacher education programs ought to embody beyond the tokenistic platform (Nieto and Bode, 2008; Bennett, 2007; Sheets, 2005; Milner, 2003; Gay, 2000; hooks, 2003; Villegas and Lucas, 2002; Ladson-Billings, 1994). Tokenistic, in the sense that a genuine approach to understanding through deconstruction of ideas is practiced rather than an insincere attempt to meet regulations or requirements. These platforms include understanding the teaching-self, racial and cultural literacy, critical pedagogical practices, and competencies for conducting fair assessments (p. 28). It is of importance for pre-service teachers to understand who they are as educators; this understanding goes beyond the formulation of their philosophy of education and it demands rigorous introspection. Craton (as cited in Egbo, 2011) outlined the precursor of educator self-development and transformation, stating that

[t]he educator, in order to develop the meaning perspective of *being an educator* would: increase self-awareness through consciousness-raising activities, make his or her assumptions and beliefs about practice explicit, engage in critical reflection on those assumptions and beliefs, engage in dialogue with others and develop an informed theory of practice. (P. 29)

This process must be undertaken because according to Nel, (as cited in Van Hook, 2000, p. 67). “[W]hat teachers say, perceive, believe, and think can support or impair students.” Moreover, Kagan and Sleeter (as cited in Van Hook, 2000, p. 67) respectfully stated, “beliefs influence how teachers may teach” and “how they understand multiculturalism.” The educational success of diverse students depends on teacher’s willingness and ability to empower them, which in turn rests on their perceptions of

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students and their communities (Cummins, 2000; Dei et al., 2000; Delpit, 2006).

Conversation surrounding diversity in courses “may be perceived as threatening to some students’ way of life by questioning the powers and privilege that society has conferred upon members of their group(s)” (Avery & Thomas, 2004, p. 382), which can result in tension and resistance (Howard, 2006). However, as Freire (1996) indicates, dialogue becomes central to the naming and renaming of human experience and possibilities.

Thus, as postulated by Howard (2006), the approach is crucial and must be a considerate process. In response to an article written in 1989 by Peggy McIntosh, ‘White privilege: unpacking the invisible knapsack,’ one Canadian study used a representative sample from 200 teacher candidates to explore the notion and understanding of whiteness and white privilege. The study provided a learning space for the participants to work with and through their diverse array of emotions. These were spaces in which they could address their questions and concerns, and the acquisition of knowledge regarding the development and role of one's racial identity could help them learn to work in a pluralistic society (Solomon et al., 2005).

The ACDE recognizes and respects the diversity that thrives in Canadian society. The Deans acknowledged that the hallways of Canadian schools are walked by “students with a broad range of abilities, from different backgrounds and ethnicities, with emotional and social differences, and with widely varied approaches to learning, home lives, and out-of-school experiences” (Accord on Initial Teacher Education, 2006, p. 1). Furthermore, the Deans envisioned a “democratic society that is inclusive, equitable, and sustainable and an education system that nurtures informed citizens who contribute creatively to human development and social change” (Accord on Initial Teacher

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Education, 2006, p. 1). It is definitively stated that Canada's teachers must be equipped to prepare all students. As mentioned in the statement of the problem, there are the 12 Principles of Initial Teacher Education outlined in the Accord and they speak to what initial teacher education programs should aspire to. Principles 6, 7, and 11 (appendix A) call for the promotion of diversity, inclusion, and the social responsibility for continuing dialogue with local, national, and global communities; for candidates to interrogate issues of politics and identity and to learn to develop inclusive curricula and pedagogies; and for candidates to investigate their practices (Accord on Initial Teacher Education, 2006). The Accord's Principles remain broad so autonomy can be afforded to member institutions with respect to the development of programs. It is then unclear how Faculties of Education are interpreting these Principles and preparing pre-service teachers for the 21st Century classroom.

Section 5: International Teaching Practicums

Birge (as cited in Crabtree, 2008) posited that service learning (SL) provides an opportunity for the creation of a more egalitarian and mutually transformative student-teacher relationships. Parker and Dautoff (as cited in Crabtree, 2008) stated that the intention of SL is to be reciprocally beneficial to communities as well as to the SL students, however the latter group tends to benefit most. Furthermore, Parker and Dautoff (as cited in Crabtree, 2008) argued that an increased commitment to community service, enriched civic participation, and a heightened sense of social responsibility are all ways in which SL students benefit. Researchers such as Berry and Chisholm, Erlich and Gamson, (as cited in Crabtree, 2008) have agreed that the objectives of SL include active, collaborative, applied, and experiential learning; development of cross-cultural,

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global, and diversity awareness and skills; critical reflection; increased university-community collaboration on social problems; and the formation of an informed and engaged citizenry.

In the International Service Learning (ISL) literature, the discussion is focused on maximizing student learning. Experiential education, SL, and international immersions alike are said to have the ability to transform participants. ISL transformations may specifically include an awakening to self, to other, and to the world; increased knowledge, confidence, and language skills; and the development of more complex and personal understandings of other cultures and cultural others, and of community, poverty, and justice (Crabtree, 2007; Kiely, 2002, 2004; Monard-Weissman, 2003; Rockquemore & Schaffer, 2000; Tonkin et al., 2004 as cited in Crabtree, 2008).

The literature offers support for the value and thus the need for the International Teaching Practicum (ITP). It is indicated that for teacher candidates, international experiences “increase their self-awareness, and enhances their personal efficacy and understanding of cross-cultural diversity and issues, which informs their subsequent teaching practice” (Mwebi and Brigham, 2009, p. 414). Shulz (2005) stated that the traditional approach to practicums is somewhat dated because it emphasized technical knowledge, which plays only a small part of what teachers require to be successful, and therefore narrows the scope of the approach. He continues by explaining a new model of practicum experience that embodies a broader educative focus: “a practicum experience that provides teacher candidates with opportunities for inquiry, for trying and testing new ideas within collaborative relationships, and for talking about teaching and learning in a new way” (p. 156).

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One study looked at the impact an international field experience had on pre-service teachers and found that all students benefited positively as a result (Pence, 2008). These benefits were both personal and professional, ranging from increased confidence to a better appreciation and respect for differences of others and their cultures (Pence, 2008). Other research has found that active engagement with others of different cultures leads to an expanded worldview and ultimately makes one a more flexible and compassionate teacher (Willard-Holt, 2001). In her study, Willard-Holt found that the international experience helped her students “have more patience and empathy, increased their intercultural understanding and made them less prone to prejudice students based on cultural background, linguistic differences, or even learning ability” (2001).

Findings from another study examining a study abroad program affirmed that pre-service teachers who participate in such a program can become better equipped to work with diverse students in the classroom when compared to their counterparts who do not (Roller, 2012). Longitudinal studies reveal that even after an extended period, those who participated in a study abroad still indicated the long-term effects of their learning and growth (Dwyer, 2004). There is hope that the ISL experience will move students toward a social justice orientation and away from a charity orientation on issues such as service, development, and the roles of individuals as agents of change (Crabtree, 2008). Rather than focusing on the effects of injustice, the hope is to focus on its root causes, thus addressing underlying structures; whether institutional or political. The charity orientation neglects to critically engage with the political, social, and economic circumstances of situations and thus fails to achieve systemic change.

Chapter Three: Methodology and Procedure

Introduction

In this chapter, the methodology used to answer the research questions and the procedures are explained. The research design is outlined, as well as the description of the selection of participants, the method of data collection, data analysis, the limitations of the study, and ethical considerations. Consistent with the research questions, the purpose of this study is to explore the teaching and learning experiences both abroad and at home for alumni members of the Teachers for Tanzania dating from 2008 – 2015, and also to learn if their Tanzanian experience helped prepared them to teach in a typically diverse Canadian classroom, and to explore whether they were engaged with Principles 6, 7, and 11 of the 2006 Accord on Initial Teacher Education. Were there effects on their teaching practice, and if so, what were they?

Research Design

This study is ethnographic by design. According to Creswell (2007), an ethnography focuses on an entire cultural group and that sometimes this cultural group may be as small as a few participants. Harris (as cited in Creswell, 2007) notes, ethnography is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviours, beliefs, and language of a ‘culture-sharing group’; the promotion of inclusivity, understanding, and acceptance; and engagement with the politics of identity and difference and the development and enacting of inclusive curricular and pedagogies, respectively. Ethnographers study the meaning of the behaviour, the language, and the interaction among members of the culture-sharing group (Creswell, 2007). There are many forms of ethnography and the two most popular

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are 'realist ethnography' and 'critical ethnography' (Creswell, 2007). The 'realist ethnography' is a traditional approach used by cultural anthropologists and is an objective account of the situation that is usually written in the third person (Creswell, 2007). The ethnographer remains in the background as an 'omniscient' reporter of the 'facts'. The realist ethnographer also reports objective data in a "measured style uncontaminated by personal bias, political goals, and judgment" (Creswell, 2007, p. 70). Divergently, for many researchers, Madison (as cited in Creswell, 2007) argued that contemporary ethnography embraces a "critical" approach by incorporating an advocacy perspective in the research. The aforementioned approach is in refutation to a prevailing society that systematically marginalizes individuals who are reflective of diverse genders, classes, and races through normalized systems of privilege, authority, power, and prestige (Creswell, 2007). Thomas (as cited in Creswell, 2007) stated the critical ethnography is a type of ethnographic research in which the authors advocate for the emancipation of groups marginalized in society. According to Carspecken and Apple (as cited in Creswell, 2007), critical researchers are generally individuals who oppose domination and inequality and use their research as a conduit to assert these views. My agenda as a critical ethnographer is to elicit change. Through the exploration and examination of teacher candidate perspectives, notions of power and privilege will be deconstructed. My goal is to capture participant perspective, to disrupt my role as "knower" and instead to understand the world from her/his perspective.

In this study, the participants are a specific group of Teacher Education graduates who share a unique commonality: they are members of a finite community who have completed a teaching practicum in Tanzania. They are a culture sharing group. Beyond

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classroom teaching, this group also engages in community outreach at the Kittitimo? Centre for orphaned and vulnerable children where they work with members of the center to develop infrastructure and provide those at the center with the tools, supplies, and resources they need to operate their self-sustaining farms.

Participant Selection

Participants were selected from the alumni members of Teachers for Tanzania. They are university undergraduate or graduate students inclusive of various ethnicities, cultures, genders, ages, and religions. Thirty-two members belong to a Facebook community and because I am an alumni, I also hold membership to this finite community. Punch (2009) mentions that the method of probability sampling is rarely used in qualitative research. Rather, qualitative research deliberately samples with a primary focus (Punch, 2009).

Data Collection Approach

Qualitative researchers have demonstrated multiple effective ways to collect data (Basit, 2010; Gordon, 2008; Hatch, 2002; Timseena, 2009). These include participant observations, individual interviews, and focus group interviews. These methods are different from each other but they are “logical and intuitive in their design and application” (Nicholls, 2009, p. 643). Moreover, each has a unique benefit to offer to a study and they complement each other, thereby increasing the reliability of research results (Nicholls, 2009). Moreover, Flick argued that triangulation in collecting data can be integrated in an ethnographic approach (2009). Accordingly, methodological triangulation refers to the different ways of collecting data (2009). Flick (2009) noted the

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importance of ensuring that triangulation does not lead to “more of the same” (p. 448), rather its aim is to seek approaches on different levels.

Data was collected using various qualitative methods. Participants were invited to participate in small group discussions, one-to-one conversations in person, over the telephone, and over Skype. Participants were also invited to participate in focus group interviews which would have taken place in public venues, such as restaurants, coffee shops, and park benches. However due to the geographical locations and preferences of the participants, one-to-one interviews were conducted along with the collection of artefacts. The questions that guided discussions were organic in nature and were responsive to the participants’ replies. The guiding questions were:

1. Why did you choose to become a member of Teachers for Tanzania?
2. What did you hope to learn from this International Service Learning opportunity?
3. Was there a discrepancy between your expectations of the experience and your lived experience?
4. As this was your final teaching practicum of the program, how did it compare to your previous local practicums?
5. Has this International Service Learning opportunity informed your practice? If so, how?

Moreover, in alignment with Flick’s triangulation in data collection, study participants were asked “question-answer sequences with narratives stimulated by invitations to recount specific situations” like that of an episodic interview (2009, p. 448). Participants were asked to recount their thoughts at specific moments, for

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example, prior to leaving for Tanzania, during their time in Tanzania, and since their return from Tanzania.

Data Analysis Approach

Data analysis is a process of eliciting meaning and gaining understanding, as well as developing empirical knowledge from it (Strauss & Corbin, 2008). In this context, data analysis involves what is commonly known as coding, whereby the researcher engages fully and critically with the data at hand, scrutinizing it so as to develop themes and to find the relationship or the differences among data from various sources. Mertler (2006) stipulates that in qualitative research, data analysis “is an inductive process” (p. 124) that begins with observing the data, the notes and the arising patterns. Analyzing qualitative data can be complex and time-consuming.

A process similar to triangulation was employed to allow for a broader understanding of the issue under study (Maxwell, 2005). O’Donoghue and Punch (2003) contend that triangulation is a “method of cross-checking data from multiple sources to search for regularities in the research data.” This process of triangulation provided checks and balances to ensure a more comprehensive picture of the situation, as well as credibility of the results, thereby providing more accurate information and increasing the credibility of the study (Oliver-Hoyo, & Allen, 2006). Bearing the concept of triangulation in mind, in this study, data was collected through one-on-one interviews, and artefacts.

Reliability and Validity/Establishing Credibility

The credibility of this study and respect for participants was ensured through thorough consideration of four key ethical principles (Gordon et al., 2011): informed and voluntary consent; confidentiality of the information shared; and benefit or at least no harm to participants (Harrowing, Mill, Spiers, Kulig, & Kipp, 2010). All protocols were followed respectfully prior to the collection of data, and I ensured that all participants understood the procedures via carefully worded written instruction in the home university's Research Ethics Board approved Letter of Information. On the first day of data collection, participants had the opportunity to ask questions and seek clarification before the sharing and signing of consent forms. Confidentiality remained at the forefront of consideration: participants were also reminded that they have a responsibility to protect the anonymity of their fellow participants and were instructed to keep all details shared confidential. Pseudonyms were used in reporting the data in this study and all data was stored in a locked cabinet in a locked room that only this researcher has access to so as to further ensure the maintenance of confidentiality and anonymity. Lastly, prior to inclusion in the data analysis and anecdotal reporting in the manuscript, participants had the opportunity to confirm that their words, thoughts, and ideas are represented accurately.

Ethical Considerations

Careful consideration must be afforded to a qualitative approach to research that uses a methodological research design and various methods of data collection such as group interviews, individual interviews, and participant observation. I did not foresee

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serious problems with relation to the participants involved. Prior to the commencement of my study, I ensured that all ethical requirements of the Research Ethics Board (REB) at the home university were met.

Restatement of the Purpose

As previously stated, the purpose of this ethnography is three-fold. Firstly, it explored the lived experiences of alumni members of the Teachers for Tanzania dating from 2008 – 2015. Secondly, it sought to establish if there were effects on their teaching practice because of the Tanzanian experience. Lastly, the study aimed to determine if there were broader effects that impacted the pre-service teachers' ways of being, and if so, what they were.

Chapter Four: Data Analysis

Analysis of Data

Prior to exploring the data, I will first introduce each of the participants. I have given them pseudonyms so as to protect their identity. There are two groups of participants; those who were interviewed (Participants A) and those from whom I collected artefacts (Participants B). Each participant was given a non-descript first name that was influenced by online lists of common baby names. Rather than a last name, participants were then given one initial; A or B depending on their Participant group. Those who comprised the interviewed group were given an A. Those who comprised the artefact group were given a B.

Malik was the only member of both groups. In total, 4 participants were interviewed and artifacts were collected from 4 participants. These artifacts were used to seek further understanding of patterns in these teachers' classrooms, and to explore whether there were similarities in the patterns evident in the classrooms and teaching methods of both groups. The collection of data from multiple sources, bearing the triangulation literature in mind (Flick et al., 2004), was beneficial. I collected data from the two available sources. In considering the data from participants in groups A and B, I was curious to learn if their Tanzanian experience had encouraged their approach to inclusivity in the classroom, with attention being paid to Principles 6,7, and 11 outline in the Accord.

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Participant Demographics

At the time of the interviews, the participants had varying years of teaching experience ranging from two to seven years. There was also diversity in the countries where they taught, including Canada, the United Arab Emirates, and the Caribbean. I have had the privilege of getting to know some of the participants while completing my practicum in Tanzania and the others through the process of my study.

Participants A.

Abigail A.

Abigail is a Caucasian female, and at the time of her Tanzanian experience she was in her late 20's. She is currently on the supply list for the Catholic District in a major Canadian city. She was born and raised in a small Canadian town that was a reflection of her identity; White, middle-class, English-speaking, and Catholic. When she attended university it was her first time being in an ethnically, culturally, linguistically, and religiously diverse environment. Prior to entering her post-secondary institution she had limited interactions with those outside of her homogenous community.

Emily A.

Emily is a Caucasian female, and at the time of her Tanzanian experience she was in her early 20's. At the time of data collection for this work, she had taken a leave of absence from teaching to care for her young family. Prior to her leave, she was teaching in the upper-middle class community in which she was born and raised which reinforced her identity and solidified her understanding of the world and her place in it. She did not have many interactions with those outside of her mono-cultural community. She fell in love with travel and began to explore outside of what she knew. She journeyed through

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Western Europe, and though she met new and exciting people who spoke English differently than she did, the majority of them were also Caucasian, of similar socio-economic status, shared a common culture, as well as beliefs and values.

Carly A.

Carly is a Caucasian female, and at the time of her Tanzanian experience she was in her early 20's. She comes from an immigrant family and was not well-off. Upon graduating from the Faculty of Education she was hired by the same board in which she was a student in her small homogenous town. She grew up in a community with others that shared racial characteristics and a similar worldview.

Malik A.

Malik is a Black male, and at the time of his Tanzanian experience he was in his early 20's. He was born in West Africa and spent his youth in a society in which his identity was reflected. With his family, he immigrated to Canada as a young teenager. They settled in a bustling metropolitan city in central Canada where Malik was immersed in diversity. He was an English Language Learner.

Participants B.

Kate B.

Kate is a Caucasian female, and at the time of her Tanzania experience she was in her early 30's. She was born and raised in a conservative American family. Upon completing her Bachelor of Education she moved to the Caribbean where she taught at a small, private, Christian school. She has recently decided to remain at home to raise her children and care for her family. She shared a lesson plan and an activity that she had developed following the practicum that she knew would be suitable for students.

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Vinny B.

Vinny is a male of Italian heritage. At the time of his Tanzanian experience he was in his mid-twenties. He was born and raised in a small Southern town in central Canada and currently teaches in the same town. He shared a PowerPoint that he uses in his classroom.

Kelley B.

Kelley is a Caucasian female and at the time of her Tanzanian experience she was in her early 20's. She was born and raised in a small town where there was very little ethnic, linguistic, cultural, or religious diversity. Upon graduating from the Faculty of Education with her Bachelors of Education she began and continues to teach in her hometown. Kelley shared a video that she uses in her classroom.

Malik B.

Malik's brief description can be found above. Malik shared pictures of the items he uses in his classroom; artifacts that he purchased in Tanzania such as paintings and sculptures and traditional cloth. He also provided a tour of how his classroom is organized.

Data Collection

Each participant in Group A completed a one-on-one interview that was audio recorded. Prior to commencing the interview, the letter of information (see Appendix C) was emailed to each participant along with the consent forms (see Appendix B and D). Participants were given a variety of options for the return of the signed forms: Canada Post, scan and email, fax, photograph and email. The participants choose to both scan and email their signed documents or to photograph and email them. Participants were aware

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their anonymity was not possible with regard to the research since the researcher collected and analyzed the data (so the researcher knew who each of the participants were). However, the researcher maintained confidentiality in and preserved anonymity with regard to their presence in the study through the use of pseudonyms and removal of markers which would identify them such as the names of their employers or their places of residence. The researcher maintained confidentiality in this manner and preserved anonymity with regard to their presence in the study.

Participants were also assured that all information shared during their interviews would be kept in a secured and locked location. During the interview (see Appendix A), themes regarding their Tanzanian practicum experience, their personal growth and their professional growth were explored. Questions regarding changes in their classroom practice as a result of their Tanzanian experience were also posed. Subsequently, each interview was transcribed verbatim. Each transcript was shared with the respective participant to enable them to review and possibly edit their answers to ensure accuracy in the representation of their part in the study. Each interview lasted approximately 60 minutes.

Facebook was used as the initial platform to recruit participants in Group A. I used the Teachers 4 Tanzania private page to post my recruitment letter. I also directly messaged members on Facebook so as to increase the likelihood of them receiving and reading my post. Those who were interested were asked to email or directly message me on Facebook. Those who self-identified were also asked to “spread the word” to other alumni members. I used various approaches to recruit participants in Group B. Using email and phone correspondence, I asked those from Group A if they knew of anyone

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who might be interested in participating and asked them to share my email address and phone number. I also used Facebook to contact fellow alumni who initially expressed interest in being interviewed but for various reasons could not make the commitment. I had 8 individuals contact me asking for further details (what I was looking for and how they could share their artefacts). This information was provided to them over email. Of the 8, 4 were able to commit to my study and comprised my Group B participants. The letter of information (see Appendix B) was emailed to each participant along with the consent forms (see Appendix C). Participants were given a variety of options for the return of the signed forms: Canada Post, scan and email, fax, photograph and email. The participants choose to both scan and email their signed documents or to photograph and email them. Participants in Group B shared artefacts using email correspondence or via Skype. During our email exchanges, participants explained how their artefacts were used and how they were received by their students in their current classrooms.

Researcher Contextualization

During the data collection process, I wondered whether my race/ethnicity would influence the responses of my participants: I, the interviewer, am a mixed race West Indian and my participants are Caucasian and African. I am different from one hundred percent of my participants in each group. I was aware that a difference in the race of the interviewer may lead to different data; however, it must not be assumed that these differences would have an adverse impact on the weight and significance of the responses. In this regard, Rhodes (1994) stated:

While recognizing that in a ‘racially’ conscious society, the colour of the interviewer’s skin is likely to influence the way a person responds, it is erroneous

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to assume that a qualitative difference necessarily implies that one type of account is intrinsically superior to another. Each is interesting and meaningful in its own right. A different account given to a Black interviewer does not invalidate that given to a White, although it may well cast it in a new light (p. 548).

In fact, this difference may present an uncommon perspective due to the limited number of researchers identifying as a racial minority. More specifically, participants may provide a more considerate and objective response to me rather than to one that is a reflection of their race, for they may be either subconsciously or consciously thoughtful with their responses to avoid misunderstandings between them and me. Perhaps this difference will provide an added perspective to the body of educational research as it provides a different outlook. Furthermore, this difference perhaps has enhanced my research and added to its unique identity (Bulmer & Solomos, 2004).

Data Analysis

I listened to each interview multiple times during the process of transcription and through these interactions I felt connected to the data; there was familiarity. The most salient themes were noted. I returned to the data and I thoughtfully considered instances where there was support for the themes in various literature and previous findings as presented in the literature review. I decided that the analysis sections would be built by theme and enhanced by direct quotations from interview transcripts so as to ensure that the voices of the participants were heard and understood by the readers. This method is similar to that used by Solomon, Portelli, Daniel and Campbell (2005). In many cases these themes were further supported by the conclusions drawn regarding the artefacts I collected.

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Positionality of the Researcher

It is important to note that I too am an alumni member of Teachers for Tanzania. To elaborate further on information shared in the preceding Researcher Contextualization section, I am a mixed race West Indian woman who immigrated to Canada from Trinidad and Tobago at the age of 7 with my family. Although discussions in my Canadian classrooms did not include West Indian culture, geography, history, politics, or current issues, I visited my birth country a number of times and my upbringing was a reflection of my West Indian cultural norms, values, customs, and traditions. My identity was reflected in my family home. We lived a comfortable life in Toronto, Ontario where I attended elementary and high school. I completed my B.A. and B.Ed. in western Ontario. As with many West Indians, my heritage is a blending of a number of East Indian, European, and West African identities. Prior to participating with Teachers for Tanzania, I had not yet visited the diverse African continent. My knowledge and understanding of the African diaspora came from the books I read, films I viewed, and the African members of my neighbourhoods and communities. In fact, it was during my undergraduate studies that I forged meaningful and lasting relationships with my African counterparts as my understanding of the world and my place in it expanded. I was a member of the inaugural teacher-candidate team that traveled to Tanzania in 2008 and have continued to be involved either directly or indirectly with the initiative over the past nine years including fundraising, attending alumni meetings, and donating.

Dei (2000), Okolie (2000) and Young (2004) recognize the value of being on the inside. Young postulates that “[b]eing on the inside means that the researcher can maintain a shared sense of comfort and ease in the interacting in the field, and the

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researcher is sensitive and responsive to the cultural and social distinctiveness of the people under study” (2004, p. 198). I am a member of a finite cultural-sharing group of individuals so as noted by Solomon, Portelli, Daniel and Campbell (2005), I am able to “interrogate the latent ideas and knowledge contained within the statements provided by participants” (p. 152). Given my positionality as a member of this minority group, rather than one of an etic position, I consider my unique perspective to be a significant potential enhancement to this research.

Salient Themes

In this section, I will share the three major themes which emerged during my interviews with the participants. These themes were also reflected in the artifacts that were shared with me. During each interaction, it became increasingly evident that although each participant had separate experiences and memories of the Tanzanian practicum the lessons learned were a shared commonality. I will look at each in detail.

The Importance of Checking My Lens

“Who am I in this experience...?” (A.A., personal communication, November 2016). The concept of White Savior Complex was referred to by all interviewed participants either in whole or in part. This term denotes “this idea that it is the role of the White outsider to ‘lift’ the poor and oppressed in developing countries ...” (Straubhaar, 2015).

There were a number of instances where the participants made statements that showed the importance of positionality, and their ability (or lack thereof) to grasp the importance of this in their work in Tanzania. All participants were on a journey of self-

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discovery but appeared, like most of us, to be still struggling to understand the impact of positionality and unreflected-upon values.

For instance, Abigail referenced the lessons she learned during her undergraduate degree in Social Work and her commitment to applying them to her teaching practicum in Tanzania. She was cognizant of “not being like the people she read about in first year [course textbooks] like those archeologists – these people were building their house wrong” (A.A., personal communication, November 2016). She stated that she would never “impose her beliefs” on those she was entrusted to work alongside; rather she valued the approach of “supporting them in what they need” (A.A., personal communication, November 2016). Abigail also stated that she was “hoping to give them [the Tanzanian children] resiliency” (A.A., personal communication, November 2016). Abigail acknowledged the White Savior Complex and her commitment to not adapting or practicing its ideals, however, her statement regarding resiliency stood in contrast to her earlier proclamation. Abigail acknowledged that over time her understanding of what she could offer the orphaned children was inherently problematic and she adjusted her lens accordingly; her “focus was now on the sustainability of literacy and food” (A.A., personal communication, November 2016).

Emily too noted her epistemological shift. She wondered why she saw the world the way she did and by extension those who lived in it. Specifically, she questioned her understanding of happiness. She bravely acknowledged that she did not have exposure to what it is like in different parts of the world and thus stated, “I had a limited worldview” (E.A., personal communication, November 2016). She could not fathom how the people she was working with could be happy living with such little material goods, without

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parents, with nothing. She confessed that she thought she was going to Tanzania “to change their lives” (E.A., personal communication, November 2016) by providing the children with things they never had and therefore giving them happiness. She thought she was going there to “help these kids and I’m going to be a role model for them and I’m going to be an inspiration and going to inspire them to do bigger things and better things in their lives” (E.A., personal communication, November 2016). It was not until she arrived in Tanzania and had the opportunity to live alongside them that she realized that she was applying her “North American lens” (E.A., personal communication, November 2016). She saw that they were happy and could not understand their outlook and she seemed to question how they could be happy: “how can you be happy when you don’t have parents, how can you be happy when you’ve grown up and had these terrible things happen to you” (E.A., personal communication, November 2016). She continued by saying that “their view of happiness is much more simple than mine is and maybe not so intertwined with much materialistic things or like or ideals that are constantly pushed on us by media ... I realized they were happy just being with their friends and the kids there [at the Kittitimo Centre] were their family now and they didn’t need parents or the nuclear family that we so pride ourselves on in North America” (E.A., personal communication, November 2016). Emily appeared to be using her own lens to interpret someone else’s situation. For instance she put a value judgement on the children’s happiness by calling it ‘simple’ (perhaps it is quite complex), then she appeared to be minimizing the source of their happiness by saying ‘just being with.’ Emily shared a significant moment in her growth when she stated, “that my idea of happiness was not the same idea of happiness around the world and we should not be enforcing what we believe

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make people happy on others and instead we should learn from them” (E.A., personal communication, November 2016). This further reinforced her awareness that she is on a journey in this regard. Moreover she explicated that she became a less ‘happy’ person through her Tanzanian experience as she realized happiness was not about material things (as she was raised to believe) but rather the building and maintenance of meaningful relationships and being appreciative of all that you have and not taking people or experiences for granted . Emily discussed how significantly she “was affected by what [she] saw there (in Tanzania)” regarding the pride the children had in their education and in their home. She shared how upon her return to Canada she “found herself withdrawing and being annoyed” by her counterparts because she believed that she now understood what it meant to be happy and appreciative yet those around her “took what they had for granted”, “constantly complained” and were “unappreciative for what they had” (E.A., personal communication, November 2016). Emily offered a simple summation: “yeah, there were many things that changed as a result of the trip”. Not only did she interrogate her lens but she adjusted it (E.S., personal communication, November 2016). She confessed, “I was going to change their life, in reality they changed mine” (E.A., personal communication, November 2016).

Carly too experienced a fundamental shift in her beliefs. Before arriving in Tanzania she saw herself “as the one who provided the knowledge” (C.A., personal communication, November 2016). She admittedly believed that she had something that the others did not and that she was going there to share her knowledge with them. This deficit relationship and her call to save them epitomizes the White Savior Complex (Straubhaar, 2015). However, Carly noted that once the team arrived in Tanzania and

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began interacting with the children and the local people that she was not in a position to be the knowledge provider but rather she realized that “we can learn so much more from them” (C.A., personal communication, November 2016). She grappled with the meaning of happiness, “I already understood they’re as happy as can be because it’s all they know, but my Western mindset was still challenged because of what happiness meant to me – that I could make them more happy” (C.A., personal communication, November 2016). Like Emily, Carly was unaware that she was applying her lens to understand someone else’s reality and thus minimized their happiness based on minimal knowledge. As Cole (2012) posits, there is a need for self-awareness and humility when one is involved in humanitarian undertakings; it appeared as though Carly was attempting to navigate through this process. She recognized that the Tanzanian children were happy in their own right, yet she believed that their happiness was subpar to hers, that she is truly happy whereas they are happy because they are ignorant of what they are missing. Based on Carly’s above sentiments, her inadvertent devaluing of the children’s’ happiness is most striking when she stated “...happy as can be because it’s all they know ...” (C.A., personal communication, November 2016). These subtleties are a reflection of the White Savior Complex lens which freely employs arrogant and problematic mindsets of inferiority and superiority with such pride that those who wear said lens do so comfortably. Throughout her time in Tanzania, however, Carly began asking herself questions: she began interrogating her truth. “We know the situation of the children and we know they are not sad, yet you know with our Western lens we think, oh poor children. But how do we change that, how do we go forward and change our perspectives” (C.A., personal communication, November 2016)? Carly continued to

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ponder these questions even after her return to Canada and as a professional in the classroom. She said that she realized how Western society has framed the concept of “to have it all” and how although she understood what it was like not to “have it all” as she comes from an immigrant family, she recognized that over the years she had “bought into it” as societal norms are omnipresent. She concluded that her experience in Tanzania has forced her to question not only her point of view but the Western perspective.

Malik became conscious of the need to adjust his own lens. This realization flustered him because he had always thought of himself as “knowing differently” (M.A., personal communication, December 11, 2016). He believed that since he immigrated to Canada from West Africa as a teenager, that he did not see the world through a Western lens. Malik thought he had seen it all and returning to the continent, albeit East Africa, that he would not be taken aback by anything. However, he also recognized that going to Tanzania would be his first return visit to the Continent since leaving and now he is “a grown man and although you’re familiar with the place, you’re not familiar with the place because you’re not going to be looking at it with the same set of eyes.” Malik continued his reflection, “It was a remembering, what you remember, what do you expect sort of thing – so much had changed within such a short period- but then again I had changed” (M.A., personal communication, December 11, 2016). Upon arrival at the Kittitimo Centre and spending time with the children he remembered thinking to himself that he was “seeing resilience in HD [high definition] – seeing how people survive, it happens, it’s normal” (M.A., personal communication, December 11, 2016). Malik recounted a particular moment when he was challenged to interrogate his truth. He had gone to the Center early one morning and the children were out working in the farm and

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he remembers feeling like they were doing more than children their age should be doing even though he'd seen it before (it was not new to him). “[B]ut with my new Canadian eyes, I was like, oh, this is a bit much, they should be doing something else and someone said to me ‘oh snap out of it, this is what they do, this is what many children around the world do’ and then I guess I was like, right – this is their reality, this is very normal to a lot of people around the world” (M.A., personal communication, December 11, 2016). Malik’s reference to his “new Canadian eyes” captures a shift in the way he saw the world once becoming Canadian. He too, like Amy, alluded to his previous insights as an immigrant but those perspectives were overwhelmed by the pervasive ideas and attitudes found in Western society. Malik then provided context to his realization by adding, “where you grew up and where you are, are two different things – like environment and circumstances play a huge role in the development of a child” (M.A., personal communication, December 11, 2016). Through his sentiments, it appeared as though Malik was speaking both about the children at the Centre and about himself. Perhaps, he was becoming increasingly aware of the prominence that environment and circumstance had on his life and therefore likely on the lives of children at the Center.

In summary, the participants of my study either spoke to their awareness of the themes consistent with the Western Savior Complex or their conscious efforts to avoid either embodying or purporting its ideologies (although at times they did). Moreover the participants shared how they initially saw their role as savior but realized the error of their thinking, and thus changed during their Tanzanian practicum. Further discussion of the meaning of this theme is presented in the Summarizing Reflection on Themes section to follow (p. 59).

Child First, Curriculum Second

“Inspire the whole child” (A.A., personal communication, November 21, 2016). Each interviewed participant spoke to the importance of viewing each student as an individual person with individual needs. The participants mentioned that although their training at the Faculty of Education informed them that each child came with their own stories, it was not until their Tanzanian experience that they fully appreciated the value of that lesson. They shared an apparent disconnect between what they were being taught in the lecture halls and what they saw and experienced during their Canadian practicums. During the latter, the focus was on benchmarks, test scores, and rankings. The participants shared that it was during the Tanzanian practicum that they fully appreciated the importance of both listening to the child and caring for the whole child.

Abigail reflected on a shift in her understanding of her role as a teacher while in Tanzania. She stated that she always believed her role encompassed listening and observing however that during her time in Tanzania, she believed it needed to happen even more so, “I think that it needs to be more of my role, slow down, stop rushing, observe ...” (A.A., personal communication, November 17, 2016). She continued by sharing that the overall Tanzanian experience had informed her practice by revealing that each day in the classroom her job cannot be done without first “seeing where the kids are and seeing what works best for them,” moreover, “recognizing when the child needs some leeway or tighter parameters” (A.A., personal communication, November 17, 2016). Abigail further asserted that she did not need to know the child’s innermost thoughts and truths in order to be a “caring person in their life” – she shared that her “outlook changed” because of the lessons she learned in Tanzania, “without infringing

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upon their [child] space, without imposing myself I care for them and I can show them” (A.A., personal communication, November 17, 2016).

Emily also spoke of how her Tanzanian experience informed her teaching practice. She was no longer concerned with only the bottom line, whether or not homework was completed; rather the way in which she viewed children changed. She now approached the teaching of children from a “holistic view” in that she acknowledged the need to respect their truths and that she has a responsibility to seek to understand what realities shaped their contexts such as whether “they had sufficient to eat, if they may be going through hard times, or if they may be academically struggling” (E.A., personal communication, November 19, 2016). Emily declared that because of Tanzania she became “a more compassionate educator, a more informed educator, and a more effective one as well” (E.A., personal communication, November 19, 2016). She expressed her belief that as a teacher she has the ability and opportunity to “change people’s life perceptions especially in the small town” that she teaches in (E.A., personal communication, November 19, 2016). She continued by explaining that she challenges and encourages the teenagers in her classroom to think more critically about “their own lives and their role in society” by providing meaningful opportunities for them to “be taken outside of that mindset [small town]” and interact with the world from various perspectives (E.A., personal communication, November 19, 2016). When comparing her Canadian practicums to her Tanzanian practice she stated that the former focused on “curriculum and lesson planning” whereas the latter “was more focused on developing relationships with the kids and teaching them skills ... the more applied portion of teaching” (E.A., personal communication, November 19, 2016).

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Like her fellow participants, Carly too articulated her fundamental belief in putting the child before the curriculum. She noted that teachers who “are very close minded in terms of content driven, [would say] ‘I teach to my subject, I get my curriculum done’ ” would profit from the Tanzanian practicum because they “would really benefit from understanding that inspiring the whole child does great things for the child” (C.A., personal communication, November 21, 2016). This is a principle she learned and practiced while working alongside the children in the Singida region (C.A., personal communication, November 21, 2016). Carly clarified and further posited that she did not support the idea of ignoring the curriculum outcomes, rather that effective educators are those that “teach the curriculum in a way that inspires the whole child” (C.A., personal communication, November 21, 2016). She explained that “inspiring a student to love education, that needs to come before content, developing lifelong learners in terms of wanting to always learn, to turn every rock, explore where we’re going – is far more important to me than content” (C.A., personal communication, November 21, 2016). Amy revealed that she “had a lot to learn from the children there [Tanzania]” that they taught her the “need to value the moment where children can create their own learning, which can ultimately lead to our [teachers] own sense of learning” (C.A., personal communication, November 21, 2016). Rather than being “the one who provided knowledge” (as she once saw her role), she quickly learned that “once in the moment” she had much more to learn “from allowing the children themselves to provide the knowledge or provide what they have” (C.A., personal communication, November 21, 2016).

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Malik shared his understandings from the Urban Education program and how he applied its principles to the children of Tanzania. He acknowledged that “nobody is coming from the same home, everyone is different” and it is imperative for teachers to “still care about the person”, that a teacher’s role includes knowing “who you are working with” (M.A., personal communication, December 11, 2016). Malik understood that the experiences each child brings to the classroom is valuable and it shapes how the child will learn and a teacher who cares about the child, not just as a student but as a being, will seek to first understand what truths each student brings to their classroom. Malik explicated that children bring “their childhood experiences, levels of educations, and various home lives” to class and the teacher would not necessarily know the intricacies and details, but the teacher “needs to talk to that child on a different level, outside of the curriculum” to build trust and a relationship first (M.A., personal communication, December 11, 2016). He explained that without speaking to the child, teachers run the risk of stereotyping their students which may result in failing to provide the necessary supports for said pupils. Malik used this example to illuminate his idea that “you could have a child from a very rich home, it doesn’t necessarily mean he’s a happy child, and the opposite is also true, a child coming from a very poor home, doesn’t necessarily mean he’s an unhappy child” (M.L., personal communication, December 11, 2016).

Privilege

“I didn’t realize I was privileged” (M.A., personal communication, December 11, 2016). When asked to reflect on their overall experience in Tanzania, the participants shared stories of growth and realization with the common theme surrounding their ideas

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of privilege, specifically how it has influenced or shaped their understandings and outlook. In the context of my study, privilege expresses a social theory that special rights or advantages are available only to a particular person or group of people. In the context of social inequality, “Privilege is commonly defined as unearned access to beneficial resources available to some people, but usually at the expense of others” (Barnes & Collins, p. 63). Scholars, Harvey, Kimmel and Ferber, and Wise (as cited in Collins & Barnes, 2014, p. 63) who study privilege in relationship to power and social justice posited that, “privilege is the culmination of the interactions between three forms of relational power dynamics to decide: (1) who is taken seriously; (2) who receives attention; and (3) who is accountable to whom and for what.”

Abigail addressed how she saw privilege during our conversation. Abigail spoke about her role in gathering resources to take to Tanzania. She was hoping to receive educational tools that she would distribute on site in Tanzania. She described the process as problematic because some donors did not exercise thoughtfulness with their donations so they sometimes donated items that were not of a particular value to the recipients, “I’m of a particular mindset, well no, it’s not good unless it has a use, it has a purpose” (A.A., personal communication, November 17, 2016). She continued by expressing her frustration and disappointment with the thinking or lack thereof on the part of some donors. In particular, Abigail felt as though some individuals did not take the time to educate themselves about the needs of the Tanzanian children, they failed to listen to which items were of use and needed and instead used the privilege of giving to feel good about themselves rather than earnestly using their platform to contribute in a meaningful manner. “I just remember ... feeling heartbroken because I thought, you don’t get it”

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(A.A., personal communication, November 17, 2016). Some donors gave hair barrettes and hair ties and Abigail recounts thinking “you don’t understand, we’re not going to see little orphaned Annie in 1922 who came to New York with a bunch of white girls who are fortunate, we are going to see little girls whose hair has been cut really short for hygienic reasons, you know, who don’t have mums to do their hair and uuhhh ...” (A.A., personal communication, November 17, 2016). Abigail recognized that “some people have big hearts and want to give” but she also stated “I think they need guidance about what’s helpful” (A.A., personal communication, November 17, 2016). She also reflected on some of the ideas fellow teacher candidates had shared during a meeting. Abigail addressed the privilege of ignorance she experienced from both donors and fellow teacher candidates while preparing for Tanzania. She attended an information session to learn more about the Tanzanian opportunity. She recalled being stunned by some of the ideas shared by fellow teacher candidates as they reflected a lack of understanding: “someone recommended bringing canned goods,” “someone was like we should do a food drive and I was like ... oh my god ... is you kidding me! They have food, a can of chick peas is not going to solve anything so ... it was a bit ridiculous ...” (A.A., personal communication, November 17, 2016).

Abigail also spoke about the importance of self-examination, in particular her identity and her role within the Tanzanian experience. She said, “as a white woman, you got to check your privilege you got to, cause white women in social work have done some really [problematic things] ... you know been a part of systematic oppression” (A.A., personal communication, November 17, 2016). She continued “I tried to, I try to be very aware of myself and my privilege and not try to know what someone else’s

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beliefs or experiences are” (A.A., personal communication, November 17, 2016). When engaging in various projects at the Kittitimo Center, Abigail recounted times she felt she was “roped” into accepting ideas that were inherently problematic as they failed to address the needs of the locals and instead made her counterparts feel accomplished. Furthermore, she explained that she believed there were members of the team who left Tanzania with their western lens unadjusted, specifically the privilege of believing that they “gave hope” to the locals. Abigail expressed her frustration with this ideology. She understands that “giving hope” is limited and fails to address the cruel realities of the children at the Kittitimo Centre, “I can believe that giving hope inspires change, but at the same time living in an orphanage by a major highway where there is sex trafficking ... let’s talk about education ... and full time schooling” (A.A., personal communication, November 17, 2016). Abigail spoke to her belief that she was privileged to have had the opportunity to travel to Tanzania and learn about others and herself and that she has a responsibility to share her learning with others. She also stated that individuals need to use “what we know to connect with others whenever possible like basic greetings in another language as a means to be inclusive” (A.A., personal communication, November 17, 2016). Lastly, Abigail stated that she has a responsibility to eradicate ignorance as it pertains to the African continent. Specifically, she shared her intention to “curb thinking, it’s a big continent, let’s talk about the diversity in culture, politicians, and economy; let’s not paint it all with the same brush” (A.A., personal communication, November 17, 2016).

Emily also shared her understandings of privilege. Prior to arriving in Tanzania she believed she was “going to help” the children “by being a role model” to them and as

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well to “inspire them to do bigger and better things in their lives” (E.A., personal communication, November 19, 2016). When she arrived in Tanzania she realized she was “looking through the lens of a North American viewpoint and thinking how can you be happy when you don’t have parents, when you’ve grown up and had terrible things happen to you” (E.A., personal communication, November 19, 2016)? Comparatively speaking, she believed her life in Canada was better than their lives in Tanzania as she had more money and materialistic goods. Emily remembered learning from the locals that happiness “is simplistic, not intertwined with much materialistic things, or ideals that are constantly pushed by media, they were happy with their friends and the kids there [at the Kittitimo Center] were their family” (E.A., personal communication, November 19, 2016). Emily had to reconfigure her outlook on her purpose in Tanzania: she could no longer view herself “as the one who was going to make them happy, for they were happy in the way that they are” (E.A., personal communication, November 19, 2016). She stated that once she returned to Canada she realized she was “a less happy person” because she was now able to recognize the privilege she previously took for granted which became increasingly apparent when surrounded by other Canadians in Canada (E.A., personal communication, November 19, 2016). Once she was in the company of other Canadians she realized how often they engaged in frivolous complaining and neglected to appreciate what they had. She found it “difficult to get along with people and make new friends” because each time someone complained she found herself “withdrawing and being annoyed with the fact they were complaining” (E.A., personal communication, November 19, 2016).

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Carly also reflected on her understanding of privilege. She recalled a time when the team purchased beds for the children at the Kittitimo Center and one child's response to this act. "He starts hugging me, thanking me, crying – I was in tears, I don't think I can really think about a time when I didn't have a bed, that is something we take for granted and he was so moved he walked all the way back to the Center to thank us" (C.A., personal communication, November 21, 2016). Carly expressed how this interaction influenced her realization that "we really do take so much for granted and we don't need as much as we think we do" (C.A., personal communication, November 21, 2016). Carly also spoke to her belief that she must use her privileged platform as an educator who has travelled to Tanzania to eradicate ignorance by "bringing a global understanding into the classroom here [Canada] (C.A., personal communication, November 21, 2016).

Malik addressed privilege from two standpoints; as teacher and as an individual. He spoke first about his role as an educator in his current position teaching very wealthy children in the United Arab Emirates (UAE). Malik wants them to be aware that "they have all of this and there are others that do not have" and though he does not fault them for their ignorance, he wants to instill in them that "somebody else is on the opposite end of their riches," furthermore he wondered how he could teach them "to become aware of the circumstances of others and their role in changing the world for the better" (M.A., personal communication, December 11, 2016). Malik said that the more he has honest conversations in his classroom the more awareness he can bring to his students. In addition, he stated that through his actions he demonstrates to his pupils how they too can change the world (M.A., personal communication, December 11, 2016). When Malik

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spoke of his direct relationship with privilege he revealed how his Tanzanian experience helped him to identify his own privilege, “oh you didn’t know you were privileged? Like before that I didn’t really see myself as that” (M.A., personal communication, December 11, 2016). He went on to explain that the Canadian neighbourhood in which he was raised was considered one of the least desirable and thus his understanding of what he had was always limited: “ you never really see that as a privilege until you are out of there – you know the saying that you think you live far [relative distance], until you see somebody else’s house after yours, so it is like that, like it made me very much aware that I had a lot, more than I could ask for really” (M.A., personal communication, December 11, 2016). Malik went on to state that prior to Tanzania he did not realize how much he “used to complain, I used to complain a lot, but now it’s like what are you complaining about when somebody else is making do with whatever they have – so it’s about recognizing my part” (M.A., personal communication, December 11, 2016).

Summarizing Reflection on Themes

In summation, the salient themes of Privilege, Child First, Curriculum Second, and Importance of Checking my Lens, embody the on-going reflection of the participants. When they spoke of privilege they identified privilege of access, privilege of ignorance, privilege of whiteness, and privilege of position. In addition, when they spoke of the necessity of putting the needs of the whole child before those of curriculum outcomes they began to examine their role as teacher as one that supersedes test scores and school standings. Lastly, when they interrogated the importance of checking their lens, they challenged their beliefs surrounding the notion that they were the knowledge holders,

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keepers, and providers and instead that knowledge exists not in a top down model, rather a shoulder to shoulder one.

Based on what the participants shared, it seems as though they not only discovered they were privileged, but that their privilege was a negative factor that prevented them from really understanding the world around them. Through their statements, it appears that they are beginning to dismantle their societal position to better consider how their thought process is shaped by their individual context. In addition, they revealed how disorienting the process of adjusting ones lens could be as they expressed feelings of uncertainty, pity, and shock. Lastly, their comments demonstrated that the journey of self-reflection is ongoing and their recognition of the need to constantly check their lens is invaluable. It appeared as though each participant experienced a form of revelation and began to develop an understanding of culture and cultural others, albeit a complex one.

Artifact Findings

As previously mentioned, artifacts were collected from a second group of participants, Participants B. These artefacts were examined to gain further understanding into the experiences of the participants. Moreover, I wondered whether the Tanzanian experience had encouraged the approach to inclusivity in the classroom for Participants B. This theme was discovered in this data set, but was not necessarily confirmed in the interview data.

Kate shared a lesson plan and activity that she developed. The lesson was cross-curricular in nature as it drew on elements of geography, history, politics, and culture. Kate used some of the photographs she took while in Tanzania to share her experience

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with her students. She then had them locate Tanzania on a globe/map and using the internet challenged her students to find out more about Tanzania. She prompted their inquiry with questions about local weather and temperatures, local customs and celebrations, the geography of the land and what Tanzania is best known for. Kate had her students organize and share their findings using a poster board, PowerPoint, radio show, or talk show. She then challenged her students to explore their familial histories and share their findings in similar ways. The work produced by the children was then displayed in the classroom. Students reflected on the differences and similarities they shared with their classmates and the children in Tanzania. Kate shared that she wanted her students to be aware of their world so that they could understand their place in it and their responsibility to it. She also shared that she is more aware of the opportunities she has as a teacher to bring the world into her classroom and to ensure her students have the space to not only share who they are, but be who they are. Kate's lesson plan confirmed the emergent themes from the interview data in that her lesson treats knowledge as a shoulder to shoulder exchange rather than a top-down model. Furthermore, by creating a safe and inviting space for her students to explore their heritage and honour their findings through sharing, Kate exemplified the notion of caring for the whole child, in addition to the values espoused in Principles 6 and 7 of the Accord on Initial Teacher Education: the promotion of inclusivity, understanding, and acceptance; and engagement with the politics of identity and difference and the development and enacting of inclusive curricular and pedagogies, respectfully.

Vinny shared a PowerPoint that he uses in his classroom. The PowerPoint consisted of pictures of his time and experiences in Tanzania. The photographs capture

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and document the children at the Kittitimo Centre, the Tanzania landscape, the safari animals, and the schools and classrooms of the children. Vinny stated that he uses this PowerPoint to share elements of himself with his students. Furthermore, it helps him to teach about the realities of others around the world so they appreciate what they have and understand they should not take things for granted, like classroom resources and student-teacher ratios. He also expressed that he wished he included more about Tanzania in his lessons and felt guilty for not doing more. However, Vinny pointed out that although he does not regularly or overtly make reference to Tanzania, he draws on the lessons learned while in Tanzania specifically with regard to honouring each of his students' truth, thus being cognizant of seeing each child for who they are and not who he thinks them to be. Like Kate, Vinny's artefact is a reflection of relationship building between the classroom teachers and their students which supports the interview findings of caring for the whole child as of utmost importance for a teacher. Through the promotion of diversity, inclusion, understanding, and acceptance Vinny continued the dialogue in a local and impactful way, Principle 6 of the Accord.

Kelley shared a video that she uses in her classroom and has also used at school assemblies. The video is a blend of still photography and footage of her time in Tanzania with the focus on the children at the Kittitimo Centre and the activities that took place while she was there. The video allows the viewer to meet the children in their surroundings and have a peek into their lives – playing, farming, and reading. Kelley uses the video to provide insights into Africa and to dispel some of the myths and misconceptions about the continent. She shared how students and staff alike are inclined to ask more questions about Tanzania and her people, as well as asking questions about

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Kelley's experiences while there. She uses this as a platform to encourage global travel to learn about others and about self. She also found that students engaged in organic dialogue about themselves and wanted to know about their classmates' heritage and family histories. Through this sharing, she noted how students are genuinely interested in each other and feel free to be themselves whilst having a space to discover about their fellow mates. Kelley's artefact supported the findings in the interview data from Participant A, specifically with regard to the development of her role as a teacher as one who cares for the whole child. Kelley's artefact also demonstrated her engagement with Principle 6 and 7 of the Accord.

Malik was able to give me a tour of his classroom using video chat on Skype. This was an interesting experience for me, because although he is overseas I did not have to depend on still images pieced together to capture his classroom, rather a cohesive understanding. Malik's classroom was organized in such a way that his students had the opportunity to learn about his history but as well his experiences through the display of traditional West African and East African paintings, sculptures and traditional cloth. Student desks were arranged in communities of four around the perimeter of his classroom, which created a free circular space in the middle of his room. His teacher desks were covered with traditional cloth. Paintings of the Tanzanian landscapes hung on the walls and Tanzanian and West African sculptures were placed on bookshelves and filing cabinets throughout the classroom. Malik stated that he placed his pieces in accessible places for his students because he wanted them to interact with them, for example, students would be at his desk touching the cloth and examining the patterns and shapes they embodied. Students were intrigued by the paintings asking whether or not

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that is what Tanzania actually looked like. The collective essence of community Malik experience in Tanzania was one he wanted to nurture in his classroom with his students. He wanted to ensure that his students not only heard him value the importance of inclusion but that their learning space embodied this value too. When parents would visit his classroom they would comment on how warm and welcoming it felt. Some would also send some of their personal artifacts in with their child to also be shared and displayed in the classroom. The Skype tour of Malik's classroom revealed that like his fellow participants in Group B, his artefacts revealed parallel findings noted in Group A as well as his engagement with Principles 6, 7 of the Accord. Furthermore, the feedback from the parents' of his students allowed him for opportunities to investigate his practices and thus align with the Principle 11.

The artifacts shared with me by the Participant B group reflected similar attitudes shared by those in the Participant A group. The Tanzanian experience influenced each person in different, yet similar ways.

Chapter Five:

Discussion and Reflections

Recapitulation of purpose and findings. This research was intended to explore the lived experiences of alumni members of Teachers for Tanzania dating from 2008 – 2015, specifically looking at their teaching and learning experiences both abroad and at home. Moreover, it was to learn if their Tanzanian experience helped prepare them to teach in a typically diverse Canadian classroom. Lastly, were the participants engaged with Principles 6, 7, and 11 of the Accord on Initial Teacher Education. What I found was that the Tanzanian experience had a tendency to challenge the ideas and views of the participants. The three themes to emerge from my analysis of their lived experiences were: 1) the importance of recognizing one's limited perspective and renegotiating individual lens; 2) the need for educators to approach each child as a discrete individual; and 3) the significance of unpacking the role of privilege.

Relating to Previous Research

In this section I will present a brief overview of the findings of the study and their relationship to previous work in these areas. These findings are broadly in line with researchers such as Birge (as cited in Crabtree, 2008) who posited that service learning (SL) provides an opportunity for the creation of a more egalitarian and mutually transformative student-teacher relationships. Also, SL is intended to be reciprocally beneficial to both communities and SL students; however the latter group tends to benefit most (Kenny & Gallagher, 2002; Parker & Dautoff, 2007). Moreover, according to a number of researchers including Kiely, Monard-Weissman, and Tokin (as cited in Crabtree, 2008) in the International Service Learning (ISL) literature, the discussion is

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focused on maximizing student learning. Experiential education, SL, and international immersions alike are said to have the ability to transform participants. ISL transformations may specifically include an awakening to self, to other, and to the world; increased knowledge, confidence, and language skills; and the development of more complex and personal understandings of other cultures and cultural others, and of community, poverty, and justice (Crabtree, 2008). Finally, Mwebi and Brigham (2009) indicated that for teacher candidates, international experiences “increase their self-awareness, and enhances their personal efficacy and understanding of cross-cultural diversity and issues, which informs their subsequent teaching practice” (p. 414). There was ample evidence as demonstrated in the quotes and descriptions presented of such phenomena occurring as a result of this study. Such evidence, as supported by the literature cited here, gives a clear answer to question 2 and 3: did the Tanzanian experience help prepare the participants to teach in a typically diverse Canadian classroom; and were the participants engaged with Principles 6, 7, and 11 of the Accord – yes, on both accounts.

Limitations of my Research

This qualitative study has been primarily concerned with 1: exploring the teaching and learning experiences both abroad and at home for alumni members of Teachers for Tanzania; 2: exploring if their Tanzanian experience helped prepare the alumni members to teach in a Canadian classroom; and 3: to examine if the participants were engaged with Principles 6, 7, and 11 of the Accord on Initial Teacher Education.

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I was interested in having the participants recount their thoughts, ideas, and emotions during their time spent in Tanzania, East Africa while completing an international teaching practicum. However, the findings of my study do not imply that all individuals who partake in an international practicum will reveal similar accounts or reflections. Rather, my study provides an opportunity to unpack these specific participants' truths, and as such it is not generalizable, but rather an ideographic exploration of the experiences of one specific group of study participants.

Lessons Learned Re: Participant Recruitment

I naïvely believed that finding participants would be the least time consuming and easily achievable element of my undertaking. Rather, it was a disappointing and disheartening process which at times appeared unachievable. However, the individuals who decided to participate provided valuable insights. The first step in participant selection involved sending a recruitment notice (see Appendix A) to the Teachers for Tanzania alumni Facebook page. This ensured that the information would be seen (and hopefully read) by the specifically targeted potential participants.

When I posted my notice, I had ambitious ideas that my Facebook inbox would be inundated with interest and that I would have to offer apologies to those that would not be selected (based on the first responded first selected basis). In fact, I began drafting a heartfelt letter to my future rejected participants. With the response I received, it was easy to believe that I was the one that was rejected; me and my study. I asked myself, "How could my fellow alumni not be willing to share their experiences?" I took it personally and felt betrayed by my "own." I regrouped, reconsidered, revamped, and

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retrieved. I noticed that my Facebook post was only seen by a handful of people, so rather than depending on a mass post; I decided to send my notice as a private message. During my reflections, I considered my social media behaviours: when I receive a private message I am more likely to read and respond compared to a public posting. This approach fared more favourably. Of the ten individuals who expressed interest, four participants were able to commit to the process. These participants preferred the one-on-one interview. I was quickly learning that although I had carefully planned how I wanted to approach my study, the participants themselves significantly influenced meaningful elements of the study, including the size and shape of it. Although I did not receive enthusiastic responses from as many as I had anticipated, I did identify a suitable number of respondents to accomplish the purposes of the study. Through this process I have learned, for example, that no matter one's commitment to thorough planning, when working with human subjects the only certainty is that of uncertainty.

Implications of Findings

The findings of this study suggest that the participants attributed their personal and professional growth, commitment to eradicating ignorance, and deeper understanding of inclusion to this international teaching practicum. Moreover, the participants shared how the presence and use of various artefacts, either developed because of Tanzania or acquired while in Tanzania, in their classrooms provide for and create a space where all students can celebrate self and engage in respectful conversations of their distant counterparts.

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International service learning opportunities, like the Tanzanian practicum, which remove participants from their ‘normal’ environments and place them in untraditional environments, influence their understandings of themselves as teachers in ways that should be honoured. Pre-service teachers across Canada should be privy to such experiences and thus this learning opportunity has much potential. Considering the findings of this study, Faculties of Education across Canada should infuse practicums such as this into their curriculum rather than offering it as solely an option. As the 21st Century Canadian classroom continues to be diverse, teachers in Canadian classroom must be well-versed in meaningful inclusion and committed to eradicating ignorance. And based on the findings of this study, international teaching practicums in untraditional environments allows for this opportunity.

Future Research

Future research could include a comparative examination of the experiences of pre-service teachers who completed an international practicum in a community that is a reflection of their culture, values, and socio-economic class to those that completed an international practicum in a community that does not reflect their culture, values, and socio-economic class. Such an examination would provide insights to the development of teachers in preparation for their diverse student populations.

Contributions

My study has contributed to the literature on international teaching practicums, specifically Canadian teachers’ experiences in Tanzania, East Africa, since research in this area is relatively new and the related literature is still limited. Thus, the experiences

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of participants of programs of this type may not have previously been examined in light of the research questions addressed in this study. Through this study in particular, participants shared their lived experiences and spoke to how the initiative challenged their perspectives and reshaped their understanding of self and their role as educator. Profound experiences, such as those experienced by the participants of this study, do increase profundity. Comparatively speaking, the vastly different physical environment, cultural norms, and societal differences between Tanzania, East Africa, and Canada, North America, allowed teacher candidates the opportunity to interrogate and grapple with their privilege, their position, and their power. In so doing, maybe they are beginning their journey of an epistemological shift, which requires deep insight.

Autobiographical Reflection

The process involved with this research study has provided me with life-changing insights, for instance, the path to self-discovery is one that requires consistent reflection for even when the individual believes they have attained it, there will be another bend in the road. Furthermore, as educators we must develop the habit of self-examination to ensure better practice. The findings from the study demonstrate that inclusive classrooms require the educator to be engaged in a constant cycle of critical reflection and change.

Through my research study, I have been afforded the opportunity to examine and reflect on my teaching practices. I have renewed my commitment to ensuring an inclusive classroom environment for my pupils as well as broadening my holistic perspective on global issues. Furthermore, this experience has presented me with my next professional course of action; joining the new teacher induction committee through

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my school district. As a committee member, I hope to return the tenets of critical self-
reflection, inclusion, and the importance of focusing on the individual student to the focal
point of classroom teachers.

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APPENDIX A: FOCUS GROUP AND SEMI-STRUCTURED INTERVIEW QUESTIONS

Pre-Tanzanian Practicum

Focus Group Questions:

1. How did you learn about the opportunity to participate in this international teaching practicum?
 - a. At this point, what did you know about Tanzania?
2. Why did you choose to participate?
 - a. Was it a difficult decision? Explain.
3. What did your friends and family think about your participation?
 - a. Did their opinions influence your decision making?
4. What were your expectations of this opportunity?

Interview Questions:

1. Did you do anything to prepare for the trip? Please share.
2. What did you hope to gain from the experience?
3. How did you think you could contribute to the group of teacher candidates travelling to Tanzania?
4. What did you hope to offer the children at the Kittitimo Centre, the school children, and the Singida community at large?
5. Did you have any concerns or reservations about your participation? Why or why not? If so, how did you address them?
6. Describe your relationship with the other teacher candidates with whom you were travelling with to Tanzania.

During-Tanzanian Practicum

Focus Group Questions:

1. What was it like to travel from Canada to Tanzania?
2. What were your first impressions upon arrival?
3. How did you feel when you first met the children at the Kittitimo Centre? Is it what you expected?
4. How were you received by the local schools?
 - a. How did you feel walking into your classroom? Were the students receptive?
 - i. Compare and contrast these sentiments with those in your Canadian classrooms?
5. What were some of the challenges you faced inside and outside the Tanzanian classrooms? Did you address them? How? If you didn't, why?
6. Did your motivation waiver during the practicum? If so, why and how?
7. Did you journal during your experience? Why or why not? If so, what types of things did you record?
8. What were some of the successes you experienced inside and outside of the classroom?
9. How did you feel leaving Tanzania?

Interview Questions:

1. Were your worldviews challenged or reinforced during this experience? Please explain.
2. Was there a shift in your understanding of your role as teacher? Please explain.
3. Did you feel prepared to teach the Tanzanian students? Why or why not? If so, what did you do to address these feelings?
4. What were the dynamics between you and your fellow teacher candidates?
5. Did you take photographs? Why or why not? If so, what did you photograph and why?
6. What did you do on your "down-time"?
7. Did you have any "ah-ha" moments? Please share.

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Post-Tanzanian Practicum

Focus Group Questions:

1. In one word describe your experience.
2. What was the journey back to Canada like?
3. What were your feelings upon returning to Canada?
4. Have your worldviews changed? If so, how? What influenced this change (insights, conversations, reflections)?
5. Were you able to apply what you learned in Tanzania to the Canadian context?

Interview Questions:

1. How would you describe your experience?
2. Did your experience inform your practice? If so, in what ways?
3. Did your experience reinforce your desire to be a teacher? If so, how and why?
4. Do you feel you are more self-aware now? Why or why not?
5. How did your Canadian teaching practicums compare to your Tanzanian experience?
6. Was your experience positive or negative? Explain.
7. Do you have any suggestions to improve the program?
8. Would you recommend this program to others? If so, to whom, and why?

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APPENDIX B: CONSENT TO PARTICIPATE IN RESEARCH

Title of Study: Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher Candidates Experiences in Tanzania, East Africa

You are asked to participate in a research study conducted by Jihan Jones, from the Faculty of Education at the University of Windsor. The results of this study will contribute to my Masters of Education Thesis. If you have any questions or concerns about the research, please feel free to contact the researcher, Jihan Jones at [phone number] or by email [\[email\]](#). Conversely, you may also contact the Faculty Supervisor Dr. Glenn Rideout at [phone number] or by email [\[email\]](#).

PURPOSE OF THE STUDY

The purpose of this study is to explore the lived experiences of alumni members of Teachers for Tanzania dating from 2008 – 2015. Further, it is to learn if there were effects on their teaching practice, and if so, what were they?

This study seeks to address the following research questions:

1. What are the experiences, both abroad and at home, of the alumni travel members Teachers for Tanzania?
2. Did the Teachers for Tanzania experience prepare the alumni to teach in the diversity of Canadian classrooms? If so, how? Were teachers engaged with Principles 6, 7, and 11 of the Accord on Initial Teacher Education?
3. What, if any, are the challenges and issues they face as teachers with respect to what was learned in Tanzania? How are they being negotiated?

PROCEDURES

If you volunteer to participate in this study, you will be asked to:

Allow the researcher to observe you during focus group sessions;

Participate in three separate focus group sessions. The location of each session will be determined based on geographic location of participants and may include restaurants and parks. Each session will require approximately 1 - 1.5 hours of your time. The first session will take place approximately one week after receiving ethics clearance from the University of Windsor's Research Ethics Board. The second session will take place one week after the first session. The third session will take place one week after the second session. In total, the focus groups will require a total of approximately 3- 4.5 hours of your time; and

Participate in individual semi-structured interviews. The location of each session will be determined based on geographic location of participants and may include the use of technology (phone/Skype) and/or restaurants and parks. The researcher will not be conducting interviews with all participants. If identified for an interview, the researcher will contact you and provide you with a minimum of 24 hours' notice. You have the option to decline to be interviewed. The duration of these interviews will be approximately 30 - 45 minutes. The researcher will be conducting interviews at three separate times during the study, following each of the focus group sessions.

POTENTIAL RISKS AND DISCOMFORTS

Similar to any seminar course discussion, there is some risk related to confidentiality of responses during the Focus Group Interviews. It is for this reason that all participants are asked to respect and maintain the confidentiality of all participants. All participants will be provided with the opportunity to speak privately with the researcher if there is information they would prefer sharing in a one-on-one environment rather than in a group setting.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

The investigator may withdraw you from this research if circumstances arise which warrant doing so.

Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher Candidates Experiences in Tanzania, East Africa

You have the right to withdraw from the study up to the point of analysis (September 10th 2015).

At any time you may request that an interview be discontinued without any consequences to you.

In the event the participant requests to withdraw, the audio recording of the interview will be erased, any transcript stored will be destroyed, and all data relating to your participation will be destroyed.

COMPENSATION FOR PARTICIPATION

Compensation will not be provided for your participation

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission.

To uphold confidentiality in both the recording and reporting of data, participants will be given pseudonyms. All data gathered from participants will be communicated in a way so as not to compromise the anonymity of participants, and places and persons to which/whom they have referred.

All data collected will be stored under lock and key, and will be destroyed after one year. Recordings will be destroyed after transcription and verification.

PARTICIPATION AND WITHDRAWAL

The investigator may withdraw you from this research if circumstances arise which warrant doing so.

You have the right to withdraw from the study up to the point of analysis (September 10th 2015).

At any time you may request that an interview be discontinued without any consequences to you.

In the event the participant requests to withdraw, the audio recording of the interview will be erased, any transcript stored will be destroyed, and all data relating to your participation will be destroyed.

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE PARTICIPANTS

You will receive post-study feedback at a group meeting after the study is completed. The researcher will also email a reader friendly summary of the research results to participants once the study is complete.

Copies of the full thesis report will be made available through the University of Windsor Leddy Library archive.

Web address: _____

Date when results are available: _____

SUBSEQUENT USE OF DATA

These data may be used in subsequent studies, in publications and in presentations.

RIGHTS OF RESEARCH PARTICIPANTS

Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher Candidates Experiences in Tanzania, East Africa

If you have questions regarding your rights as a research participant, contact: Research Ethics Coordinator, University of Windsor, Windsor, Ontario, N9B 3P4; Telephone: 519-253-3000, ext. 3948; e-mail: ethics@uwindsor.ca

SIGNATURE OF RESEARCH PARTICIPANT/LEGAL REPRESENTATIVE

I understand the information provided for the study [*insert title*] as described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

Name of Participant

Signature of Participant

Date

SIGNATURE OF INVESTIGATOR

These are the terms under which I will conduct research.

Signature of Investigator

Date

Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher Candidates Experiences in Tanzania, East Africa

APPENDIX C: LETTER OF INFORMATION FOR CONSENT TO PARTICIPATE IN RESEARCH

Title of Study: Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher Candidates Experiences in Tanzania, East Africa

You are asked to participate in a research study conducted by Jihan Jones, from the Faculty of Education at the University of Windsor. The results of this study will contribute to my Masters of Education Thesis. If you have any questions or concerns about the research, please feel free to contact the researcher, Jihan Jones at [phone number] or by email [[email address](#)]. Conversely, you may also contact the Faculty Supervisor Dr. Glenn Rideout at [phone number] or by email [[email address](#)].

PURPOSE OF THE STUDY

The purpose of this study is to explore the lived experiences of alumni members of Teachers for Tanzania dating from 2008 – 2015. Further, it is to learn if there were effects on their teaching practice, and if so, what were they? This study seeks to address the following research questions:

1. What are the experiences, both abroad and at home, of the alumni travel members Teachers for Tanzania?
2. Did the Teachers for Tanzania experience prepare the alumni to teach in the diversity of Canadian classrooms? If so, how? Were teachers engaged with Principles 6, 7, and 11 of the Accord on Initial Teacher Education?
3. What, if any, are the challenges and issues they face as teachers with respect to what was learned in Tanzania? How are they being negotiated?

PROCEDURES

If you volunteer to participate in this study, you will be asked to:

1. Allow the researcher to observe you during focus group sessions;
2. Participate in three separate focus group sessions. The location of each session will be determined based on geographic location of participants and may include restaurants and parks. Each session will require approximately 1 - 1.5 hours of your time. The first session will take place approximately one week after receiving ethics clearance from the University of Windsor's Research Ethics Board. The second session will take place one week after the first session. The third session will take place one week after the second session. In total, the focus groups will require a total of approximately 3- 4.5 hours of your time; and
3. Participate in individual semi-structured interviews. The location of each session will be determined based on geographic location of participants and may include the use of technology (phone/Skype) and/or restaurants and parks. The researcher will not be conducting interviews with all participants. If identified for an interview, the researcher will contact you and provide you with a minimum of 24 hours notice. You have the option to decline to be interviewed. The duration of these interviews will be approximately 30 - 45 minutes. The researcher will be conducting interviews at three separate times during the study, following each of the focus group sessions.

POTENTIAL RISKS AND DISCOMFORTS

Similar to any seminar course discussion, there is some risk related to confidentiality of responses during the Focus Group Interviews. It is for this reason that all participants are asked to respect and maintain the confidentiality of all participants. All participants will be provided with the opportunity to speak privately with the researcher if there is information they would prefer sharing in a one-on-one environment rather than in a group setting.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

Do Profound Experiences Increase Profundity? An Ethnography of Canadian Teacher Candidates Experiences in Tanzania, East Africa

This study has the potential to provide valuable insight as to if and how the international practicum placement of the Teacher's for Tanzania program impacts participants. The understanding of these impacts could be used to influence the structuring and shaping of future practicums under the Teachers for Tanzania banner thereby improving learner outcomes and the quality of teacher candidate readiness to teach in 21st Century classrooms.

COMPENSATION FOR PARTICIPATION

Compensation will not be provided for your participation.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission.

To uphold confidentiality in both the recording and reporting of data, participants will be given pseudonyms. All data gathered from participants will be communicated in a way so as not to compromise the anonymity of participants, and places and persons to which/whom they have referred.

All data collected will be stored under lock and key, and will be destroyed after one year. Recordings will be destroyed after transcription and verification.

PARTICIPATION AND WITHDRAWAL

The investigator may withdraw you from this research if circumstances arise which warrant doing so.

You have the right to withdraw from the study up to the point of analysis (enter date).

At any time you may request that an interview be discontinued without any consequences to you.

In the event the participant requests to withdraw, the audio recording of the interview will be erased, any transcript stored will be destroyed, all data relating to you participation will be destroyed.

FEEDBACK OF THE RESULTS OF THIS STUDY TO THE PARTICIPANTS

You will receive post-study feedback at a group meeting after the study is completed. The researcher will also email a reader friendly summary of the research results to participants once the study is complete.

Copies of the full thesis report will be made available through the University of Windsor Leddy Library archive.

Web address: _____

Date when results are available: _____

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Candidates Experiences in Tanzania, East Africa

SUBSEQUENT USE OF DATA

These data may be used in subsequent studies, in publications and in presentations.

RIGHTS OF RESEARCH PARTICIPANTS

If you have questions regarding your rights as a research participant, contact: Research Ethics Coordinator,
University of Windsor, Windsor, Ontario N9B 3P4; Telephone: 519-253-3000, ext. 3948; e-mail:
ethics@uwindsor.ca

SIGNATURE OF INVESTIGATOR

These are the terms under which I will conduct research.

Signature of Investigator

Date

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APPENDIX D: CONSENT FOR AUDIOTAPING FORM

As a participant in this study, I agree to being audiotaped for the purpose of recording my responses as a means of accuracy for transcription and verifying results from other data collected. I am aware that I may withdraw this consent at any time without penalty, at which point, the videotape will be erased.

I was informed that if I have any comments or concerns resulting from my participation in this study, I may contact the Research Ethics Coordinator, University of Windsor, Windsor, Ontario, N9B 3P4; Telephone: 519-253-3000, ext. 3948; email ethics@uwindsor.ca

Name of Participant

Signature of Participant

Date

Signature of Investigator

APPENDIX E: RECRUITMENT MATERIAL: POSTER



RESEARCH VOLUNTEERS NEEDED

Masters of Education candidate at the University of Windsor's Faculty of Education
is conducting a Research Study on

The experiences of alumni members of Teachers for Tanzania

→ If you are an alumni member of the travel teams for Teachers for Tanzania (2008 - 2015)

→ YOU may qualify for a research study that seeks to explore the effect of an international teaching practicum on Canadian teacher candidates.

Eligible subjects will participate in 3 focus group sessions (approximately 1 - 1.5 hours each) and potentially 1 to 3 one-to-one interviews (approximately 30-45 minutes each).



Subjects will not be awarded any compensation.

Principal Investigator: Jihan Jones, BA, BEd, MEd (candidate)
For more information email Jihan Jones at [email address] or call at [phone number] or private message her on Facebook

APPENDIX F: ACCORD ON INITIAL TEACHER EDUCATION 2006

Principles of Initial Teacher Education

ACDE supports the following principles for initial teacher education in Canada:

- An effective teacher education program demonstrates the transformative power of learning for individuals and communities.
- An effective initial teacher education program envisions the teacher as a professional who observes, discerns, critiques, assesses, and acts accordingly.
- An effective initial teacher education program encourages teachers to assume a social and political leadership role.
- An effective initial teacher education program cultivates a sense of the teacher as responsive and responsible to learners, schools, colleagues, and communities.
- An effective initial teacher education program involves partnerships between the university and schools, interweaving theory, research, and practice and providing opportunities for teacher candidates to collaborate with teachers to develop effective teaching practices.
- An effective initial teacher education program promotes diversity, inclusion, understanding, acceptance, and social responsibility in continuing dialogue with local, national, and global communities.
- An effective initial teacher education program engages teachers with the politics of identity and difference and prepares them to develop and enact inclusive curricula and pedagogies.
- An effective initial teacher education program supports a research disposition and climate that recognizes a range of knowledge and perspectives.
- An effective initial teacher education program ensures that beginning teachers understand the development of children and youth (intellectual, physical, emotional, social, creative, spiritual, moral) and the nature of learning.

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- An effective teacher education program ensures that beginning teachers have sound knowledge of subject matter, literacies, ways of knowing, and pedagogical expertise.
- An effective initial teacher education program provides opportunities for candidates to investigate their practices.
- An effective initial teacher education program supports thoughtful, considered, and deliberate innovation to improve and strengthen the preparation of educators.

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VITA AUCTORIS

Jihan Jones was born in 1982 in Port of Spain, Trinidad and Tobago. She graduated from Newtonbrook Secondary School in 2002. From there she went on to the University of Windsor where she obtained her B.A. in Political Science and History in 2007 and her B.Ed. in 2009. She is currently a candidate for the Masters degree in Education at the University of Windsor and hopes to graduate in 2018.