Sojourning for Best Practice: Enriching and Transforming Teaching Pedagogy Through

International Service Learning

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Abstract

This case study investigates the potential professional outcomes of International Service Learning (ISL) on high school teacher participants. Specifically, the aim of this study is to examine the degree to which teacher participation in ISL programming leads to pedagogical enrichment and/or perspective transformation upon their post-trip return to the classroom. The study draws from the perspective of six teacher participants. In their interviews, they commented on the degree to which they found their ISL experiences to have enriched their professional practice as classroom teachers. In addition, they commented on the extent to which they found these experiences to be personally transformative. With respect to their professional practice, participants reported that their ISL experience(s) did lead them to enrich selected areas of curriculum, improve elements of their pedagogy, enjoy enhanced student-teacher relationships, and engage in more meaningful reflective teacher practice. With respect to the issue of personal transformation (which is closely related to professional transformation), by using Kiely's (2004) model of perspective transformation, evidence emerged that participants experienced shifts and disruptions to their current modes of thought. They reported two or more of Kiely's forms of perspective transformation. This study identifies the enrichment and/or transformative potential of ISL participation for teachers, however, it also documents that such transformation can also be challenging and complex as teachers strive to turn intention into action. The study concludes with recommendations for post-trip support of teachers to enhance the enrichment and transformative potential of ISL trips on their professional practice and their personal perspective.

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CHAPTER ONE: STATEMENT OF THE RESEARCH PROBLEM

Through the process of globalization, the borders between classroom walls and the wider international community have become blurred and pedagogical boundaries have shifted. This repositions the teacher as a facilitator to deeper and more meaningful teaching opportunities and learning experiences that expand both the forms of knowledge and the space in which this knowledge is acquired. For both student and teacher, learning is no longer restricted to the classroom setting and with various global education opportunities, the realm and space for newly acquired knowledge becomes infinite. Studies have embraced experiential education as transformative in developing 21st century learning skills such as intercultural competency, interconnectedness, and collaboration amongst students. As one component of experiential education, International Service Learning (ISL) exists where the domains of study abroad and service learning intersect (Bringle, et al., 2011, p. 4).

This intersection draws on the strengths of each strategy and can be an ideal model within a high school setting, since it provides the best combination of both domains. The outcomes of ISL for high school and university students have been widely studied in educational research and are recognized for their ability to promote the values of global citizenship and personal growth for youth (Bringle et al., 2011; Crabtree, 2008; Merryfield, 1998; O'Sullivan & Smaller, 2013), yet ISL's outcomes for teachers that participate has been largely unexamined in the literature. Harrison (2013) investigated the role of university faculty participating together in a local service learning initiative. Harrison observed that engaging in a service learning "gave faculty the opportunity to experience the potentially transformative results, not only of teaching with a counter-

normative pedagogy but also through being learners and participants themselves" (p. 160).

Questions to Be Answered

When teachers are learners and participants in an ISL context alongside their students, there can be tremendous opportunity for personal and professional growth. As a result, more needs to be learned about the impact of ISL on teacher participants and the ways in which teachers can meaningfully situate this rich experience into their teacher practice. Therefore, this case study will examine, through the following orienting questions, how teachers' experience with ISL participation impacts their teaching practice:

- To what extent do the values and learning acquired by teachers on ISL trips get transferred to the teachers' classroom practices?

- Are these trips sources of pedagogical enrichment for teachers?

- To what extent can ISL experience be sources of personal/professional/ perspective transformation?

- If the latter, what characterizes such transformation?

I will address the issue of transformation in my literature review. I will limit myself here to noting that since the early days of global education, of which ISL is a part, its advocates have argued that its purpose is to enact positive perspective transformation, increased cultural understanding and competency, and social justice action (Dirkx, 1998; Hoff, 2008; Hunter, 2008; Kiely, 2004, 2011; Mezirow 1978, 1990, 1997, 2000; Selby, 2008). Such values cannot be passed on to students by teachers who do not share these values and yet, ironically, the degree to which teacher participants acquire such values

and undergo a perspective transformation remains relatively unexamined in the literature of high school ISL models (Gough, 2013; Kiely, 2004; Tiessen, 2008).

Purpose of the Study

The purpose of this study is to uncover the personal and pedagogical outcomes that ISL can reveal in the lives of teacher participants. This gap in the research certainly motivates me as an advocate of ISL to expose the pedagogical richness that exist in ISL trips and global education. This lack of attention to teacher transformation speaks volumes to the lack of attention on international professional development for teachers and the lack of knowledge about ISL as a potentially powerful tool to infuse the values of global citizenship into teacher practice. Arguably, such values cannot be passed onto students by teachers who do not share in these values or engage in these values. When schools invest in experiential learning for teachers they are supporting "professionally well-prepared and politically well-informed global and global citizenship educators" who might be empowered to inform their teaching practice (O'Sullivan, 2008, p. 96). Pike (1996) observed that "deficiencies in global educators' understanding may limit their abilities to seize opportunities to build global education into their classroom practice" (p. 8). ISL experience can equip teachers with new strategies and provide opportunities for global citizenship that allows them to engage their students in real world problem solving, a task that, arguably, has not typically been achieved in our contemporary K-12 education (O'Sullivan, 2008). The presence of faculty and their participation in the ISL process is so important that Bringle, Hatcher, and Games (1997) assert that "service learning represents curricular reform, it lives and dies with faculty, who play a key role in developing, implementing, and sustaining service learning within the academy" (p. 44).

This case study seeks to explore the role that teachers might play in strengthening the enriching and transformative potential of ISL, long after the trip has concluded.

Self-Positioning

For the last 8 years, I have been working as a high school Social Science teacher at an Ontario Independent School. This is where I started my career and as I grew into my role as a teacher, I simultaneously developed a passion for travel and culture. As a result of this unexpected pairing of teaching and travel, my role as a teacher has never been the same. As a young teacher working at a school where global education is part of the school's institutional identity, I was supported in leading groups of students to some of the world's most breathtaking and remote sites where I experienced some of the most impactful and heartfelt moments of my life and met many gracious hosts, whom I think of often. I am strongly motivated to do this study because ISL has been the impetus of shifts and transformations in my own life and in my teaching; it has brightly coloured and constructed my earliest years as a teacher.

I was first introduced to ISL in my first year of teaching in 2009, where I co-lead a group of 16 students to Pretoria, South Africa. As a group we worked with a local organization to construct a jungle gym at an elementary school, painted and built a school library and resource room, while also learning about local culture through sustainability and subsistence farming and of the deep effects of racial divide in a post-apartheid era. As a result of that first trip I became captivated by ISL and its power as an important pedagogical opportunity. Subsequently, I led and co-led projects to Peru, Costa Rica, Panama, and Tanzania. At the same time, the school's continued support of global experiential education initiatives and my role as faculty advisor for our school's Model

United Nations program provided me with the opportunity to travel with delegations of students to conferences in Egypt, Jordan, Washington, and the UN Headquarters in New York City. As a teacher, I have had a strong sense of accomplishment when leading groups of students in new contexts and surroundings, where in awe and wonder, I have experienced these locales for the first time, alongside my students. In my role leading ISL trips, I have experienced what it feels like to be the agent of social change for young people and it is empowering, as both a woman and professional. This has given me confidence as a teacher. When teaching gender disparity in the grade 11 Challenge and Change course, I am able to cite real, observed examples of how the domestic roles of young Tanzanian women affects elementary school attendance in rural Tanzania and the role that machismo culture has on the lack of female entrepreneurs in the rural, Peruvian community of Urubamba. Not only have I been able to model how my ISL experiences can be re-lived and retold in the classroom, but I have been able to create meaningful assessments and evaluation that will allow ISL student participants to draw on their travels and meaningfully situate their own experiences.

For me, ISL has been a long-term transformative process where I continue to use my experiences as a daily frame of reference for how I live my life, how I teach certain subjects, and has incited my personal involvement in social justice organizations. Without a doubt, my experience with ISL has been transferrable and transformative to my personal and professional life, yet the lived experiences on an ISL trip and the ways in which teachers make meaning of their experience post-trip is truly unique to each participant. As a result, the lack of teacher voice in ISL literature motivated me to create a dialogue as a means of exposing the rich, pedagogical potential that ISL might afford to

teacher participants. It is important for me to share and document these experiences to show the collective value of global education curriculum for other teachers and their students. This research is a call for more post-trip dialogue and professional support on how teachers can best pair rich, global experiences with their everyday teaching praxis.

Problem Statement

The experiences of secondary school teachers who have led or participated in ISL visits with their students are relatively unexplored in the literature; yet teacher participation drives the success and delivery of any global education program. The majority of ISL studies focus on the transformation of student participants, yet teacher participants are also curating invaluable personal and professional insights on these journeys that could potentially be transferrable and transformative to their professional praxis. The voice of teacher participants "is important because the experience and educational perspective of SL faculty leaders can be a major influence on how SL experience are conceptualized and brought to fruition" (Audette, 2011, p. 3).

The limitation of teacher voice and professional dialogue on ISL experiences has implications on future programming and future teacher participation on these trips. The shared experiences of the teachers can provide a context for informing and supporting existing and future ISL programs and developing teacher confidence and leadership within them. This research also seeks to assist those teachers who have had, or continue to have, ISL experiences and to develop more post-project agency and discussion, while also addressing some of the obstacles that teachers experience when meaningfully trying to transfer and transform their pedagogies. Therefore, this study aims to give voice and perspective to the personal and pedagogical richness that ISL can have, while also raising

critical dialogue on the challenges associated with situating this experience into pedagogical practice post-trip. The voice of teacher participants in ISL programming has the potential to encourage other school boards to redesign their ISL vision with student and teacher centered ISL. Moreover, studying the personal and professional outcomes associated with teacher ISL participation can also contribute, I would argue, to encourage teachers not now engage in ISL to become so involved and motivate practitioners currently involved in these experiences to more consistently reach their global education goals and further enrich their post-trip classroom practice.

Background of the Case Study

This case study reveals the teacher outcomes of a high school ISL program at a not-for-profit, Ontario Independent School. With over a century of history behind it, the school (hereafter referred to by the pseudonym Lakeside College) has gone through an exciting evolution of experiential learning programs. Students are encouraged to participate in the school's local community service, seize study abroad and exchange opportunities, participate in a fall and winter outdoor education program at the school's northern Ontario campus, sign up for intercultural learning trips, and join ISL trips during December or March breaks. Responding to the need for students to develop 21st century skills of engagement and global citizenship, the school began offering ISL in 1998 as part of its experiential learning repertoire. Since then, the program has facilitated the participation of more than 1,055 students, approximately 146 faculty leaders, and assistant leaders to over 29 countries. Through this program, ISL trips are offered during 2 weeks in December and 2 weeks over the March break. The ISL program description is posted on their online prospectus and speaks to the nature and evolutionary shifts of

global experiential education at the school:

> Through an increasing student interest in exchanges and local service projects, [Lakeside College] saw the need to create an even wider breadth of intercultural opportunities. By developing its own international service projects, [Lakeside College] ensures that the experiences for students are worthwhile, safe, and are the perfect foundation for building compassion, understanding and perspective in our global community. Experiencing culturally diverse environments prepares students for future interactions, locally, nationally and internationally. Service projects typically include some aspect of construction, environmental and social development. As part of the service learning curriculum, students engage in pre-project discussions, de-briefs throughout the project itself, and follow-up discussions about their experiences upon return to school. (Lakeside College website, 2016).

With the school's mission statement closely tied to creating global citizens, the global education department designs unique ISL opportunities that feed this mission but also address global curriculum goals in the classroom. Unique and central to this school's ISL model though, is the central role that teacher participation plays in the ISL process, without which the trips could not run. Specifically, two teachers are required to lead or act as an assistant leader in this program in order to facilitate the ISL experience for approximately 10-16 students. In addition to travelling with students to supervise and support the nature of the trip and its planned undertakings, ISL teacher participants are responsible for delivering an ISL curriculum before, during, and after the trip. Not unique to this school's model, teacher engagement in the ISL process is a necessary ingredient to

a successful experience throughout all stages of the program and can be a mutually beneficial experience for the school, its students and teachers. Researchers have posited strong outcomes for student ISL participants, but what about the teachers who lead them?

The involvement of teachers in this ISL process is at the crux of this case study and seeks to uncover the personal and pedagogical outcomes that ISL may afford to teachers. In order to fill this knowledge gap around teacher outcomes in the ISL experience, this study endeavours to add the voice of ISL teacher participants to the discussion of ISL outcomes and the potential for change and transformation. Therefore, this study explores whether or not teacher participation in ISL resulted in the positive transfer of the experience back to their teaching practice, and investigated the degree to which their experiences might be transformative. Utilizing Kiely's (2004) theory of perspective transformation and emerging global consciousness model as a framework to situate teachers' experience with transferability and transformation, I addressed the following questions:

- To what extent do ISL teacher participants transfer their ISL experience into their teaching practice?

- To what extent do ISL teacher participants experience perspective transformation as a result of their ISL experience?

- What are the obstacles for teacher participant transferability and transformation upon returning from their ISL experience?

- How can ISL programs be improved in order to increase the potential for pedagogical enrichment and perspective transformation for its teacher participants?

CHAPTER TWO: REVIEW OF THE LITERATURE

This chapter provides an overview of the literature on the impact and benefits that international service learning (ISL) has on its teachers. To begin, the chapter will focus on the background and origin of ISL programming and will define ISL in relation to other global, experiential learning models that currently exist. This chapter will focus on ISL's potential for pedagogical enrichment and perspective transformation, along with definitions to support this terminology. This chapter will also describe the theoretical framework used in this case study, describe the components of an ISL model, and will provide a critique of the literature and its gaps along with how this study might fill those gaps in the area of ISL and teacher impact. This literature review is important as I will be leading the teacher-participants through the stage described below and asking them to reference these stages as they recall their own experiences and the impact their participation has had on their professional and personal growth.

ISL Background

The tradition of ISL continues to be shaped by the increasing desire to globalize education and create future global citizens who see opportunities and not borders (Bringle et al., 2011). Although notions of international study abroad began developing after WWII through "junior year abroad" programs, these were typically reserved for the elite to incite curiosity, acceptance and the promotion of peace within the international community following years of tumultuous war and uncertainty (Crabtree, 2008). In its revival over the last couple decades, ISL programs continue to grow in popularity as institutions at all levels of education seek to attract globally minded and civically engaged students who wish to enhance the curriculum along with their own lived

experiences. ISL also speaks to those students who desire to experience life through other cultures and to see the world. Whereas the model of semester abroad often employed at the postsecondary level involves a moderately lengthy overseas experience, high school programs in particular seek through short ISL programs to provide an abridged version of these lengthier programs. Frequently, they have a strong focus on social justice and global citizenship (Crabtree, 2008; O'Donovan, 2002; O'Sullivan, 2008). Although the programs may vary across institutions, "the goals for linking international travel, education, and community service include increasing participants' global awareness and development of humane values, building intercultural understanding and communication, and enhancing civic-mindedness and leadership skills" are certainly a common theme no matter the age and education of the participants (Crabtree, 2008, p. 18).

Conceptualizing ISL

Bringle et al., (2011) conceptualize ISL by first examining its origin and the programs in which it is deeply rooted. They identify ISL "as the intersection of three different educational domains" (p. 4). These domains are service learning, study abroad, and international education. Each of these domains has contributed unique qualities to ISL. I shall briefly discuss these domains and how they contribute to an understanding of ISL.

To begin, following the widely accepted definition offered by Bringle and Hatcher (2009), *service learning* is a

course-based, credit bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs, and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an

enhanced sense of personal values and civic responsibility. (p. 38)

With respect to *study abroad*, the majority of its programs are short-term experiences that are less than 8 weeks (Bringle et al., 2011). This model of study abroad to other nations is centuries old and its earliest conception was the Grand Tour, a European tradition, which once attracted aristocratic males to large cities to study liberal arts and culture (Lewin, 2009). North American traditions have since shifted earlier philosophies of study abroad,

> from involving the rich elite to a broader spectrum of students who can afford the experience, from American students studying in European locations to studying in more diverse locations around the world and from a study abroad experience that lasts an academic year to shorter duration of eight weeks or less. (Bringle et al., 2011, p. 7)

Lastly, due to an increased focus on international education for postsecondary students, *international education* has evolved with differing emphasis, processes and outcomes (Bringle et al., 2011). To conceptualize the diverse realms of international education one may also describe international education as "global awareness, global education, global learning and development, intercultural competence, world studies, cross-cultural competence, cross-cultural empathy, and cross-curricular understanding" (Bringle et al., p. 10). Unique to these processes involved in international education, a student or teacher need not travel as in study abroad. Instead, international education "can occur by internationalizing the curriculum within American classrooms" as part of the process (Bringle et al., 2011, p. 11).

From these three distinctions, Bringle et al., (2011) contend that ISL is a

combination of all three aforementioned spheres and it draws on the strengths of each strategy. Furthermore, they suggest that "understanding local culture, customs, mores, history and language are contextually important elements of pre-departure orientation and preparation for ISL" and provide the adopted foundation of where ISL can begin (Bringle et al., 2011, p. 14). To further differentiate ISL from the other domains, Bringle et al., Jones (2011) assert that,

> ISL is more than just service learning in a setting because ISL's international settings provide new and unique opportunities for learning, especially in ways that contribute to the international education of students. Because ISL involves reflection, it is much more than just study abroad plus a community service component. ISL is a positive integration of community activities that are selected to contribute in specific ways to educational objectives of the course(s) and community issues. (p. 15)

With a deeper understanding of ISL's influences and origins, it is important to focus on ISL as its own unique pedagogy and begin with its definition. As a pedagogy in its own rite, ISL is defined as:

> A structured academic experience in another country which students (a) participate in an organized service activity that addresses identified community needs; (b) learn from direct interaction and cross-cultural dialogue with others; and (c) reflect on the experience in such a way as to gain further understanding of global and intercultural issues, a deeper understanding of global and intercultural issues, a broader appreciation of the host country and the discipline, and an

enhanced sense of their own responsibilities as citizens, locally and globally.

(Bringle et al., 2011, p. 19)

The structure of an academic experience in an international setting allows students to reflect upon their experiences, knowledge, and understanding of global issues within an established framework of learning (Jacoby ed., 2009). Typically, ISL programs are described in relation to an academic course, but this is not always the case. The International Partnership for Service Learning and Leadership (IPLS), an NGO dedicated to promoting ISL, encourages ISL program design that is independent from earned credits so as to promote learning that is intentional and structured (The International Partnership for Service Learning and Leadership, 2015).

Lakeside College: An Ontario High School ISL Model

Because this study examines one school's approach to ISL and its impact on teacher pedagogy, it is important to discuss how ISL is defined at this school. At Lakeside College, students from grades 7-12 can participate in ISL as part of the criteria for obtaining the school's Global Leadership Diploma or may partake due to personal, intrinsic motivation with no credits attached. Under such conditions where academic experience and travel unite, ISL is an effective pedagogy for both students and teachers. An earlier definition from Crabtree (2008) conceptualizes ISL as the "combination of academic instruction and community-based service in an international context" (p. 1). Bringle et al., (2011) have constructed a deeper meaning of ISL as it relates to global citizenship, cross cultural dialogue and the academic experience abroad and this definition has been used to inform ISL programs within various academic settings, mostly at the postsecondary level but also to high school ISL program, such as Lakeside

College. Lakeside's ISL program and its commitment to global citizenship education is closely tied to Bringle et al., (2011) definition of ISL as the College offers a structured experience in an international context that is paired with key learnings from cross-cultural dialogue and reflection that will inform students' roles and responsibilities as global citizens. The school's ISL program description is well connected with existing literature on ISL and aligns closely with the many facets of ISL that Bringle et al., (2011) identify. The literature on ISL at Lakeside College describes its program as:

> Providing wonderful opportunities for students to fulfill their understanding of universal diversity and further develop global responsibility. [Lakeside College's] International Service Projects offer a unique, hands-on experience, where service and learning are equally important, and participants gain leadership and team skills that prepare them for exciting, rewarding futures. (Lakeside College website, 2016)

Closely tied to Bringle et al., (2011) description of ISL as "an organized service activity that addresses identified community needs" and with the "ability to learn from interaction with others" (p. 19), Lakeside College ISL projects are similarly designed. As described by the school's prospectus, the ISL trips "typically include construction, environmental and social development, and it is important that students are able to adapt effectively to a new environment and become active in building their new community" (Lakeside College website, 2016). Moreover, the ISL program literature at Lakeside College also includes what Bringle et al., (2011) describe as the rich reflection and a deep understanding of cultural issues that is at the crux of this structured academic experience. Lakeside's online ISL prospectus reveals its strong connection to academics:

As part of the international service-learning curriculum, students engage in pre-project training, debriefing throughout the project, post-project follow-up, and share their experience with the wider [Lakeside College] community, through school assemblies, publications and the annual International Trips Fair. In addition, links are being developed between the [Lakeside] International Service Projects and the broader curriculum, including connections to the Senior Social Sciences courses. (Lakeside College website, 2016)

Though the ISL program at Lakeside College is only one of many programs being offered at the secondary and postsecondary school level across North America, the crux of ISL is the rich exposure of North American teachers and students "to many conditions, ideas, assumptions and people that are substantially different from those with whom they are familiar" (Bringle et al., 2011, p. 59). Furthermore, well-developed ISL programs also forge important relationships between the binaries of teacher-student and developed-developing world while strengthening "international civic skills, and the provision of increased resources to contribute to individuals and communities" (Bringle et al., 2011, p. 59). Though the positionality and role of teachers has not been explicit or central in current definitions of ISL in the literature, teachers play an important role in driving the curriculum needed to support ISL and connecting students' experiences to the curriculum upon their return.

ISL Components: Pre-Departure, Sojourn, and Reentry

Bamber and Pike (2013) make this connection between ISL and the role of the educator when they contend that ISL "provides the opportunity for educators to draw on real world contexts and develop analytical and problem solving skills" (p. 536). The

literature on teacher ISL participation and its benefit is integral to this study which endeavours to explore the degree to which ISL might impact teacher pedagogy. When examining the ISL process, the role of teachers is inextricably connected and integral to all stages of the ISL experience which Dear (2012), Kiely (2004), and Porter and Monard (2001) break down into: pre-departure, sojourn and re-entry. These program components are unique to ISL models and in a high school setting like Lakeside College, they require teacher participation as facilitator and leader through each stage.

ISL Stage 1: Pre-Departure

The first stage of the ISL experience is pre-departure and this is conducted in preparation for the sojourn the international destination to which the group is travelling. "Although a universal curriculum for this does not exist, group-building activities, information pertaining to the host country's culture and personal health and safety are the most common aspects" (Dear, 2012, p. 13). At Lakeside College, teachers who volunteer to lead a group of 8-16 students on an ISL project must take an active role in this pre-departure curriculum, which is designed by the school's in-house Global Education Department. Activities include student presentations on the host country (culture, language, food, activities, and the environment) in addition to team-building and ice-breaker activities to establish group cohesion prior to the international travel/sojourn, all of which are prepared and facilitated by the lead teacher during after-school hours.

ISL Stage 2: Sojourn

The second component to the ISL experience is the international travel itself, or sojourn (Dear, 2012, p. 13). This stage is defined as an "intensive and extended visit into cultural contexts different from those in which one was socialized" (Merrill & Pusch,

2007, p.28). During this stage, which lasts approximately 14 days for Lakeside College, "participants usually follow a schedule that includes exploration and introduction to the host community, participation in community-based service work and free time" with the majority of the program focused on issues of poverty and community service in the context of the developing world (Dear, 2012, p. 13; Crabtree, 2008). As the literature suggests, this stage involves integration into the host community where locally based partnerships help to support the nature of the service work taking place. Crabtree (2008) notes that participants engage in hard physical labour and are exposed to new situations that challenge their existing frames of reference, in mind and body. Participants also partake in "action-oriented service work in a variety of different ways" such as community-based construction, assistance with healthcare, and education (Dear, 2012, p. 14). Relating this literature on ISL components back to the ISL model at Lakeside College, there is a clear link to their program delivery model and the components of ISL that are named in the literature. At Lakeside College, teachers play an important role on the sojourn as they support their students in accomplishing the aforementioned service work, while also tending to the needs of the students' minds and bodies, as well as their own as they work alongside their students through this intense, action-oriented component of ISL.

ISL Stage 3: Reentry

Lastly, teachers who lead ISL trips have an integral role to play with what Martin and Harrell (2004) call the stage of reentry. This involves reintegrating participants back into the context of the familiar after the sojourn. This reentry stage of ISL begins to take place "near the end of the sojourn and upon return home to the home country, [it] can be

facilitated by formal debriefs, reflective papers and discussions on related opportunities to stay involved with, educate, and/or address issues facing the host community" (Dear, 2012, p. 15). The initial return from the ISL experience is cited by Kiely (2004) as the most difficult as participants evaluate the degree to which their lives may have changed or shifted as a result of the project. Kiely (2004) coins this struggle as "chameleon complex" which "represents the long-term challenges and struggles students experience in attempting to change their lifestyle and engage in social action" (p. 9-10). This term will also provide a framework and reference for positioning the experiences of ISL teacher participants in this study (Kiely, 2004, p. 10). Again, though teachers are not explicitly mentioned in any of these processes, they are present and key to each step of the ISL program.

ISL in Higher Education Contexts

Given the scarcity of literature on the impact of ISL on secondary school teachers, I find myself obliged to look at the literature that documents the impact on undergraduate student ISL participants such as those described below, in other professional programs. In this way I have some points of comparison to make with the experienced teachers who I have interviewed.

Thus, studies in the postsecondary sphere and other professional programs emphasize a strong rationale for high school teacher participation in ISL programs due to the rich educational perspectives that it has provided to other adult professionals. In fact, many professional occupations and programs are beginning to engage adult learners in ISL as a means of preparing professionals to enhance their degree of social and community responsiveness (Dharamsi et al., 2010, p. 977). For instance, in a study of

Malaysian pre-service teachers on an international service practicum in the Maldives, six teacher candidates experienced and greatly benefitted from meaningful professional development that had a great impact on their personal and professional lives (Kabilan, 2013). On this experience, pre-service teachers from Malaysia had challenges working with Malidivian students in the classroom due to language barriers, however "the engagements played a key role in developing their professional skills in teaching in a diverse classroom and the ability to deal with international students and new expectations" (Kabilan, 2013, p. 207). For these pre-service teachers, the outcome of this international experience resulted in significant personal and professional shifts. Overall, participants shared increased confidence in speaking and communicating across various cultural and linguistic contexts, increased confidence, improved interpersonal skills through diverse interactions with other educators, and enhanced world views of education and culture which allowed them to "experience other educational systems and give new insights of educational practices" (Kabilan, 2013, p. 204).

As personal growth is closely tied and inextricably connected to professional development in an ISL context, any growth would also mean that the pre-service teachers would also be experiencing meaningful professional development to use in their future careers as teachers (Hamza, 2010; Kabilan, 2013). Overall, the opportunity to engage in an international service experience in the Maldives "made an impact on their personal lived experience as a professional" (Kabilan, 2013, p. 208). Where one teacher felt "rejuvenated and claims to have regained her passion for teaching and being a teacher" another cited that the experience had given her "a broad view of education" (Kabilan, 2013, p. 208). Moon (1999) also argues that learning new things in any new, international

context can cause a restructuring of the pre-existing notions of knowledge and can lead to changes of practice at work along with "examining assumptions, framing problems, and developing their [teachers] pedagogical muscle" (p. 240). In all, this ISL experience inspired and impacted the professional development goals of pre-service teachers who were just beginning their teaching careers. If this global experience could encourage pre-service teachers to reflect on their early practice, it is reasonable to hypothesize what impact ISL might have professionally on experienced teachers. Since the teacher-participants at Lakeside College are experienced, my study is designed to provide the opportunity to challenge my ISL colleagues to reflect on their assumptions or exercise their pedagogical creativity in ways that they have not before and thereby incite them to consider new professional development goals.

This proved to be the case reported on in a study of physical therapy (PT) students. They engaged in ISL opportunities as a way to address the global nature of their profession. The findings confirmed that these student participants involved in ISL had a greater sense of critical perspective than those who did not (Audette, 2011). The study situates "critical perspective" as that which greatly influences educational pedagogy and best practice and defines it neatly as a "movement that is intended to help students develop awareness and consciousness about issues such as social injustice, freedom and authoritarianism" (Audette 2011, p. 28). In recent years, University of British Columbia (UBC) medical students "expressed interest in participating in global health experiences in low-income countries where there are pronounced inequalities in health and socio-economic development" as a means of gaining greater understanding to the disparities in global health (Dharamsi et al., 2010, p. 978). As a result, the School of Medicine had a

contingent of three students partake on its first ISL experience. The result of this ISL experience for these adult learners, and future doctors, was that critical reflection was an important process and allowed for deep, self-examination of what it means to be a doctor (Dharamsi et al., 2010). The ISL participants also "emphasized the importance of ISL as a viable pedagogical experience for learning some of the basic principles embedded in the health advocate role… and enabled the students to realize the importance of incorporating patient advocacy into the practice of medicine" that they would not have gained in classroom lectures" (Dharamsi et al., 2010, p. 979).

Kiely (2004) describes the experience as an educator facilitating an ISL program in Nicaragua for the past decade and "has witnessed firsthand the transformative impact that service-learning immersion programs…can have on US undergraduate students' worldview and lifestyle" (p. 5). In Kiely's (2004) study, the experiences of undergraduate students (adults) confirms that "international service learning experience marks an important transformational event in their lives, one that will forever shape their sense of self, lifestyle, connection to others, view of global problems and purpose in life" (p. 5). The transformation of these undergraduate students is a reflection of the possibilities for transformation that also exist within the lives of educators as well, who are life-long learners in a critical practice of education. Furthermore, "participation in international service learning increases students' intercultural competence, language skills, appreciation of cultural difference, tolerance for ambiguity, and experiential understanding of complex global problems related to their academic program" (Kiely, 2004, p. 5). This insight provides great context for the further pursuit of ISL outcomes for educators, whereby the aforementioned revelations from undergraduate students prove

the ability of ISL to impact professional and individual agency on participants. ISL's greater potential for teachers through pedagogical enrichment is explored in the next section.

ISL's Potential for Pedagogical Enrichment

As seen in the examples of ISL opportunities offered in the contexts of adult education programs, ISL also offers enriching, pedagogical opportunities for teachers. ISL's potential to enrich teacher practice will be an important lens to orient this study. ISL provides a rich context for investigating the role of teaching in a globalized world and is a powerful tool in "pedagogical strategy" that allows a teacher to reposition their practice in the classroom (Butin, 2005, as cited in Crabtree, 2008, p. 26). ISL is now being regarded as a "pedagogical intervention" with tremendous capabilities for participating faculty to enrich and intensify the curriculum, improve intercultural skills, deepen an understanding of global issues, build democratic skills, and is touted for producing results that are "more extensive, robust, transformational and distinctive" than any of the study abroad, student exchange and global initiatives that have come before it (Bringle et al., 2011, p. 9).

Bringle et al., (2011) have called for increased research in the development of ISL programs and expect its results to show ISL as a transformational force that can change not only the lives of students but all those institutions and constituencies who are involved in its process. Since teachers have a role to teach from critical and transformative perspective[s] ISL can afford teachers the opportunity to shift their personal and professional paradigms (O'Sullivan, 2008). As Schroeder (2005) speculates:

> Wouldn't it make sense to imagine that at some point, in some faculty members'
> careers, they will seek deeper understanding and affective as well as cognitive

transformation? Are we considering how, and are we willing to offer a palette of

opportunities that may promise a different kind of development? (p. 116)

Schroeder (2005) acknowledges the deeper, affective realms of professional development

and also speaks to the importance of offering diverse ways to improve teaching and

learning that meets the needs of faculty at a variety of levels and development—ISL is

one such activity. In this study, ISL will be investigated for its use as a pedagogical tool

whereby teachers can meaningfully enrich their teaching practice.

Even before ISL gained momentum, the service learning domain has been deemed

"an academic activity" whereby "faculty assume a pivotal role in service learning by

identifying and assessing learning outcomes and collaborating with community partners

to structure experiences both in and outside of the classroom that contribute to the

academic goals of the course" (Bringle et al., 2011, p. 5). I suggest that the same potential

holds true for secondary school teachers. Intersecting into the ISL framework, the

domains of service learning, study abroad, and international education can offer much

insight into how teachers involved in ISL can situate the experience back into their

teaching praxis. Bringle et al., (2011) remind us of the implicit role that teachers have in

ISL and that developing a deeper connection and understanding with course content is at

the heart of ISL's very definition:

A structured academic experience in another country in which students (a)

participate in an organized service activity that addresses identified community

needs; (b) learn from direct interaction and cross-cultural dialogue with others;

and (c) reflect on the experience in such a way as to gain further understanding of

course content…and an enhanced sense of their own responsibilities as citizens,

locally and globally. (Bringle et al., 2011, p. 19)

Being aware of the innate position that course subjects and curriculum have within ISL, Bringle et al., (2011) reinforce the important position of teacher participation in the ISL process, particularly the ways in which the ISL experience may enrich their practice. This definition of ISL provides an important frame of reference when evaluating the experiences of ISL teacher participants in this study. Though the literature cites various professions that are informed and enriched by ISL experiences, teachers as ISL participants and their outcomes in ISL have been relatively unexamined. Despite the lack of literature, international experiences for teachers can also yield greater understanding of the nature of learning, "that is, existing teacher awareness from previous 'at home' experiences form one layer of awareness, and the international experiences form another layer superimposed on top create the possibility of teachers becoming more aware of language, learning and other educational issues" (Habron, 2007, p. 231) in much of the same way these other professional learners experienced ISL. Similarly, teachers in this study will share whether their own ISL experiences have enriched their pedagogies in the same way, and may provide greater insights into how ISL experiences can enhance pedagogical awareness and enrich teaching.

ISL opportunities can be the catalyst for enriching a teacher's pedagogy and Kabilan (2013) holds relationship building and new perspectives at the heart of the ISL experience for both teachers and students. Provided teachers are adequately prepared for them, ISL experiences allow them to explore significant opportunities for cross-cultural competency which can directly improve their classroom environment and promotes teaching more inclusive classroom communities. By learning in multicultural contexts

such as an ISL trip "teachers and learners have the opportunity to learn from and about each other…by doing so, teachers and learners are able to teach and learn in an atmosphere that forges stronger relationships and facilitates better understanding of other's views, beliefs and cultures" (Kabilan, 2013, p. 198). Thus, ISL is an integral part of coming to know oneself as an educator and person but also strengthens the bond between teacher and student as they experience a culture together, both through the lens of the learner.

As participants and leaders in ISL projects, teachers can potentially use their new surroundings and experiences to establish meaningful networks and connections that can be used back in the classroom. Kabilan (2003) argues that "joint ventures and strategic alliances with external institutions… foster meaningful collaborations and networking…empower teachers, contribute to overall school improvement, and share good practices" (p. 198). ISL projects are excellent professional development opportunities as they empower teachers, contribute to school improvement, and help teachers share good practices (Kabilan, 2013; Mujis & Harris, 2006). ISL is also credited in the literature for its work on informing best practices in global education. Its effects work long after the ISL project is over and allow the teacher to build on new, exciting pedagogical strategies. ISL as a pedagogical strategy "enhances conceptual understanding, increases student ability to apply abstract concepts, and involves greater opportunities for learning… than traditional lectures, readings and examinations" (Crabtree, 2008, p. 26). Crabtree's (2008) research of ISL and its potential to enhance learning is another important lens for this study as I endeavor to evaluate whether or not the experiences of ISL teacher participants have enriched their teaching practice.

Lastly, in an ISL context teachers can assume the role of 'social change agents'. In fact, global education advocates in particular have "explicitly assign[ed] to teachers the role of social change agent" (O'Sullivan, 2008). Picking up from where theorists like Dewey (1933) and Freire (2000) have left off, conceptualizing teachers as social change agents challenge teachers and their students to adopt a critical and transformative lens to the mainstream curriculum through meaningful international experiences (O'Sullivan, 2008, p. 96). O'Sullivan (2008) supposes that "when professionally well-prepared and politically well-informed global and global citizenship educators teach from a social justice perspective… they are creating the space for an important dialogue within the profession and among students" (p. 96). These discussions can focus on a variety of social justice issue such as poverty, conflict, racism, classism, and the environment to name a few. ISL constitutes an important opportunity to teach these issues in a very powerful way and to create new, more egalitarian, connected and mutually transformative student-teacher relationships in the process (Birge, 2005). Although teachers have a myriad of roles, sometimes as moral compass, counselor, the newest and arguably most important role of the 21st century educator is that of gate-keeper, facilitator, and participant in ISL projects. Respondents in this study will discuss the degree to which their own ISL participation has presented opportunities for enrichment in their teaching practice and/or degrees of perspective transformation.

ISL's Potential for Perspective Transformation

Bringle et al., (2011) provide a useful definition of ISL and provide a framework for investigating ISL's potential in creating deeper, enhanced, and enriched understanding for teacher practice. More than its potential for enrichment and deeper

understanding though, ISL is further credited as being transformational to the lives of its participants (Eyler & Giles, 1999; Rhoads, 1997; O'Sullivan, 2003; O'Sullivan & Niemczyk, 2015). It is now important to consider literature that speaks to the transformative process, as the transformative properties inherent in teacher ISL participation are by no means instinctive, immediate, or spontaneous. Pedagogical transformation brought about by ISL is a process and as such requires time, professional development, reflection, and practice in order to come to be able to claim that one has been pedagogically shaped/enriched by the ISL project. This study seeks to not only reveal the potential for enrichment and transformation, but also to discuss the processes, challenges, and successes upon re-entry. Theories on transformative learning from Mezirow (1978, 1991, 2000) and Kiely (2004) provide useful frameworks for deconstructing these experiences.

To date, most ISL research where transformation is concerned engages with Mezirow's (1978, 1991, 2000) transformational learning theory as a lens by which researchers can examine how students undergo perspective transformation as a result of their experience. Based on a study that examined the learning experiences of women who returned to school after a prolonged period of time, Mezirow (1978, 1991) conceptualized the transformational learning model that deconstructed the processes that led his participants to experience significant shifts in the way they understand their own identity, culture, and behaviour (Kiely, 2004). Mezirow (1990) refers to this as *perspective transformation*, which he defines as

> The process of becoming critically aware of how and why our suppositions have
>
> come to constrain the way we perceive, understand and feel about our world; of

reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and making decisions or otherwise acting on these new understandings. (p. 14)

Building from this conceptualization of transformation, Kiely (2004) used Mezirow's transformational learning theory to further develop a model of growth when it comes to understanding one's ISL experience. Specifically, as argued by Gough (2013), "Kiely noted that previous research showed perspective transformation occurred where there was an explicit social justice orientation and that it involved substantial moral, political and intellectual change" (p. 13). As such, Kiely (2004) developed a model of emerging global consciousness that delves deeply into the processes and types of perspective transformation that can happen through ISL experiences. Kiely (2004) confirmed that each study participant experienced "at least one of six forms of perspective transformation from their participation in the international service learning program" (p. 9). These six forms of transformation are political, moral, intellectual, cultural, personal, and spiritual which he describes as "emerging global consciousness" (Kiely, 2004, p. 9). By emerging global consciousness Kiely (2004) means "the ongoing and overall pattern of students' perspective transformation" (p. 9). Each of the six possible forms of transformation fall under one of the following three categories: envisioning, transforming forms, and the chameleon complex. A discussion of these three categories will follow in this section.

ISL and transformation have gone hand in hand in many studies and the literature does suggest that service learning has a transformative impact on students (Eyler & Giles, 1999; Rhoads, 1997). Though Eyler and Gyles (1999) and Rhoads (1997) could also posit

degrees of transformation, their results indicated that "students do not experience perspective transformation regularly" nor could "the students provide evidence of the long term nature of perspective transformation" (Kiely, 2004, p.7).

O'Sullivan and Smaller's (2013) study that examined the student outcomes of two secondary school ISL programs found that "both groups of students included individuals who wanted to turn their feelings of wanting to help into action, although many or most were unsure of how to do that" (p. 15). This is an important consideration when examining the possibility for teacher ISL participants who may also struggle to turn their experience into enrichment and transformation and might experience Kiely's (2004) chameleon complex. In another study, several ISL students shared sentiments that included their decision to change their planned program of study at university as a result of their ISL trip to Nicaragua, choosing to pursue programs in the liberal arts instead of their previous interests in math and science (O'Sullivan & Niemczyk, 2015). These results reveal that personal transformation did occur for these students and this may happen in similar contexts for teachers who participate in ISL. Like previous studies that evidence types of transformation in its participants (Audette, 2011; Dharamsi, 2010; Eyler & Gyles, 1999; Kabilan, 2013; Rhoads, 1997), "one could argue that the real test of the transformative potential of such experiences for most, if not all, these students, can only be accurately evaluated years after the program has ended, as their lives begin to unfold" (O'Sullivan & Smaller, 2013, p.16).

Another important consideration in the literature with respect to how ISL can have a transformative impact on students is to "not have undue expectations, because the students are young and the experience, while intense, is brief" (O'Sullivan & Niemczyk,

2015, p. 11). The transformative impacts, as they relate to student ISL participants, have been well-studied and can offer comparative insights to how teacher ISL participants might also experience degrees of transformation to their own teaching. Evaluating the degrees of perspective transformation for adult, ISL teacher participants who have participated in multiple ISL experiences may even offer up more reliable insights into the longer lasting potential for transformation.

Finally, since transformative learning involves "a deep structural shift in the basic premise of thoughts, feelings and actions" it is important that research, like this study, can also draw upon the lived experiences of educators who might leverage ISL as a means of shifting their own pedagogical awareness and perspective transformation. Since teachers are also learners on ISL projects, they too may experience a "shift of consciousness that dramatically alters [their] way of being in the world" or in the purposes of this study, alters their way of teaching in the classroom (O'Sullivan, 2008, p. 99). Kiely's (2004) model of emerging global consciousness will allow me to conceptualize how ISL might impact a teacher's pedagogy. This framework will be explored further in the following section.

Theoretical Framework: Kiely's (2004) Emerging Global Consciousness Model

This study seeks to examine the degree to which ISL teacher experiences enrich their practice and facilitate transformation. In examining the potential for transformation, I will engage with Kiely's (2004) theory of emerging global consciousness, particularly the elements of transforming forms and the chameleon complex in order to understand the impact that ISL experiences may have on participating teachers. Specifically, this framework will allow me to evaluate the degree to which forms of transformation may

have occurred and/or the challenges inherent in attempting to transform, as described in Kiely's (2004) chameleon complex.

In contrast to Mezirow's (1978, 1991, 2000) earlier transformational learning theory, Kiely's (2004) model of emerging global consciousness "includes three learning dimensions to give more complex, differentiated views of long-term transformational learning in international service learning" (Gough, 2013, p. 14) that allow for a deeper understanding of the ongoing complexities and challenges inherent in describing global consciousness gained through an ISL experience. This framework is best suited to situate the experience of teacher participants because in Kiely's (2004) study he found that although participants were keen and initially committed to changing their lives and working toward social justice, he acknowledges the barriers they face in shaping their individual awareness into action. Furthermore, student participants in his study found that "the long term impact of changes to their lifestyle habits and acting on their new world view was met with resistance by cultural norms and the status quo so that personal change and social action was often ambiguous and problematic" (Gough, 2013, p. 13). This is an excellent statement as to the challenges facing ISL participants following their return from their overseas experience. Since teacher respondents in this study will have unique ISL experiences over time and place, this model is useful for this particular study because it allows for multiple types and interpretations of the complex processes involved in emerging global consciousness and multiple forms of perspective transformation.

The three dimensions, noted above, in Kiely's (2004) model will describe the pattern and process by which ISL participants come to experience their own emerging

global consciousness. These include: envisioning, transforming forms, and chameleon complex.

Envisioning

The first of the three categories in the process of emerging global consciousness, *envisioning* occurs soon after returning from the sojourn where study participants often describe "a sense of empowerment" as well as the "hopeful intention to act on their emerging global consciousness to promote global social justice" in their lives (Kiely 2004, p. 10). This stage of envisioning is also supported by feelings of confidence and solidarity that participants feel when they have engaged in meaningful social action (Kiely, 2004). With this newfound empowerment, participants "envision" the possibilities of changing their own lifestyles, relationships, and social policies in their own communities "to coincide with their newly found critical awareness" gained from witnessing poverty and inequalities" (Kiely, 2004, p. 10). Envisioning is an important stage in the process toward emerging global consciousness, but it does not necessarily lead toward action. Follow-up interviews with Kiely's (2004) participants "indicate that envisioning only presents part of the meaning of the long-term nature of perspective transformation as the intention to act, but not the action itself" (p. 10). In all, this initial part of the process involves participants looking inward and imagining alternative possibilities for changing the way they live and challenging the oppressive systems around them.

Transforming Forms

This stage in the emerging global consciousness model acknowledges a myriad of worldview shifts that ISL participants may experience. Though responses for each of

Kiely's 22 participants were unique based on their individual experiences with ISL, respondents each characterized that perspective transformation had occurred in at least one or more of the following areas in their lives: intellectual, moral, political, cultural, personal, and spiritual (Kiely, 2004). These forms allow for a complex understanding of the multiple perspective transformations that can occur within a shared experience. The six transforming forms "also help in understanding how study participants learned to translate their one of the six new perspectives from envisioning into acting within different spheres of their lives" (p. 11). Each transforming form is described in Table 1.

The Chameleon Complex

The aforementioned stages such as envisioning and forms of perspective transformation reveal that ISL can have significant impacts on its participants, however connecting experience to action can also be a challenge for many sojourners upon reentry. This final stage in Kiely's model of emerging global consciousness acknowledges that ISL participants may be "struggling to take action that reconciles and integrates profound shifts in one's world views" and that the process is not always easy (Kiely, 2004, p. 10). The chameleon complex will be important to the study because it allows me to meaningfully situate the experiences of ISL teacher participants who may not have experienced perspective transformation but who are finding themselves under social/professional pressure to stick to more mainstream curricular interpretations. The chameleon complex relates to the challenges inherent in "learning how to translate their emerging global consciousness into action upon reentry" (Kiely, 2004, p. 15). As a result of these obstacles, ISL participants frequently "blend in to avoid the challenges or repercussions" inherent in challenging the status quo (Gough, 2013, p. 18).

Table 1

Kiely's Transforming Forms

Transforming form	Meaning of transformation	Characteristics and examples
Political	Expanded sense of social responsibility and citizenship that is both local and global.	More active involvement to advocate on behalf of global poor, raise consciousness of poverty and change unjust institutions and policies that oppress global poor.
Moral	Develop a relationship of mutual respect and care and sense of solidarity with Nicaraguans.	Learn from daily struggle of Nicaraguans. See Nicaraguans as friends rather than recipients of healthcare. Look for ways to build allies with people living in poverty.
Intellectual	Questions assumptions re: origin, nature and solutions to problems	Question relief model of service. Value local knowledge and see how contextual factors shape social problems.
Cultural	Rethink dominant U.S. cultural and social values, norms, and rituals; question U.S. global hegemony	Resist dominant U.S. norms, (i.e. consumerism, materialism, and individualism); see and act on privilege, power and position relative to Nicaraguans in a new way.
Personal	Rethink previous self-concept; lifestyle, relationships and career.	Actively develop more individually and socially conscious lifestyle, relationships, career and educational choices.
Spiritual	A movement toward deeper (un)conscious understanding of self, purpose, society and greater good.	Search for spiritual practices and organizations to connect with community of likeminded individuals and to help sustain ability to challenge systemic injustice.

Source: Kiely (2004, p. 11).

In all, Kiely's model allows for the contextualization of multiple meanings and experiences with perspective transformation. His study "made an important contribution to understanding ISL by identifying the conflict and tension between the desired actions and external constraints" while also giving legitimacy to those participants stuck between intention and action (Gough, 2013, p. 18). His model of emerging global consciousness is useful for the study of ISL teacher participation because it allows for the greater understanding of how ISL participants may come to experience multiple forms of perspective transformation over time, but also addresses the unique complexities inherent in getting there.

A Gap in the Literature: Lack of Teacher Voice in ISL Research

There are a myriad of issues when measuring the impact of ISL on students and the lack of educator voice in this dialogue needs to be shared and explored in order to address the multiple transformations happening on ISL projects by all of its stakeholders. As discussed earlier in the literature, ISL programs are integral to the development of critical transformation in students, but are also equally important for inciting pedagogical transformation and shifts for the teachers who lead them. Most educators do not come into their role as teachers with any formal global competency training and "faculty are typically unfamiliar with service learning as a pedagogy because very few faculty were students in a service learning class" (Bringle et al., 2011, p. 19). Since teachers have been part of the ISL equation for a decade or more (O'Sullivan & Niemczyk, 2015), it is somewhat surprising that ISL's impact on teachers is absent from the literature, a gap that I hope to address in this study.

Teacher-participants not only have the role of facilitating the trip through useful and meaningful and deliberate curriculum during pre and post trip planning, but they are extremely important in helping students make sense of their ISL experience upon their return to the classroom and their local community (Kiely, 2004, p. 17). Bringle and Hatcher (1995) strongly posit that the development of service learning is contingent upon faculty participation. Their study offers ways for higher education institutions to engage faculty in service learning, and although the study makes a strong case for the role of teachers in building service learning curriculum, it does not take into account international service learning contexts or learning in a high school setting. When it comes to capturing adult experiences with ISL, research has been taken from studies where ISL programs have been offered in adult professional programs such as physical therapy, medicine and teacher's college as a means of giving some context for teachers' experiences with ISL.

Though the vast majority of ISL experiences until relatively recently were almost exclusive to institutions of higher learning, there are, nonetheless a rapidly growing number of high schools that are now offering ISL opportunities with teachers at the helm. Unfortunately, as noted, there is little research that directly explains the impact ISL has had on teachers and their pedagogy specifically and it is an important conversation since the opportunity to send teachers on these trips is an investment from the schools and their respective boards. Selby (2004) and O'Sullivan (2008) confirm that coalescing personal and political experiences allow for the weaving of understanding and the application of an ISL experience into the everyday lives of teachers but this is not likely to be maximized without support. Selby (2004) states that "once they are provided with

professional development and the proper supports teachers will be able to integrate politically critical and personally transformative curricular approaches into mainstream classrooms" (as cited in O'Sullivan 2008, p. 100). It is important that these impacts be explored further. Kiely's (2004) study "confirms the existence of multiple forms of perspective transformation that result from participating in international service learning" (p.17) yet there is a lack of teacher voice in these experiences.

An exception to this gap is the work of O'Sullivan and Smaller (2013) and O'Sullivan and Niemczyk (2015), who have connected the voice of high school teacher participants to Canadian research on ISL. Through dialogue with high school teacher participants, they have proven the importance of teacher mentoring in ISL programming as a crucial determinant to students' own achievement of personal transformation. Though this research unites teacher voice in the discussion of ISL transformation, the impact of ISL from a teacher's own perspective still remains absent. Since "ISL is a multi-faceted endeavor and should be informed by multiple disciplinary and interdisciplinary literatures" (Crabtree, 2008, p. 19), there is much room for learning about the experiences of teachers from various disciplines who have implemented their ISL experiences into their curriculum. Kiely (2004) also addresses the literature gap on the high school ISL experience adding that "the literature in ISL tends to highlight only the short-term and positive transformative effects on international service learning on undergraduate students" (p. 6). Grusky (2000) claims that "ISL can fulfill its potential for students informing subsequent study and career choices" (p.858) and I would argue that this outcome can also be true of teachers who may also gain a sense of fulfillment and professional development on trip.

Although many studies in the ISL field posit that transformations allowed participants to gain valuable and positive perspectives of their own lives and meanings, attaining perspective transformation and creating meaning from the experience may not come easy for all participants, yet most research in ISL quickly assumes this process. Although many studies explore the positive facets of perspective transformation, "they neglect to consider the challenges that result from questioning the status quo and fail to offer any empirical insight regarding the internal struggles that may result from reevaluating cherished assumptions" (Kiely, 2004, p. 8). Like the many students in Kiely's research who struggled to situate their actions with meaningful reactions when back home, the prospect that not all teachers will have a pedagogically enriching or transformative experience is a valid supposition but one that requires confirmation through empirical research. Like students in previous studies, teacher participants will also experience, internalize and act upon each ISL experience differently. Kiely (2004) offers a unique framework in emerging global consciousness which candidly reveals that, despite good intentions, there are constraints in reaching global consciousness and far from all models build this in as a long-term process.

In addition to the struggles exposed in Kiely's concept of the chameleon complex, other barriers to teachers' transformation may also lay in how to position their new professional insights gained from abroad and how they may fit into the philosophy of the school, how they can re-tell and re-live these experiences with colleagues who did not participate, and how to situate new insights into the prescribed curriculum. These struggles are absent from the literature when it comes to how teachers navigate them upon reentry. Instead, this study can only rely previous studies of adult ISL participants

in other professional contexts or the experiences of teachers who reported on their student's challenges. For instance, teachers who participated in ISL reported a lack of students' own continued commitment as they faced "external issues such as the academic pressures associated with starting a new set of courses in the second term, and many other extra-curricular activities in the in the school year vying for students' time" (O'Sullivan & Smaller, 2013, p. 15). This provides some insight as to the scheduling issues within a school that teachers in this study might also relate to, but does not delve into a myriad of other issues such as feelings of being a teacher outlier and the job tenure consequences of challenging the status quo that are unique to teachers as a group. One could also argue that revealing the test of intention versus action when it comes to a teachers' career-long pedagogical transformation could only be truly measured years after the ISL experience. Thus, my study will have limitations, one of which is longitudinal analysis.

CHAPTER THREE: METHODOLOGY AND RESEARCH DESIGN

This major research paper (MRP) is a qualitative study that employs the case

study method to examine the degree to which the experiences of ISL teacher-participants

at a particular secondary school enrich their teaching practice and facilitate personal and

professional transformation. This chapter provides a discussion of the case study

methodology and of the data collection technique used. I also provide a description of the

data analysis technique that I employed to analyze the data that emerged from the

individual, semi-structured interviews that I conducted. In addition, I will discuss

information regarding the design rationale, methodology, participants, credibility, ethical

considerations, and limitations of study in this chapter.

Methodology and Research Design

Methodology is described as the techniques and approaches used to gather

information in a study, while research design can be holistically summed up as "the entire

process of research from conceptualizing a problem, to writing research questions, and on

to data collection, analysis, interpretation and report writing" (Creswell, 2013, p. 5). With

that in mind, this section will describe and provide rationale for both the use of

methodology and research design employed in this qualitative study.

Qualitative Research

Qualitative research is "an umbrella concept covering several forms of inquiry

that help us to understand and explain meaning of social phenomena" (Merriam, 1998, p.

5), particularly in an educational setting where the experiences of individuals are personal

and embedded in experience. Qualitative research was chosen for its ability to capture the

essence of a deeply social, yet personal, experience that ISL may resonate. To capture the

voice of participants and give meaning and orientation to their individual experiences,

qualitative research "attempt[s] to make sense of, or interpret, phenomena in terms of the

meanings that people bring them" (Denzin & Lincon, 2000, p. 3). Thus, in order to assess

the degree to which ISL may/may not be transformative to the personal and professional

lives of teacher participants, this study employs "the collection of data in a natural setting

sensitive to the people and places under study…and establishes patterns or themes"

(Creswell, 2013, p. 44) in order to assess the degree of transformation.

Helpful in strengthening my rationale for the employment of qualitative research

in this study is the work of Merriam (2008) who developed five characteristics of

qualitative research. Firstly, "Qualitative researchers are interested in understanding the

meaning people have constructed, that is, how they make sense of their world and the

experiences they have in the world" (Merriam, 2008, p.149). This attribute of qualitative

research is of particular importance to my study which seeks to investigate whether or not

teachers are able to make sense of their ISL experience by way of transferability to the

teaching practice or in perspective transformation. In this way, teachers' experiences with

ISL can help construct greater participation in future ISL programming and situate

teachers as important agents in the ISL process.

Secondly, Merriam (1998) posits that qualitative research provides "the primary

instrument for data collection and analysis" (p. 5) which gives human power to

uncovering emotional experiences. Since ISL has been an important part of my own

identity as a teacher, it is important for me to use the power of qualitative research to

emerge the experiences of others. Another important characteristic in qualitative research

is that it positions the researcher with the ability to be physically present in the field

(Merriam, 2008). Since I was interviewing respondents who are also my colleagues, the field (in this case a classroom in the school) was neutral territory for both the respondents and me. For my study, we were both in our own comfortable and professional setting in the classroom where much of our post-ISL transferability and transformation might take place. Moreover, qualitative research design was chosen in this study for its power in constructing "abstractions, concepts, hypothesis, rather than testing existing theories" (Merriam, 2008, p. 162) which would allow me as the researcher to construct new meanings and significance for the role ISL teacher participation. Moreover, Merriam (2008) characterizes qualitative research as having an ability to "build toward theory from intuitive understanding" (p. 162). This is an important consideration for my study, as it will allow me to position my respondents' experiences and emotions as ISL participants alongside the existing theories of Richard Kiely (2011) in order to best qualify whether perspective transformation had occurred, or not.

Thirdly, a characteristic of qualitative research is that the result of this type of study is that it allows for "richly descriptive" experiences (Merriam, 2008, p. 163). This is an important characteristic in the context of my research design as I will use participants' own words and rich descriptions that aim to capture their ISL experiences as they journeyed various global contexts, and landscapes while working alongside their students. Qualitative research allows for the uncovering of rich meanings and allows me as the researcher to bring the richly, emotional experiences of ISL teacher participants to the surface. Merriam's (2008) characteristics of qualitative research has given me sound rationale for its place within my study and when reflecting upon research design in a

qualitative study it is also important to discuss the use of an interpretivist approach within this study.

The Interpretivist Approach

I think metaphorically of qualitative research as an intricate fabric composed of minute threads, many colors, different textures, and various blends of fabric…Like the loom on which fabric is woven, general assumptions and interpretive frameworks hold qualitative research together. (Creswell, 2013, p. 42)

Where this study seeks to understand how individual experiences with ISL might contribute to knowledge transfer and perspective transformation, the interpretivist approach is also concerned with how individuals make sense of their experiences in specific contexts, and has a particular place within the case study approach (Cohen, Manion, & Morrison, 2011; Creswell, 2013). Unlike positivism which "regards human behaviour as passive, essentially determined and controlled, thereby ignoring intention, individualism and freedom" (Cohen et al., 2013, p. 20), the interpretivist approach liberates and detaches human behaviour from a pre-interpreted world, giving the human experience power, position and the intentional ability to be meaning-makers (Blumer, 1969).

At the core of this interpretive paradigm is the understanding and acceptance of "the subjective world of human experience" (Cohen et al., 2011, p. 21) which will allow myself as the researcher to view each teacher's experiences as unique and non-generalizable, since transferability and transformation will be experienced differently by each respondent. Since the shared experiences of each ISL teacher participant will reveal the degree to which ISL teacher experiences enrich their teaching practice and facilitate transformation, this approach allows respondents to actively construct what their

experience was like. In turn, this provides me as the researcher with "multiple interpretations of, and perspectives on situations" (Cohen et al., 2011, p. 22) such as how these teachers might enrich or transform their teaching practice. From the perspective of teacher ISL participants, I wanted to understand how their experiences might be transferrable to their teaching practice and the degree to which perspective transformation might have occurred as a result of the experience. There are many interpretations, complexities and layers involved in sharing ISL experiences, so the interpretivist paradigm was an important lens by which I could fully uncover and interpret the realities of my respondents.

Therefore, as an interpretive researcher I engaged with multiple interpretations of my six respondents and endeavoured to gain an understanding of how they understood their experience with ISL, as they relate to their personal and professional lives (Cohen et al., 2011). Since case studies best capture close-up realities and thick descriptions, it was the chosen methodology and is credited as being "naturally suited" with the interpretivist approach used in this study.

Case Study Rationale

Since case study methodologies are credited for being "naturally suited" with an interpretivist approach it was chosen as the best way to explore the close-up realities and thick descriptions of teacher ISL participants (Cohen et al., 2011, p. 181). Specifically, the case study is an instrument that is powerful in understanding and ascribing meaning to the experiences of ISL teacher participants. Case studies are credited for use in qualitative research in order "to gain an in depth understanding of the situation and meaning for those involved" whereby "the interest is in the process, rather than

outcomes…in discovery rather than confirmation and insights gleaned from case studies can directly influence policy, practice and future research" (Merriam, 2008, p. 298). This method is further acclaimed for engaging with students, programs, teachers, policies and innovations because case studies are "a step to action" and insights from them can be interpreted and put to use within institutions and educational policy-making (Adelman et al., 1980, as cited in Cohen et al., 2011, p 184). In exploring whether or not ISL can be transferrable to teacher practice and is transformative to the praxis of teacher participants, case studies allow for the uncovering of many possible outcomes and layers of the teacher ISL experience. These multi-layered insights surrounding the involvement of teachers in the ISL process can drive future ISL programming and increased participation from teachers.

Established in the realm of educational practice for over 30 years and in a bounded system (a group, community, program), my examination of ISL through a case study lens fits closely within this context of a bounded system of inquiry, since I am specifically investigating the outcomes of one high school's unique, in-house ISL program (Creswell, 2013; Merriam, 2008). The boundaries in a case study compartmentalize what is being studied in a particular context; in this case, the examination of one ISL model in the context of one high school's program and investigates a particular phenomenon that might be happening within this unique context (Miles & Huberman, 1994; Merriam, 1998). In this case, the phenomenon being studied is the degree to which transferability or transformation might occur for teachers who participate in this ISL program.

I was also motivated to employ the case study method because it allowed me as an ISL advocate to explore the issue with depth and emotion so that I might achieve as full an understanding on the phenomenon of transferability and transformation, as possible. The "heuristic" nature of the case study, that is the way in which it can "illuminate the readers' understanding" of the phenomenon, can also reveal new meanings, extend the meaning of ISL, or confirm what is known or unknown about a teacher's experience within ISL (Merriam, 1998, p. 451). Furthermore, this methodology will assist me in arriving at a "general, theoretical statement about regularities" themes, patterns, emotions and pedagogical action that may arise from the ISL process and that can later be used as an indicator for the school's ISL programmatic success or areas of improvement when it comes to teacher engagement specifically (Becker, 1986, as cited in Merriam ,1998, p. 122). Since one school's approach and experience with ISL will be central to investigating how ISL shapes the teaching practice of its teacher participants, this case study can be further distinguished as an intrinsic case study. In this type of case study the "focus is on the case itself" (Creswell 2013, p.100) due to the unique nature of the program and the fact it is set within a specific time and context; in this case the outcomes are based on a specific ISL program and unique to this Ontario Independent School.

Participant Recruitment and Research Site

Since the experiences of ISL teacher participants was central to understanding the potential for pedagogic transferability and professional transformation, the selection of certain participants was integral to this study. In order to ensure that I was selecting participants who actually had experience with ISL, criterion sampling was used in this

study. Criterion sampling allowed me as the researcher to guarantee that "all participants

have experience with the phenomenon being studied…and works well when all

individuals studied represent people who have experienced the phenomenon" (Creswell,

2013, p. 155) which in this case is the requirement that all participants had one or more

experience with ISL. This sampling technique was important in acquiring specific

insights from this group in order to understand the central phenomenon being studied

(Creswell, 2007). From there, the purposeful sample criteria, also known as "judgmental

sampling," was implemented by selecting six high school teachers from the school who

had participated in one or more ISL projects offered through the school's in-house Global

Education Department (Neuman, 2010, p. 267). The established criteria ensured that

respondents had participated in one or more ISL trips. This criterion was useful for

establishing "quality assurance" among the participants, as participating in one or more

trips could guarantee that they had more than one experience to reference in our

discussion (Creswell, 2007). The recruitment of six participants for my sample size

garnered a variety of responses that were representative of various teaching subjects and

were purposefully selected since they were "representative or informative about the topic

of interest" (McMillan & Schumacher, 2009, p. 138).

Since the intent of qualitative research is not to generalize the information; but to

focus on the specific, Creswell (2013) would also contend that for case study research he

would not include more than four or five participants in a single study. However, the

rationale for choosing six teacher respondents in this study was to represent as many

academic departments across our school, as possible. As a result, the six selected teachers

who participated in one or more ISL trips captured insights across a variety of academic

disciplines (drama, German language, French language, mathematics, social science, and physical education) and might provide valuable insights into which areas of curriculum can be best transferred and transformed. The six teachers were contacted through their school email address and invited to participate via a recruitment letter. Fortunately, all six teacher that received the recruitment letter agreed to participate in the study. Furthermore, they confirmed their participation through written consent using the signed and dated consent form.

In addition to researcher in this study, I am also situated as a fellow colleague to the respondents. To ensure the integrity and ethical standards of the study, it should be stated that there is no employee-manager relationship held between myself and participants, nor do I have a position within the Global Education Department at the school. Therefore, I have no influence over the future selection of ISL trip participants. The interview dates and time were scheduled based on the availability of the researcher and participants and scheduled in one-hour blocks in a pre-booked classroom on campus.

Finally, natural setting was another important consideration in participant recruitment and my research design. Creswell (2013) posits that "qualitative researchers often collect data in the field at the site where participants experience the issue or problem under study" (p. 45). Though participants were offered the opportunity to be interviewed offsite at a local coffee shop, all six participants elected to be interviewed on campus. This allowed them to respond "within their context" and in their natural, pedagogical setting (Creswell, 2013, p. 45). As a result, the interviews took place in a pre-booked classroom on campus, which allowed for convenience and privacy. The following section outlines the method of data collection for this study.

Data Collection

In a 2015 study used to assess how teachers implement inquiry based learning into their classrooms, researchers found that "teacher interviews do not disturb classes, consume instructional time, or burden students or parents" and is "arguably the easiest data to obtain" amongst all other forms of classroom data collection (Oppong-Nuako, Shore, Saunders-Steward, & Gyles, 2015, p. 199). Moreover, the richness of interviews with teachers allows the researcher to directly tap teachers' judgments and "allows for greater depth and richness of information" (Oppong-Nuako et al., 2015). Since my study seeks to uncover the rich experiences of teacher participation in ISL and the degrees of enrichment and pedagogical transformation, the use of interviews as an instrument is central in allowing for rich, in-depth information (McMillan, 2012, as cited in Oppong-Nuako et al., 2015). It also gives me the ability further probe for more thorough responses, when needed, particularly those related to feelings associated with travel, new experiences, and pedagogical transformation; all topics which are not always and easily initiated (McMillan, 2012, as cited in Oppong-Nuako et al., 2015).

Since the purpose of this study is to examine the degree to which teachers' ISL experiences might enrich their teaching practice and facilitate transformation, interviews are the best means at engaging with the experiences, feelings and emotions gathered pre, during and post-trip experience. Patton (1990) eloquently states the essence and purpose of interviews in this excerpt:

> We interview people to find out from then those feelings that we cannot directly observe…We cannot observe feelings, thoughts, and intentions. We cannot observe behaviour that took place at some previous point in time. We cannot observe

situations that preclude the presence of the observer. We cannot observe how people have organized the world and the meaning they attach to what goes on in the world. We have to ask people questions about those things. The purpose of interviewing then, is to allow us to enter into the other person's perspective. (p. 196)

Thus, in order to investigate whether or not ISL teacher participation might be enriching or transformative to their teacher practice, semi-structured interviews with open-ended questions were posed to each participant in order to evoke their prior experiences across particular times, spaces, and international locales. Open-ended questions allowed for the uncovering of rich, in-depth discussions and the sharing of ISL narratives about travels and post-trip feelings and experiences. Since "interviews provide in-depth information pertaining to participants' experiences and viewpoints of a particular topic" (Turner, 2010, p. 754), this was the most appropriate research design given the layers of ISL experience of these teacher respondents.

Specific to the style of interviewing, a semi-structured style was best suited for this study as this type of interview represents "a mix of more and less structured questions" which rightfully "assume that individual respondents define the world in unique ways" (Merriam 1998, p. 946). This interview structure also allows the researcher the flexibility to respond to any emerging themes, worldviews, and ideas of the topic without being limited to the rigidness of a structured interview (Merriam, 1998).

In terms of questioning; open ended questions were preferred in this study and this is preferable since it "allow[ed] the participants to contribute as much detailed information as they desire and it also allow[ed] the researcher to ask probing questions as a means of follow-up" (Turner, 2010, p. 756). As a novice investigator, open-ended

questions allowed me to make and seek clarifications throughout the interview without having to be committed to a strict script. Turner (2010) found this method quite useful in his own research where he was able to adapt questions in order to explore a more personal approach to each of his interviews. Since the respondents were also my colleagues, the relaxed and informal dialogue that was established in the general interview guide approach allowed "more focus than the conversational approach, but still allow[ed] a degree of freedom and adaptability in getting information from the interviewee" (Turner, 2010, p. 755). Each respondent had an individual interview with identical questions posed in the same order. Though the questions were ordered identically for each participant, this still allowed for an open-ended, conversational flow of response while also maintaining that all respondents were asked the same questions. Questions were created to investigate and evaluate the degree to which their ISL experience could be considered enriching and/or transformative to their teaching practice; whether through curriculum content, curriculum delivery or in their interactions and relationships with students. Questions also sought to investigate the ease or challenge of transferring the ISL experience into the classroom upon return. In all, the general interview guide approach was ideal in this study and gave me confidence and preparedness as a novice interviewer, but also balanced the need for comfort, informality, and collegiality that was important in supporting the sharing of my colleagues' experiences.

After each interview, the audio recordings were saved on my password protected computer and were deleted once I transcribed them. Transcribed interviews were saved on my password-protected computer and the names of respondents were changed to their

assigned pseudonyms. To further support the credibility and transparency of respondents'

interview data, participants were encouraged to provide amendments to their own

interview transcript within two weeks of receiving the transcript. Upon member check,

respondents were thanked once again for their participation in the study and informed

that the overall findings would be disseminated to them upon completion.

Data Analysis and Technique

This stage of the study allowed me to interpret and group the data together in

order to make greater meaning of patterns and consistencies. My first analysis of the

interview data was a simple read through, followed by a second and third reading that

involved connecting themes and establishing patterns. Once I had established familiarity

with the data, I began making notes and coding consistent and similar phrases in the data

that were shared amongst the six respondents. These codes were then charted to allow for

the visualization of themes and their degrees of connectedness or difference. At the core

of qualitative research analysis, is "reducing the data into meaningful segments and

assigning names for the segments, combining codes into broader categories or

themes…and making comparisons in the data" (Creswell, 2013, p. 180). For this study,

after reading through the interviews several times, I then identified recurring themes in

the respondents' interviews. Creswell (2013) describes these themes as "broad units of

information that consist of several codes aggregated to form a common idea" which

furthermore become a "family of themes with children, or subthemes, and even

grandchildren represented by segments of data" (p. 186). Thinking of my data as a

metaphoric family allowed me to think about reducing the data into smaller groups of

families in order to best examine the data, while also reducing the data enough to write my discussion of this case study.

I also found it useful to display these shared themes in a table, so as to compare similar or contrasting themes amongst respondents. Woolcott (1994) would posit that this helps in identifying patterns and irregularities in the data. Keeping the metaphor of family in mind when breaking down the data, many new themes later emerged as the off-spring of the first set of identified themes and these will be discussed in chapter 4.

Researcher's Positionality

Because the respondents and I are educators at the same institution where global education and ISL is deeply engrained in our school philosophy and identity, my positionality is important. Reflexivity is important to consider in this study, since admittedly my own experiences with ISL at Lakeside College have positively shaped my own teaching practice in many ways. My past experiences and predilections with ISL hold bias, and the process of reflexivity calls me as the researcher to be aware of the biases, values and experiences that I bring to this topic and to a greater effect, this entire qualitative research study (Creswell, 2013). Being an advocate of ISL and in my own experiences leading and co-leading ISL trips in Costa Rica, Panama, South Africa, Peru, and Tanzania it was important to reflect upon the issues of positionality that came up in my study.

ISL has been deeply engrained in my early experiences as an educator and has been the impetus for driving curriculum changes within my own classroom, as my experiences on these trips become re-told in the curriculum narratives within my classroom. ISL was deeply transformational to my life personally, as the people met and experiences endured on trip have shaped my personal narrative. Each trip, at different

times in my life and career, represented personal and professional growth. Many of my fondest memories of students, and the bonds created with them, are those that occurred outside the classroom and in the ISL field. Having these deeply impactful experiences with ISL led me to question my own position, bias, and assumptions in ISL and its potential for enrichment and transformation.

Thus, when designing interview questions, it was important to ask open-ended questions, while avoiding the use of leading language that might assume that ISL was enriching and or transformative in the first place. Instead, proper questioning meant asking participants to evaluate whether or not the experience can be described as "transformative" and using neutral language in my interview questions and letter of invitation. In all, when it comes to positionality it is not to say however, that my own position in ISL cannot be situated and should be absent from the discussion. As Freire (2000) posits, to be completely objective is to be naïve, since as social beings, humans can never quite detach ourselves from subjectivity and experiences to which we are familiar. Therefore, in acknowledging who we are in the world, we need to understand and position ourselves relative to all that moves and exists around us (Freire, 2000). Though I share a common experience with each respondent through our ISL participation, the experiences on trip and post-trip are unique to each participant and allows for various perspectives on the ISL experience. Bourke (2014) recalled that his own position as researcher was "intermingled and intertwined" (p.4) and the final chapter in this study will do just that. The final discussion will not only rely on participant's data but will also be woven together with my own ISL experiences and insights for future programming.

Establishing Credibility

Due to the deep, emotive qualities that qualitative research can reveal, it is important to reflect on how qualitative studies such as this might establish credibility and rigour when relying on the re-telling of others' experiences. For this study, establishing credibility meant looking inward to situate my own knowledge and experience in ISL, as discussed above. Specifically, this meant clarifying my own researcher bias from the beginning "so that the reader understands [my] position and any biases or assumptions that impact the inquiry" (Merriam, 1998, as cited in Creswell, 2013, p. 251). Reflexivity "recognizes that researchers are inescapably part of the social world that they are researching, and, indeed, that this social world is an already interpreted world by the actors, undermining the notion of objective reality" (Cohen et al., 2011, p. 141). As a result, this calls the researcher to acknowledge and reveal themselves in the research in what Cooley (1902) would call the practice of the 'looking glass self' (p.189).

Being aware of my position in the world and even more closely, my position as a participant within the same ISL program as my respondents, I had to "be acutely aware of the ways in which selectivity, perception, background and inductive processes and paradigms shape the research" (Cohen et al., 2011, p. 141). Reflexivity and the "looking glass self" was an important practice for me and was practiced in chapter 1 where I shared my own first-hand experiences and perceptions of ISL.Moreover, to balance my own interpretations with the experiences of my participants member checking was integral to my study and is deemed "the most critical technique for establishing credibility" (Lincoln & Guba, 1985, as cited in Creswell, 2013, p. 252). Once the interviews were transcribed, participants had 2 weeks to review their transcript to make

any additions, omissions, or clarifications. Although none of the participants elected to make any changes to their transcripts, I had confidence going forward that my transcription accurately captured the interview and would form a solid basis for my data interpretation that followed.

Ethical Considerations

Ethics clearance was received from the Research Ethics Review Board of Brock University (#14-291) in July 2015. The application was sent along with: (a) a letter of invitation to potential participants, (b) the informed consent letter to the potential participants, (c) the interview guide, and (d) a letter of approval from the Head of School where the case study was being conducted. To ensure full disclosure, it was declared that although I am a fellow colleague to the participants, I have no managerial or performance review position to them, nor do I have any affiliation with the school's Global Education department which facilitates and assigns ISL faculty to future trips. I began each interview by informing participants of their right to decline and withdraw from the study within two weeks of receiving their transcript. I assured participants of their anonymity through the use of assigned pseudonyms and the use of a blanket description of "An Ontario Independent School" when referring to the school where the research took place. Participants had a choice over the preferred location and time of their interview to ensure greater privacy, by choosing an interview location on or off campus. The audio recordings and transcripts, with pseudonyms, were stored on my password secured computer and will be destroyed one year after the study is completed. Should a participant(s) decide to withdraw from the study within two weeks of receiving their transcript, the audio recording and transcription document would be deleted from my

computer files. Paramount to establishing a complete research design, was becoming a

confident and ethical researcher. Since this was my first study and it involved the

discussion of my colleagues' ISL experiences, confidentiality, and knowing the protocol

to support it, was of utmost importance.

CHAPTER FOUR: RESULTS AND DISCUSSION

This chapter begins by relaying the purpose of the study, describing the ISL

background of the six ISL practitioners involved in this study, and analyzing and

discussing the degree to which teachers' ISL experiences might lead to pedagogical

enrichment and/or perspective transformation. Beginning with enrichment, this chapter

will explore ISL's potential to enrich teacher practice in the following areas: curriculum

(what they teach), pedagogy (how they teach), and enriched student-teacher relationships.

The latter half of the chapter will extend beyond enrichment in order to evaluate the

degree to which ISL teacher participants may have also experienced one or more forms of

Kiely's (2004) perspective transformation. Using Kiely's (2004) forms of perspective

transformation as a framework, the following areas of transformation were identified:

political, moral, intellectual, cultural, personal, and spiritual. Lastly, this chapter

concludes with the real supposition that not all respondents experience perspective

transformation and that there are obstacles when trying to change one's perspective upon

re-entry. This obstacle to transformation, called the chameleon complex, will offer some

understanding into the challenges and obstacles inherent in seeing transformation through

and will be fully analyzed in chapter 5.

Relaying the Purpose of the Study

The aim of this study was to examine the degree to which ISL teacher

participation might lead to pedagogical enrichment and/or perspective transformation,

post ISL experience. As a result, the study required the narratives of six teachers who had

participated as project leader or assistant leader in two or more of the school's ISL

projects. All six teachers who were contacted enthusiastically agreed to participate in the

study. Individual interviews were conducted on the school campus. The six teacher

respondents represented a variety of academic disciplines and tenure across the school—

physical education, science, mathematics, drama, languages (French and German), and

social sciences. Their tenure at the school ranged from 2 to 14 years of service. Despite

the different teaching subjects and varying levels of teaching experience from which

these teachers come from, a strong commonality across this group was their commitment

to experiential learning. An obvious passion for ISL emerged early on in the interviews

as they recalled their experiences travelling to various locales alongside their students.

When teachers were initially asked to reflect and describe their involvement leading ISL

trips at the school, they offered extensive details about the locales they visited and the

nature of the service work completed there.

Descriptions of Participants' ISL Backgrounds

When asked to reflect on their involvement with Lakeside College's ISL program,

respondents unanimously revealed a strong sense of accomplishment when asked to

describe their involvement with ISL over the years. They vividly described the nature of

international service involved in their respective ISL projects and the locales they visited.

Respondents' participation with ISL is summarized in Appendix A.

As Butin (2005) points out "What cannot be questioned is that service learning is

fundamentally a question of pedagogical strategy" (p. xviii). With this clear, inextricable

link between ISL and pedagogy in mind, the first half of the interview engaged

respondents with reflections on, if, and how their ISL experiences were transferred to and

impactful on their teaching practice. The second half of the interview sought to dig

deeper into the participants' ISL experiences in order to evaluate whether or not Kiely's

(2004) forms of perspective transformation had taken place for these teachers as a result of leading/co-leading ISL trips.

ISL Teacher Experiences and Enriched Teacher Practice

When respondents were asked whether or not their ISL experiences could be transferrable and enriching to their teaching practice, the most commonly discussed areas of enriched teacher practice were shared in the areas of curriculum, pedagogy, student-teacher relationships, and reflective teacher practice.

Curriculum. All respondents reported that they were able to use their ISL experience and to redesign how they delivered content and curriculum in their classroom. French teacher Eric who was in the midst of his own course planning for the following school year shared that:

> We are now looking at having a major focus on cultures when we teach language. [ISL] has given me an appreciation for the scope of a culture. The intercultural trip I did had pre-ISL trip curriculum that involved analyzing what Canadian culture is. … Students were at first unable to answer that question, but using another culture as a mirror, we were able to identify different parts [of culture]. … When students came back to our post-ISL de-briefs, it was then much easier for them to define their own cultures.

Since learning that once students observe and participate in other cultures, they can better define their own culture, Eric has since transferred this experience into his lesson of defining Canadian culture more broadly. He will now start the dialogue of culture within his language course by starting with the definition of what culture is in the first place. This transferability of ISL has greatly improved how Eric goes about teaching culture in

his French language class and enriched the unit as a result. Now, he even takes the study of culture in his course further and shared that "we are looking at cultural signifiers. How culture is represented in different areas." After seeing how much students struggled to share and define their own culture on the ISL trip, Eric planned a field trip with his French class to Toronto's multicultural hub, Kensington Market, so that students could get a sense of what it means to study, observe, and report back on place of cultural encounter. Eric shared that this field trip experience was important for students since he believes that "culture can manifest in different places like ISL trips or even in our own communities" and he wanted to be able to give students in class an enriching experience with culture, even if they could not experience an ISL trip firsthand. Overall, Eric has been able to easily transfer learned elements of his ISL leadership experience into his classroom which has enriched his existing French language curriculum. Eric credits his language curriculum for the way in which these experiences with culture seem to "line up" nicely with his curriculum expectations. Eric's new understanding of culture, and the way he teaches it, was greatly enriched by his experience on ISL trips. His ISL experiences have been easily transferable back into his classroom which resulted in enriched and enhanced curriculum in ways that he had not taught the culture unit before.

Rose, who teaches German in the Languages Department, had a similar experience post-ISL. Rose's experience with a new culture in Morocco motivated her to enrich and enhance an existing class project to encourage greater cultural study, where previously she had limited students to investigating German culture only. Rose recalls the impact that her trip to Morocco had on her project's re-design. She explained that,

I turned [the project] around so that there was a German [writing] component, but

> [students] applied [research] to a country they knew the best and this could be a
>
> country visited on ISL trip. They really researched and presented [in
>
> German]…but overall this gave them an expertise on a country of their choice,
>
> which was a result of my experience in Morocco.

For David, the physical education teacher, his ISL experiences have allowed him to find

new and enriching ways to teach many of the physical and health education curriculum

skills such as reflection, decision-making, and team building. He shared that the skills he

developed as a leader on ISL trips "is directly linked back to the role as physical

education teacher." Furthermore, participating in ISL is a natural fit for him as a physical

education teacher. Although he cites these as skills he already has as a physical education

teacher, he believes that with ongoing ISL participation, he can:

> continue to look at new ways to improve upon [curriculum] or ways to take those
>
> concepts and instill [them] back into the classroom so they can manage those
>
> times where decision-making is an issue or when they have to do group work.
>
> There is certainly a lot of transferability in doing these projects.

For David, the ability to transfer knowledge from his ISL experiences allowed him to

enrich his curriculum in new ways; finding new opportunities to approach common

curriculum expectations in his subject. David also really enjoys incorporating initiative

tasks and team building activities, learned from leading ISL groups, into his own physical

education lessons. He also leads workshops with the physical education teachers in his

department, modeling these activities and how they might be used in their subjects. He

ends his response to this question by adding that "there is truly a ton of learning that

happens for each and every person that's involved and that's why I always continue to go

[on ISL trips]. In David's case the leadership skills and activities acquired on his ISL trips enriched his students' learning in class and he also strengthened the curriculum repertoire of his colleagues through idea sharing. For David, the ability to be both a teacher leader and learner on these trips is the ingredient that keeps him coming back to ISL opportunities with 8 trips under his belt in six years.

Another one of David's major areas of curriculum enrichment gained from his ISL experiences is the incorporation of journaling and reflection into his classroom. David has been able to transfer this to his teaching practice where students reflect on their leadership or areas of improvement in performance tasks throughout the year. On the trip, he prompts his students to write in their journals each evening, followed by a debriefing session where students are invited to share parts of their reflection with their peers. Teachers who lead ISL trips at this school are equipped with a trip binder that provides them with team activities, ice breakers and suggested journal reflection prompts that encourage students to write in their journals. David is not the only teacher to transfer reflection-based activities learned on ISL trips to enrich his existing curriculum. Social Science teacher, Ashley, also used her experiences with journaling during ISL trips to teach reflection-based activities to her students. She adds,

> I have learned that you can't just ask kids to reflect, because often times if the topic is unsparked they just sit there looking blankly…now I have learned that you can't just expect students to have authentic journals without prompts. I think I've brought that back to my classroom. In our evening debrief sessions on trip, I wouldn't just say, "OK now everyone take an hour to journal" and in class it is the same.

Ashley credits the ISL leader resource binder for its collection of journal prompts which engaged the students by giving them specific topics or questions to address. This ISL resource allowed her to easily and confidently transfer the use of reflection to her own classes to enhance her existing course curriculum. This reflective ISL practice was directly transferable into her World Religions course where she witnessed positive changes in students' ability to reflect on faith and spirituality. When she gave students a prompt or posed a question about their own spirituality, her classroom students were more open and willing to reflect their insights in their journals. Since the topic of religion is deeply personal to the students, she found that with journaling, students reflected on ideas and perceptions that they would not have shared aloud with their peers and this greatly enriched Ashley's ability to connect with the students.

Not all teacher respondents immediately connected their post-ISL teaching with enriched pedagogy. When drama teacher Laura talked about ISL's degree of transferability to enrich teaching practices, she responded initially with, "I can't say that I have consciously tried to do that." When Laura explained this, she initially credited any transfer of ISL to her curriculum as less, deliberate and anecdotal. By the end of her response though, and as she thought her post-ISL practice through, she made a similar realization as David; that her transfer of ISL experience was actually quite enriching. When she teaches her unit on dramatic folklore, Laura recalled travelling to Thailand and looking at the maintaining of traditions and importance of elders. Laura recalled those experiences "as things [she] was able to pull on a little bit, but not in a direct way, but certainly kind of anecdotally" and could share this international example of folklore with her drama students during that unit. As her recollection of possible ISL uses in her

classroom continued, Laura drew upon her experience visiting a dramatic arts center in Thailand that used drama to empower its native people to have a voice. Upon returning to the classroom, she was able to enrich and enhance global curriculum expectations by incorporating these indigenous issues and political issues into her theatre unit. This allowed her students to think of indigenous groups or other voiceless groups in society who might use theatre as a means of communicating oppression. In fact, Laura recalls that the transferability of indigenous issues into her curriculum was done, "quite literally" and gave students the opportunity to be more politically engaged in ways that she had not encouraged before.

Similarly, Ashley in Social Science began to anecdotally describe the new lens she now has when teaching her middle school geography students about poverty. Ashley shared that her ISL homestay experience living in a border village in Thailand with a Burmese refugee population was deeply moving for her and the students. She described that despite living in one of the direst and most uncertain circumstances, without a passport and in poverty, the host community was welcoming and showed the resilience of the human spirit, though they lived in one the poorest areas in the developing world. Ashley shared that she often uses this experience to challenge her own students' definition of privilege to her middle school students. She explained that, "especially because they are younger… it gets them to realize that being affluent doesn't necessarily make the quality of life better, and I think I have never taught like that, and been so intentional about making that point before". Having experienced the highly contested 'poor but happy' dichotomy with her students in ISL, Ashley uses this example in the classroom to challenge her students perceptions of poverty, while also reminding her

privileged students, that happiness and wealth are not inextricably connected. Though she

initially identified this example as anecdotal early on in the interview, she seemed to

realize, as she was retelling her ISL sojourn, that this experience was much more

enriching to her practice than she initially understood it to be. As a result of sharing this

ISL experience with her students, Ashley revealed that when researching developing

countries "[students] now make a more sophisticated analysis…they don't generalize."

Through this ISL story they seemed to have grasped the idea that the developing world

has many layers of circumstance, not all of which lead to unhappiness and the students

may have even experienced this travelling themselves. Although initially identified as

anecdotal and less deliberate forms of enrichment in the classroom, the ability to reflect

and share these examples actually resulted in a couple of the teacher respondents

becoming more aware that the connections were in fact enriching to their curriculum

content in ways that they may not have acknowledged before.

Pedagogy. In addition to ISL teachers being able to enrich their classroom

through meaningful changes to their curriculum, they can also use their ISL experience to

influence their pedagogical practice and how they teach. The last two respondents, Simon

and Ashley, despite teaching different subjects--math and social science--had surprisingly

similar stories to tell about enriched pedagogies. Simon and Ashley were able to transfer

key learnings from the ISL experience which resulted in an enriched and improved

pedagogical approach to how they teach their classes.

Simon shared that he teaches a math class that is open to students from grade 10

to 12 and, at times, he described that it can be a pedagogical challenge to effectively

engage each of his learners. As a result of the age differences presented in his math class,

he previously focused much of his teaching on grouping students based on age in order to make his teaching style more effective for each group of learners. Simon's ISL experience in Ghana however, gave him the insight to reassess the way he taught his course based on age groupings. His experience working with teachers in Ghana also motivated him to change the model for his department's math extra help delivery. When it came to transferring key learning from his ISL trip back to his own pedagogy and teaching style, Steve explained:

> [ISL] has allowed me to see that students of different ages can work together, better. In Ghana in particular…they worked together really well. I've discovered in math extra help for example, we now have senior students working with middle school students instead of all teachers. Using senior students shows that there is less emphasis on how old you are, as opposed to where you would like to be with your learning…I've done a better job removing what I perhaps have imposed as an artificial ceiling based on age. I saw that model work particularly well in Ghana and Laos. It's far less homogenous. You have some parents sitting at the back, a person learning while holding a baby; it was absolutely delightful.

Simon's experiences with ISL were not related to changing what he teaches in the curriculum itself, but instead, he gained enriching, pedagogical approaches on how to most effectively teach his subject in a collaborative learning environment. As a result, Simon was able to change the way he teaches his multi-age math class, rather than seeing it as a pedagogical challenge. This model of collaborative, student learning in classrooms seen in Ghana and Laos also inspired Simon to remove his self-imposed "ceiling based on age" and also extend these changes to his department's math extra help program. As a

result, a social media group was created so that any student could ask a question about math homework or a concept and any other student, grade 9-12, could answer it. Furthermore, after witnessing the informal mentorship between older and younger students at schools in Laos and Ghana, Simon continues to have his senior AP math students attend his grade 9 classes to help and mentor other students. He solidified ISL's potential for pedagogical enrichment when he shared the following insight: "I wouldn't have done this had I not been to Ghana. I don't think I would have seen [this model]."

Similar to Simon's enriched pedagogical approach to collaboration and positive changes to his teaching practice, Ashley in social science was also able to transfer aspects of ISL to enrich the way she teaches social science. As a result of her ISL experiences, Ashley recalled a change in her pedagogy to being more attentive to student interactions and a better facilitator of student collaboration. When asked what this attentive teaching style in her class now looks like, Ashley shared:

> The one thing I've tried to do more since the trip is figure out how students are interacting with one another. You really see it on a work site on trip when kids aren't working well. As a result, I've tried to watch what is happening in the classroom closer and try to make sure that activities I design are more inclusive. On an ISL trip you try to encourage cohesiveness, so now I'm really more open to opportunities to do that in my classroom and I am trying to be aware of kids who maybe aren't participating, and understanding why.

Ashley also spoke to the careful planning and attention to detail that is required from ISL teacher leaders while on the trip and how these management skills also get inadvertently transferred back into the classroom, making her a better teacher. Since participating in

ISL, she shared that "I now find my planning better and with everyday activities, it means looking for the best outcome for the students." Like Simon, ISL experiences have allowed Ashley to witness new ways of encouraging student socialization and collaboration. On her ISL projects, Ashley learned a great deal about the students' ability to work in unique settings with new peer groups, despite social differences. Ashley explained how she transferred this same ISL group work principle back to her history class and as a result, this enriched her classroom environment and the ways students collaborate in her classroom:

> I know when I was in Costa Rica we really struggled with kids only wanting to socialize in their groups and their friends, and they weren't getting the same experience out of it. As a result, in class I try do that, make them not always work with the same people…I think it's so great if a kid who's really strong works with a student who isn't as strong and having to work with them in that way. That's like an ISL project; you may not be working with this person who is as skilled as you, and you have to learn through it and I am now constantly thinking about ways I can change groups, change assignments, who they are working with, that kind of thing.

In Ashley's experience with ISL, she was better equipped to deal with the students' social dynamics and this led to enriched forms of collaboration in class. Simon also spoke to his newfound focus on student collaboration since his trip to Ghana and how it has enriched the way he teaches and prioritizes student learning. It is evident that Simon has made some great changes to his class, as a result of his observations and interactions throughout his ISL sojourns. Since returning, Simon has critically reflected

on his old versus new way of teaching and described the process of enriched knowledge and post-trip insights:

I now have less respect for the prescription of time. More focus on collaboration. More integration of different age groups. When I used to teach, before all of this ISL, I would put a lesson together and I would go into the class and I would deliver it come what may. Now I tend to think, what if I show that picture of the kids when we were digging a hole in El Salvador and ask them to calculate how long it would take to dig the hole? I can now actually grab onto authentic things that really help me, help the kids. So it has all changed. I still have bad habits, but ISL has made me at least ask some questions about how I do things differently.

Simon's response was deeply critical of the way he used to be so focused on rushing through to cover every curriculum strand. Now, he elects to take the time to teach using authentic experiences and incorporates relevant ISL examples in his math class. Simon's ISL experiences have given him a critical lens to examine his own instruction and have a greater respect for taking more time with his teaching. Simon also believes he has gained a deeper appreciation for the process inherent in teaching and learning and it has improved his pedagogy. He posited that:

[ISL] has allowed me to recognize that the ministry of education prescribes a curriculum and they tell you how long it should take to learn it; going to these other countries, they learn it as their own pace, they don't care. … I have allowed for this and it's the biggest thing I have done.

He describes that transferring this more relaxed approach in his own classes "has been huge" and getting rid of the "prescription of time" has truly liberated and

enriched his teaching practice in many ways.

Student and teacher relationships. In addition to enriching the curriculum being taught and enriching how one teaches (pedagogy) respondents also commented on enriched teacher-student and student-student connectedness as a result of ISL participation. For instance, for Eric, Simon and Ashley, the ISL experience equipped them with the ability to provide better guidance to their students. This came in the form of encouraging students to work to their fullest potential by transferring a practice they learned on trip to a classroom activity at home. For instance, Eric saw part of his role on an ISL trip as helping students post-trip achieve a sense of appreciation for what they have in their own lives. Post-ISL experience, Eric now finds himself sharing his own passion and knowledge of ISL trips by giving advice and guidance to students who are interested in learning more about culture by encouraging them to participate in an ISL project. Most powerful however was Eric's account of how his own perception of students, and his relationship with them, is greatly enriched while on trip and these relationships continue to develop back on campus. He shared:

> Some students that don't do well in class, do incredibly well on the trips. Students that do well in class do well on the trips as well, but I think you get to see them in a different lens. …Seeing the whole student is great. I've been very fortunate to spend 6 different trips with 6 different groups of kids and it's been great to get to know them.

As a result of his ISL experiences and being a residential assistant, hockey coach and rugby coach back on campus, Eric has been able to transfer his perception of students and their hard work post-sojourn where he now has a greater appreciation for what he

calls "the whole student." In seeing the students take on many roles on the ISL project as builders, farmers, problem-solvers, Eric has an enriched view of the whole student and applies this to insight to his various roles in the school. Not to mention, Eric has continued to develop those established relationships with six groups of students back on campus where he now knows many more students than he did before leading an ISL trip.

Similar to how Eric was able to leverage his ISL experience to help guide students and enrich his perception of students on trip back to campus, Simon's awareness of students' abilities and potential also shifted on his trip to Ghana. This perception gained on his ISL trip was the impetus for establishing more trust and autonomy toward his math students which not only strengthened and enriched his own connection with his classroom students, but also forged stronger relationships among the students themselves as they worked in a classroom model that was based on teacher trust, greater student autonomy, and with increased peer to peer interaction. Simon recalls that the ISL experience allowed him to transfer his learnings to his students and he expressed that

> [ISL] made me more appreciative of being in the classroom, and made me very
> aware that education is a privilege and not a right. That is something I now try
> and instill in my students, that you are very lucky to be [here] getting an
> education.

Similar to Eric's account of how he now tries to instill a sense of cultural appreciation within his own students, Simon also stated that he takes his own ISL lessons of appreciation and privilege to his own classroom as a means of informing and reminding students of their own privilege.

Akin to Simon's experience, Ashley was also able to transfer her ISL leadership experience to further develop relationships in her own classroom. As a result of her ISL experiences, Ashley created a more inclusive classroom and was conscious of group work ethic when planning lessons and assessments. Furthermore she is now "looking out for the best outcomes of the students" and being more in tune with the dynamics and relationships that are growing in her classroom. In terms of her own relationships with the students she is able to develop better relationships and enrich the capabilities of the quieter students, as she now sees greater potential for them that she didn't see before, as witnessed on her ISL trips.

For David and Laura the ability to transfer the connections and relationships forged with students on the ISL trip, back to the school environment, also resonates strongly as part of their ISL experience. When asked about what he learned on the trip that was transferrable back to the school, David immediately recalled the connections gained with students:

> I enjoy the opportunity to connect with students—students that I either knew previously or students that I don't know. I'm a big believer in building positive relationships. I think that's a positive in teaching. Creating a level of trust between teacher and student and the ability to communicate with them becomes much easier and more effective because they are willing to talk more…this is critically valuable in relationship building.

Like Eric, David has now transferred many of these established relationships back on campus with students who were once unknown to him. As a result of his ISL experiences, it is much easier to create a level of trust, dialogue and communication that continue to be

built in the school community upon return and his connections with students are enriched as a result.

A similar experience of enriched student connection also happened for Laura on her trip to Thailand. Her group included a quiet student in her drama class who was very reserved. On the trip however, he opened up and she was able to transfer this established trust and relationship back to her drama class to leverage his participation and interaction. Upon returning, she engaged with him in class based on their trip, asking him "do you remember such and such?" and he would speak up in class. Of her newfound connection with the student based on her ISL trip to Thailand Laura said "there was a relationship that I was able to establish with this very quiet kid, to help him later on back at school. Definitely there was a good connection there." Laura's ability to connect with this student as a result of the trip evidences ISL's ability to enrich and develop positive teacher-student relationships that carry forward to the classroom.

Beyond Enrichment

The interview also had respondents reflect deeper on their ISL experiences and how they might have impacted their teaching practice to a greater degree than enrichment. As previously discussed, the interview data revealed how ISL teacher participants meaningfully transfer their ISL learnings into the classroom. The result is enrichment to three major areas of teaching practice: what they teach, how they teach and improved relationships with their students. The second half of this interview endeavoured to further investigate the degree to which ISL might be pedagogically transformative in the sense of Kiely's (2004) emerging global consciousness model. Elaborated in Chapter

2, this model seeks to situate transformation as it relates to how teachers experienced profound changes to their world-view and teaching pedagogy.

<div align="center">**ISL and Perspective Transformation**</div>

This interview data draws on participant experiences related to changes they described in at least one of the six types of perspective transformation identified by Kiely (2004). Through this model, Kiely (2004) posits that perspective transformation can occur for ISL participants in at least one of the following areas: political, moral, intellectual, cultural, personal, and spiritual. In addition to showing that ISL can enrich teacher practice and pedagogy, the interview data reveals the degree to which that perspective transformation might also occur as a result of teachers' participation in ISL projects.

Forms of Perspective Transformation

Political transformation. Political transformation calls for respondents' "expanded sense of social responsibility and citizenship that is both local and global" (Kiely, 2004, p. 11). This transformation involves respondents taking action to advocate on behalf of the poor, raise consciousness on poverty and change unjust systems of oppression. Political transformation also involves expanding notions of citizenship to global contexts and getting involved more actively in changing aspects of their career direction towards more active political activities (Kiely, 2004). For geography teacher, Ashley, her increased consciousness of poverty expanded her own sense of social responsibility when it came to teaching more critically about development. As a result of her ISL experiences and engaging with the global poor, she has been an advocate for the developing world though the curriculum she teaches. Ashley reflected that:

I've been more deliberate in curriculum. I think it is the best thing I have been

able to change, especially when I teach geography to the grade eights. They learn

a lot about development and I hate to use the term third world and first world, and

I deliberately replace it with "developing nations." I always try to make it clear to

students that just because a country is developing, doesn't mean that their quality

of life is lower. I really discovered that first-hand, and it changed my teaching as a

result.

Ashley's ISL experience with her students that involved a home-stay alongside refugees

in Thailand allowed her to return to her classroom with a greater sense of advocacy and

act, through her teaching, in order to raise greater consciousness about poverty. Through

political perspective transformation, Ashley has also achieved an expanded sense of

social responsibility and furthered her active involvement and commitment to the global

poor by continuing to join ISL opportunities that are available exclusively to teachers

over the summer months. She explained that, [ISL] has become a core part of what I do

in my teaching" and this advocacy has also extended into her summer months. She

reflected that:

I would never think of not going on a service project. ... This summer I am

participating in a faculty development program that the school offers. It's

facilitated by the World Leadership School out of the US but we are going for 12

days to Belize. The project is very similar to what the students would do, so we

are going and we are touring Mayan ruins, but then we are living with an

indigenous family for a week and then working on the coast of Belize and the

Belize Barrier reef project. It's a combination of natural, historical (preservation),

and cultural service. We are doing service work at the school, helping them to

rebuild [a structure].

Ashley's consciousness raising in the classroom and her actionable involvement during

her summer months with the poor indicate her ongoing engagement with political

perspective transformation. Kiely (2004) also posits that this form of transformation also

calls for changing career direction. Ashley has been reorienting her career path and is

committed to engaging in more professional development in the area of global

citizenship. Two weeks after our interview, she also describes that her summer break will

begin with her participation in a cultural outreach program "through the Goethe Institute

in Germany…a curriculum based study of Germany's culture, environment, language and

history for North American teachers." This program endeavours to educate North

American teachers on Germany's past and present as it forged a new identity post World

War Two and the atrocities of the holocaust as a means of initiating new global

partnerships for teachers. In all, for those participants who engage in this form of

transformation, "the diversity and depth of their actions (i.e. consciousness raising,

changing career direction, greater involvement in social justice work)" show sacrifice in

perpetuating local and global inequality (Kiely, 2004, p. 12). Ashley was the only

respondent to experience politicized perspective transformation. Because of ISL, Ashley

began to develop her social responsibility and increase her global citizenship as a teacher.

Since then, she has been committed to improving her pedagogy in ways that involve

advocacy and increased consciousness about the developing world.

 Moral transformation. A perspective transformation in the moral sense, is what

Kiely (2004) calls the "develop[ment] of a relationship of mutual respect and care and

sense of solidarity" (p.11) with people living in poverty. When a participant experiences moral perspective transformation they view their former host communities as friends rather than recipients and continue to look for ways to build allies with these communities in poverty even after the trip has concluded (Kiely, 2004).

David's participation in ten ISL trips, many of which he returned to the same communities, allowed him to cultivate strong friendships and solidarity with the locals. Like Kiely's (2004) participants whose "idea of poverty transforms from an abstract concept to [a] condition with a 'human face'" (pp. 12-13), David's moral perspective was transformed as a result of his heightened "sense of moral obligation into seeing the importance of building solidarity with the poor" (p. 13). O'Sullivan and Niemczyk (2015) posit that solidarity in an ISL context "assumes mutual respect and equality, the sense that all of us are in this together, and the understanding that both parties engaged in the ISL project have much to learn from each other" (p.10). As in David's ISL experience "these benefits are tangible, such as the completed project, and in other cases the benefits are intangible and take the form of mutual learning and critical awareness" (O'Sullivan & Niemczyk, 2015, p. 10). David described the solidarity with ISL host communities and Belizean community members as one of the best things to happen on his ISL trips and led to a mutual understanding and a reciprocal friendship between his own family and his host family in Belize. He recalled the intangible benefit of solidarity where "one of the big things is the connections you make with people. I don't think there has been a service project I have gone to in seven years that I don't have a friend or someone to connect with afterwards" and he continued to describe a family in Belize that he continues to correspond with. David reflected,

The family that truly impacted me the most was in Belize. The cook, Andrea, and her story was so impactful to me. Before I could begin my day, Andrea would be out in the field cutting lemon grass for morning tea. I would sit with her kids in the kitchen and help with their homework and talk to them in English. One of her kids, Gapo, connected with me and he was my shadow the entire trip. He was a wonderful little boy and I have kids so I could easily connect with him as well. I was so impacted by the daily struggle of this single-parent family that when [my wife] and I got married, we shared the family's story at our wedding. The gift we gave our guests was not a token wedding gift, it was a donation we made to Andrea and her family. Since then we continue to correspond and my family and I get calls on Christmas [and other holidays].

While in Belize as a single-parent himself, David, like Kiely's (2004) participants, was able to "appreciate and draw strength from the knowledge, ability and resilience of the [community]" (p. 13). The result was a perspective transformation and a powerful connection to a family that in some ways, David could relate to as a single parent. One of Kiely's (2004) participants describes a similar experience with moral perspective transformation where his participant could acknowledge that although their cultures were so different "it was like finding a commonality and tapping into it" (p. 13). As a result, David learned a great deal about resilience and the importance of family from Andrea, her children and the gracious Belizean community that hosted him. When David was married and continued to grow his own family, this mutual solidarity continued through friendship and two-way correspondence with Andrea and her family in Belize, particularly over the holidays. He also reaffirmed his solidarity to this family and the

struggle of other single parents and their communities, by sharing the story of this

Belizean family on his wedding day and gave a monetary donation to this Belizean

family, on behalf of their Canadian wedding guests. Through both solidarity and

friendship, David has been committed to learning and understanding the issues within

Belize by reaching out to help support a family with whom he shares a special bond with.

This solidarity did not just happen through the connection and support with the family

though, but in David's continued support with ISL and sharing the issues of this

community with friends, family and students back home.

For Rose, in the languages department, her moral perspective transformation is

evidenced in her maintained relationship with local people on the ground in Morocco, her

pedagogical commitment to building continued solidarity and supporting the host

community, and the organization she worked with. When describing her connection to

the people in Morocco she shared that:

> The local people on the ground, the connection was amazing. They were really
>
> focused [in keeping a relationship] and did everything they could. I had the
>
> opportunity to go out for coffee with the director of the program and he said,
>
> "when you come to Morocco again on your own or in a group, stay with us, and
>
> talk to us and if we can do something for you, we will do anything we can. Let's
>
> keep in touch." I am a photographer and I made all my photos available to the
>
> organization so that we stay in touch, we keep this momentum going and I am
>
> willing to give back to keep the connection going.

For Rose, mutual respect developed when she was able to exchange her photos to

assist with the organization's webpage. The ground partner also extended an eternal

welcome whenever Rose and/or her group ever found their way back to the community and would continue to keep her up to date on the organization and its web design. The desire to maintain this connection and solidarity beyond coffee and photo sharing was best seen in Rose's next steps which was joining a mentorship project with the World Leadership School. Here, she worked closely under the mentorship of the program's director to develop ways that would help her keep her ISL experience and global solidarity with host communities alive in her teaching by building projects that would engage with students from the developing world. Rose described that,

> The relationship was personally and professionally excellent. With [the Director], I had her as a tutor for the year, which was also time consuming but very helpful to actually see things through. It's easy to learn and then you go back into your life and then you fall back into your routine. She prohibited me from falling back into my routine.

Like Kiely's (2004) participants who saw the role of reciprocity in their relationship working with the poor, Rose also saw the importance of building solidarity with the poor. She gained solidarity not only through the sharing of her photography, which professionally captured the way she viewed their culture, but by taking action to be committed to working with, and advocating for the poor, through a year-long mentorship with World Leadership School (WLS). The WLS trained her on their online platform that connects students from around the world through project-based learning in the classroom. This experience made Rose rethink how she could engage in global education with her students while also finding a way to "see things through," as she described. These

relationships were valuable to Rose as they were essential in keeping the spirit of

solidarity alive long after the ISL sojourn had ended.

Intellectual Transformation

Intellectual transformation describes the process by which participants question

the relief model of service and its effectiveness and value in addressing the issues in the

host community (Kiely, 2004). Post ISL trip, Kiely's (2004) participants were able to

"describe how much more they value community knowledge and expertise" (p. 12) and

experienced intellectual transformation. Math teacher Simon also became transformed

intellectually when he questioned the often rigid and sometimes inflexible model of

education that we prescribe to our own classrooms. Although his trips to Ghana, Laos,

and Guatemala called for opportunities to work within local schools and assist with math

and literacy challenges in the communities, Simon learned that our "Western construct"

of education and the value that we place on time and individualism conflicted with the

norms and success already in place at the local schools he visited. He realized the schools

did not need our help to change; he learned more from their teaching practice. This

experience resonated closely with the experience of one of Kiely's (2004) participants

who, despite her well-intentioned hope of offering relief in the host community, said that

her "experience in rural Nicaragua would soon prove this 'Western thought process' to be

very far from reality" (p. 12). When describing transformation in the area of his own

learning and the realization that he might have it all wrong when it comes to his teaching

approach, Simon shared:

> Yes, [transformation] has done two or three things. It's allowed me to recognize
>
> that the Ministry of Education prescribes a curriculum and they tell you how long

it should take to learn it; then going to these other countries, they learn it at their

own pace, and if they learn it more quickly or slowly, they don't care. I have since

allowed for this…this is probably the biggest thing that I have done. I try and

allow students to learn at their own pace rather than "the Ministry says it takes

two weeks to learn fractions." That's been huge for me. I haven't done it

particularly well all the time. It's difficult to manage, but getting rid of this

prescription of time has been one of the big things I've tried to do.

For Simon, intellectual transformation occurred when he valued informal

education above his own formal (Western) education. As a result, he called into question

his own formal education practices at school and this inadvertently called into question

the relief he and the students were providing to the host communities, since the relief

came from a similar 'West is best' lens. Essentially, Simon was able to let go of pre-

conceived notions about the delivery of formalized education that he had been used to,

and in doing so, began a quest for changing his own approaches. He spoke of liberating

his own teaching from what he called the 'prescription of time' that often dictates how

long we spend on certain concepts. Furthermore, Simon described that "in a grand sense,

[ISL] has made me try far more often to use simple things to support concepts, rather

than the glossy, Microsoft sort of approach." This shows Simon's pedagogical shift to a

less formalized way of teaching. This transformation was realized when Simon was able

to question his formerly rigid approach and break away from the complexity of

technology and time and instead he embraced local community knowledge and expertise.

This experience with intellectual transformation not only raised valuable questions about

the value of relief being given to host communities in educational contexts, but also re-educated Simon, so to speak, about the value of informal education.

Cultural Transformation

Cultural perspective transformation occurs when participants rethink dominant North American cultural values, norms and rituals and call question to U.S. global hegemony that supports consumerism, materialism and individualism, while also recognizing one's position in having a privileged lifestyle (Kiely, 2004). With this potential shift in perspective, ISL participants might question culturally defined norms, values, beliefs and ideologies in order to change their lifestyles and habits. In the previous section, Simon's interview data suggested that the relief approach in assisting host communities with education was flawed, since our Western model of education might actually learn more from informal education systems when it comes to the way we structure learning explicitly through teaching. From this intellectual transformation, Simon also engaged in cultural perspective transformation where he successfully thwarted dominant North American teaching perspectives with other approaches to teaching experienced through the ISL. When recalling his experiences in Laos, Ghana and Guatemala he stated "this was transformative" and described the way students worked collaboratively without the use of fancy tech tools to facilitate it. Specifically, he recalled that "students worked incredibly collaboratively on paper. When I did the classroom visits [at Lakeside College] and I see the students on their computers, they are like little islands." When Simon returned to Lakeside to implement this strategy witnessed in Ghana, he confirmed that "the removal of computers for a number of activities significantly increased collaboration and idea sharing amongst students and I

would argue that it is probably transformative in the way that I teach here because of ISL." As a result of his experiences learning in poverty stricken schools in Laos, Ghana and Guatemala Simon resisted the dominant norms of teaching at Lakeside College which promote paperless, laptop-based instruction. Furthermore, he challenged the notion of materialism and individualism that the over-reliance on technology had perpetuated in his classroom and replaced it with a new, simplified and informal classroom culture. Simon further challenged the teaching culture at Lakeside College by having "less reliance on technology. ... An attempt to try and use technology effectively rather than all the time," and would found himself saying, "Okay folks, let's close our laptops and let's chat about this math problem for a second more often than I would have had I not been on these trips." When describing his transformed teaching practices, Simon referenced a particular lesson that influenced his own shift:

> I did see there was one particular lesson I was watching in Guatemala about fractions and they were using sticks and rocks and dirt outside, and I thought it was fantastic the way that they did this. I thought that is so much better than the way I do it on the computer. I tried it and I've had some success using bits of grass and leaves rather than some sophisticated piece of software…[ISL] has made me try far more often to use simple things to support concepts.

Simon's repositioning of North American values, the established norms of his school, and the norms he established in his own teaching practice were transformed by his ISL experiences. Through ISL, he witnessed and later acted upon new, effective ways of teacher instruction as a means of resisting materialism and individualism in education. As a result, Simon gave tremendous credit to the power of informal education he

witnessed in Laos, Ghana, and Guatemala and self-described this as his greatest area of transformation. These experiences allowed Simon to rethink his purpose as a teacher, where he no longer relies on technology to the same degree and instead delivers curriculum from a simplified and anti-materialist approach where students don't require gadgets and technology in order to learn. This transformation in Simon's approach has earned him great admiration from his students and colleagues alike and he models and mentors others in this approach through his position as Department Head. In an elite, independent school setting, taking such a commitment to culturally transform the way one teaches and to break away from the technological norms established as part of the school's identity and mission is not easy.

Simon has translated his new cultural consciousness into action. His experiences in ISL allowed him to resituate a new culture of knowledge in its most simplified and unmaterialized form, while he also advocated for education in the developing world as powerful, even without 'the Microsoft approach'. French teacher Eric also experienced cultural transformation whereby he "question[ed] culturally defined values, beliefs, ideologies and norms" (Kiely, 2004, p. 13) which prompted him to translate his new cultural consciousness into action. When reflecting upon the way his curriculum design and lessons have changed since ISL, Eric acknowledged that as a new teacher he used to teach French from the dominant values and cultural lens of Quebecois French, since it was what he knew and was most closely tied to the curriculum. It was not until he travelled to Morocco, where half of the country speaks Arabic and the other half French that he began to question the way he taught French culture in his courses. When discussing how he was able to transform his practice he shared that:

Five years ago, I would not have even thought about taking the curriculum in the direction that we are taking it, but [the French department] sees it as value, we see it as students who will be motivated to work. It has real-life application for them and it's something that I may not have considered before I had these experiences in ISL.

Eric is referring to a project based learning initiative that he has been designing with his colleagues that would have grade nine students researching a francophone country anywhere in the world and presenting it at a grade-wide world expo fair. He believes that incorporating more cultural aspects, outside of French Canadian culture, will keep students interested in French and challenge the assumption that French only has relevance in a bilingual country like Canada. The motivation for this project design happened on a trip to Morocco where Eric and his students were led by French-speaking Moroccans. The group also came across volunteers working within the same organization who were from Quebec and it was a "pretty neat chance for [the] students to engage with other Canadians who were not English at all."

For Eric, experiencing French in Morocco raised critical questions about how and why he always closely tied his French teaching solely to Quebecois culture, when there is an entire world where the French language has relevance. It also reinforces Kiely's (2004) assertion that students who experience cultural transformation "begin to see how cultural baggage shapes and distorts frame of reference" (p. 13). Moreover, Eric returned to school and sought the support of global education mentorship through the World Leadership School who helped facilitate online connections between his French students and others, like those in Morocco, to create greater solidarity for the language, assist with

the francophone country expo project and bring diverse groups of students together. When Eric shared what his teaching would be like had it not been for his ISL experiences he added:

> I think I'd be less engaged, especially in the course planning itself. I was a new teacher coming in. I didn't have a lot of input based on my limited experience, so I feel myself being more active in what I'm teaching and what I'm hoping for all students taking a class. I feel like I'm having more of a say in the student experience as opposed to just the individual students that I teach. Right across the board, anybody who's studying in a course that I've helped design. It's been that way and I think just having that awareness that it is that far reaching is good and having that experience and just trying to get the experiences from myself, the students, from these trips and putting it into the course is valuable.

Eric's self-described transformation resonates aspects of cultural transformation because he has challenged culturally defined values inherent in his own teaching and department. He is now actively takes part in re-constructing the multiple meanings that French culture and language can have around the world. He describes this newfound, cultural awareness as "far reaching" and it caused a dramatic shift in his understanding of being a new, young, French teacher. ISL gave Eric the tools, motivation and voice to implement ideas that he would not have otherwise had the power or knowledge to change in his department. Eric discussed planning a field trip to Toronto's Kensington Market neighbourhood as a way for students to experience global cultures in a local context, however this practice was best described as enrichment in the previous section, since it happened only for that year and did not represent continued action. What Eric reports as

transformative in this instance, is that his awareness becomes far reaching into all areas of the course planning and connecting with organizations that facilitate student to student dialogue from around the world, and is not just representative of a one-off field trip that provided a great deal of enrichment.

Spiritual Transformation

Spiritual perspective transformation can occur in many different ways and in Kiely's (2004) study, participants reported that this transformation is hard to capture in words. Kiely (2004) posits that in some way "first hand experiences with human suffering, poverty, and injustice often causes significant dissonance, leading participants to reflect more deeply on their role in society and ability to make a difference" (p. 14). For some participants spiritual perspective transformation might be expressed in having renewed faith or strength to continue working for social justice, new ways of examining the "human spirit," "God," or an existence greater than themselves or even a deeper meaning in who they are now as a result of their new experiences (Kiely, 2004). For Kiely's (2004) participants' spiritual transformation also involved "searching for harmony" in an "attempt to balance and continue to channel in a positive way the intense and ongoing dissonance shaping their emerging global consciousness after returning to the U.S." (p. 14). These participants "searched for deeper meaning in who they are and how that connects to their newly perceived surroundings, conceived much more broadly than in the past" (Kiely, 2004, p. 14).

This aspect was particularly true for World Religions teacher, Ashley who was the only participant who reported perspective transformation in the area of spirituality. This is likely due to her level of comfort in discussing religion and spirituality, as it is her

teaching subject, and the theological lens by which she viewed her service trips may have contributed to her deeper understanding and acceptance of spiritual shifts within herself, and her teaching. When asked to describe how her ISL experiences have been transformative in the way she now approaches her teaching, Ashley's most immediate response was connected to a powerful experience with religious spirituality. Ashley's ISL experience in Thailand permitted her and the students the opportunity to work alongside many practicing Buddhist monks while learning the value of daily prayer and meditation. Of their daily ritual she described the following:

> We did Buddhist prayer, we did meditation, and we visited many Buddhist temples. We did a Buddhist alms giving where we gave food to the monks at dawn and I don't really think those were just experiences that I add to my World Religions teachings. It was really educational for me, being able to experience it. I didn't even think that I would bring that away from that trip. It didn't cross my mind as I was experiencing it. … When I came back I realized I knew so much more about Buddhism that I never knew before.

Evidently Ashley experienced what Kiely (2004) would call a "profound shift in [her] spiritual frame of reference resulting from [an] ISL experience" (p. 14). This experience allowed her to actively understand "God" through the religion of another and expressed a renewed faith in bringing her new understanding into her classroom as a way of continuing to connect aspects of her trip to her daily teaching life. She also spoke of achieving a deeper, unexpected sense of understanding and meaning when it came to Buddhism, despite having taught about this religion for the last four years. She found this experience to be transformative not only personally as she engaged in a deeper

understanding of herself through daily prayer and meditation, but also as a World Religions teacher where she could continue connecting and reawakening her Thailand experience through her teaching of Buddhism.

Personal Transformation

This final form of perspective transformation involves "reevaluating one's identity, lifestyle choices, daily habits, relationships and career choice" (Kiely, 2004, p. 13) to a lifestyle that is more socially conscious. It might also involve seeing one's own less flattering sides. The post-ISL experience "becomes a critical turning point in which daily activities are shaped and influenced by constant reminders of the social and economic conditions" (Kiely, 2004, p. 14) of the previously visited locale. For Eric the French teacher, his personal transformation has to do with actively developing more socially conscious relationships with the international students he teaches, as well as those international students who live full-time in his care in residence. His new consciousness for what it feels like to be a cultural outsider in his ISL experiences was the impetus for developing programming in his role as Assistant Director in residence and developing closer relationships with international students. The result is the beginning of programming that is more conscientious to diversity and a re-thinking of Eric's role in residence in promoting planning that is culturally sensitive. As he explained,

> One thing I always think about when going on these trips, I'm reminded of what it feels like to be a cultural outsider and I think, "oh my god, these kids are 13 and 14 years old and they are living away from home and every day when they are not speaking their native language is difficult." Just this week we have been meeting

about ideas for our international boarders and trying to bridge the gap with local

boarders. Asking them, "What do you do on a Friday night on your own and with

family?" Things like that and we will see how we can incorporate some of those

things into residence, make it feel more like home for them…I would not have

had those ideas had it not been for the experiences living alongside students in an

ISL context.

As a result of Eric's emerging global consciousness gained through ISL, he was

able to use his role in residence to contribute to the programming of residential life,

particularly for international students. Eric's interview data consistently suggests that his

greatest areas of transformation have occurred in his career, where as a young teacher,

ISL has given him powerful insight and expertise to confidently contribute and offer

significant shifts to curriculum, as mentioned earlier, and now in other areas of his

teaching career as it relates to residential life. Eric's identity as a young teacher in

transformation became solidified when he was asked to describe his greatest area of

transformation, to which he described the "rethinking of the previous self" that Kiely

(2004) describes in this type of perspective transformation where his own participants

thought about their own lives in a before versus after ISL phase (p. 11). When rethinking

his previous self, he envisions his professional direction had it not been for his ISL

experience and concedes that,

Had I not gone [on an ISL trip], I think I would be less engaged, especially in the

course planning itself. I was a new teacher coming in. I didn't have a lot of input

based on my limited experience, so I feel myself being more active in what I am

teaching. I feel like I am having more say in the student experience, as opposed to

just impacting the students I teach. Right across the [grade] seeing anybody who is studying in a course that I've helped design. It's been great that way and I think just having new global awareness that is far reaching is good and having that ISL experience from myself, from the students, and putting it into a course is so valuable.

For Eric, ISL has been transformative to his role as a new teacher, giving him a sense of active agency and ownership in the area of course planning and has given him a unique lens by which he can contribute to positive changes in his own career and teaching department. In an earlier section of this chapter that discussed participants' degree of cultural transformation, Eric acknowledged that he never would have thought of taking curriculum in a global direction had it not been for his experiences with ISL. Eric's frame of reference from 5 years ago as a new teacher, to now and the direction he is taking the curriculum also shows the development of personal perspective transformation as he has changed his outlook of self. It is evident that through his multiple ISL experiences he sees himself as a teacher then versus now, as a teacher that has been greatly transformed by knowledge and experience which has increased his level of confidence and contribution to his career and subject area. On a personal level, he shared that "personally just my approach to classes is different as well. I'm better at my own personal outlook on what we have every day and I try to instill that in the students as well." Eric has been able to trace his experiences pre and post ISL through journaling to which he credits a tremendous source of personal transformation. He stated that

> I try to read my journal before, in terms of what I was thinking going into the
>
> previous trip and its pretty amazing the transformation I have, based on my

reflections. I wrote in my first journal on my Romania trip when I was a new, 23 year old teacher and it was pretty amazing the transformation from then to now. Though Eric did not elaborate on the specific details of his journal and the areas of his personal life which have transformed, other than increased confidence and awareness of privilege, Eric did confirm a re-examination of self upon reading his early journal entries and that professionally, his teaching has taken on new forms and approaches. He also elaborated that through his own self-discovery and transformation through his journaling he has adopted the importance of journaling for students in his own classes as a means of empowering student voice. He hopes to bring more of this personal pedagogy into his classes and on his future ISL trips with students, since he has seen great value of journaling firsthand as an adult.

Drama teacher, Laura, had described many years of travel and two trips around the world before ISL and when asked if ISL has been transformative to her personally and/or professionally, she initially responded with "I guess so. It's been part of my identity forever." Unlike Eric, who sees distinct areas of his life before ISL and after ISL, Laura's life has always been enriched with travel, personally and professionally, and as a result, her degree of personal transformation solely through ISL, was not as strong. As ISL relates to her transformation as a teacher though, Laura identified that her travels with students in ISL is "a very different experience" and in that way, ISL has changed her more as an educator than it has on a personal level. In terms of her professional transformation she did reveal characteristics of personal transformation when she shared that "[ISL] has been a part of me. I think it has created a person who is much more open to differences. A little more willing to be flexible when I am approached by a student

with a different idea or different approach." She also discussed how relationship-building plays into the transformation of her personal pedagogy. Furthermore, ISL has leveraged many opportunities to connect with the students on a deeply personal level. She shared that

> If you talk about the experience anecdotally, there are many kids in the class who have experienced it. ... We have meaningful conversations about [ISL] because they have experienced it. ... Relationships play into the transformation a little bit because we go onto these trips not knowing and then all of a sudden, it's really shaped and changed the way you interact with [students]. ... You get to see their awesomeness grow. ...You're building a relationship with students in the school that you may run across next year in a club or maybe your class next year and you know how to share the experience, that you can tap into it…you see other sides of them.

For Rose in the Languages Department, her personal transformation through ISL is similar to Eric's who underwent a rethinking of his previous self as a teacher, before and after ISL. In her reflections, Rose also revealed how she is actively developing a more socially conscious lifestyle and repositioning her future retirement plans with her husband to reflect commitment to making a difference in others' lives, as a result of her experiences in Morocco and Costa Rica. Rose spoke openly about her ongoing transformation as it relates to her career direction and shared that "I will continue this transformation. I would love to learn more and find more approaches [for global connections]. I would like to go to conferences to learn more about [global outreach in the classroom]." Rose the German language teacher also described her process of

rethinking the direction of her future so that it might reflect her continued commitment to social justice and described herself before and after her ISL experiences.

> Rose as a teacher before thought that global education is a must in a language classroom and in an international school. Rose after Morocco and after PD in Costa Rica is convinced that this is the right idea for me… It goes as far as to say I wouldn't mind volunteering let's say in Costa Rica or something. I talk to my husband and tell him, *'hey you're a programmer, and I'm a teacher, why don't we do something like this together?'* … There has to be something more to living or retiring than sitting here and being happy with what you've got.

Not only has Rose demonstrated a rethinking of her previous self and a commitment to developing what Kiely (2004) would call a more socially conscious career, but she is even thinking about how to reposition her lifestyle in retirement to accommodate for this great shift in her perspective.

> Ashley, in Social Science, has experienced personal transformation exclusively as it applies to her career choices. Now she envisions new direction for her teaching career and professional development opportunities that were revealed through her ISL experiences:

> I think for me, if I worked at another school where this opportunity wasn't there, I think my career path would have remained exactly the same; I would have just stayed a teacher. I've actually shifted a lot of my development into my professional development plan, like how I can incorporate outdoor and experiential education and now I am even thinking about graduate work. I see the value especially at this school and I value it in my own life. … It's also eye

opening for me like, this is what I want to do. I always loved to travel and I

didn't ever think that teaching would allow for that and now I've gone to three

continents in three years with [ISL] which is incredible.

Ashley's perspective shift from being "just a teacher" to a teacher with new

professional development goals and aspirations reveals personal transformation that is

consistent with the responses of Kiely's (2004) participants who also made changes to

the direction of their career choices in a commitment to emerging global consciousness.

Though some of Kiely's respondents sought entirely new careers to support this

perspective transformation, Ashley realized she could transform and reposition her

existing career in ways that could further explore her passion for forms of experiential

education and ISL, such as pursuing graduate work and enrolling in conferences and

workshops to support taking her career further in these areas.

Lastly, Simon in Mathematics demonstrated a rethinking of his relationship and

perceptions of both himself and his students through his ISL trips. He described that it

is an

absolute privilege to be a part of [ISL]. There are 52 weeks in a year and when

you away for two of them it's a very small fraction of your time, but mentally it

is a big chunk of how I think. You see the students differently. It's allowed me

to see the students as hole diggers and farmers and teachers as opposed to these

people that show up in my class and I have no idea who they are and has

allowed me to realize that [students] are capable of so much more.

As a result, Simon has been able to learn from the contexts in ISL and has transformed

the way he views students and has since been deliberate about situating his own

students in leadership roles in his own classroom. As mentioned in a previous section on enrichment, his extra help model in the department is based on a peer-to-peer approach where students take leadership in supporting one another and demonstrates a transformation in his educational choices. Though his approach to extra help sessions and his classroom environment has been enriched by ISL, Simon's personal approach to teaching has been transformed. He now sees his students from a more empowering lens. He sees his students as capable leaders in a variety of contexts in ISL; as builders, farmers, and teachers and in turn, seeing students adapt so quickly also helped his own level of motivation and adaptability on trip and back in the classroom. As a result, Simon's personal approach to teaching has been greatly shaped by this experience as he continues to apply these learnings to his classroom and places students at the epicenter of their own learning after witnessing the potential of students in Ghana and Laos.

Simon also developed a more conscious approach to the relationships he has with his students in his career and an uncovering of their potential in many areas. In turn, Simon also described how the students also motivated him and he learned that "some of the kids are so much better than me at adapting to new environments and new food and that's been transformative to me. Well if the kids can do it, I can do it surely, and so I have been pushed by the kids." Working alongside students in the context of ISL allowed Simon to assess his own level of confidence. He also endeavoured to keep up with his students and be a part of the same physical challenges faced by his students, whether through physically demanding construction days or navigating culture shock. Simon's reflections of ISL demonstrate personal transformation in the ways he viewed himself, his relationships with students, and his choices as a teacher through the

transformation of a more student centered approach in his classes and in the extra help model of his department. When reflecting on his own areas of transformation, Simon was the only respondent who openly admitted that although he can trace transformation to many areas of his life and career, the process of transformation is difficult to maintain overtime. This was a significant admission, since respondents were not yet asked about the challenges inherent in transformation, though Simon could naturally address this as part of his own experience with ISL. Simon admitted this difficulty, inherent in transformation, when he explained,

> For me, and perhaps I'm sounding a little superficial here, the transformation is while I'm there, and shortly while I am back, but then being perhaps a creature of habit I re-transform back. Every now and again there's fleeting moments of "oh that's right," but I get in my little groove and I can forget about it, if the truth be known.

Though Simon describes this process at times as a "re-transformation" of the self, Kiely (2004) would posit that Simon's experience is consistent with what Kiely terms the chameleon complex. The chameleon complex acknowledges participants' "internal struggle between conforming to, and resisting, dominant norms, rituals and practices" (p.15) when returning home. Simon's self-admitted difficulty with this area of transformation was a natural connection to the final interview question which asked respondents to describe any challenges and/or obstacles they encountered when trying to incorporate areas of their ISL experience into their classroom. This leads to the final section of the data analysis, where I will focus on Kiely's (2004) final stage of emerging global consciousness, chameleon complex.

Chameleon Complex

The previous section confirms the presence of perspective transformation for all teachers who participated in leading or co-leading ISL trips. However, Kiely (2004) posits that acting on these aforementioned areas of transformation when returning back to their home communities "is a tremendous ongoing challenge for study participants" (p. 14). Concerning their experiences of the chameleon complex upon returning to Canada, the teachers involved in this study were asked to describe any challenges or obstacles they faced when trying to situate their ISL experiences back into their classroom. All six participants confirmed that they intended to meaningfully act on and incorporate their new ISL world perspectives into their classrooms, but described many obstacles in trying to do so once they returned. Thus the emergence of global consciousness in their personal and professional lives as teachers is both complex and challenging. The experiences and themes emerging from participants' challenges as it relates to Kiely's (2004) chameleon complex will be discussed in the final chapter.

<div align="center">**Summary**</div>

When respondents were asked to discuss areas of teacher practice (curriculum and pedagogy) that have been impacted by their ISL experience, reflections indicated that when teachers were able to transfer key learnings of their ISL experience back into their classroom practice, the result is enrichment to many areas of teaching practice. Discussions related to enrichment as a result of ISL experiences were grouped into five key themes that emerged when analyzing the qualitative data. These themes represent the most frequently discussed areas that participants shared around enrichment as a result of their ISL participation. The five emerging themes were:

- enrichment to curriculum shaping and delivery,

- an enriched teaching style,

- enriched student-teacher relationships as well as

- the frequent sharing of anecdotal reflections on enriched teaching practice and

- enriched journaling and reflection practice (see Table 2).

The result of this data relating to enriched practice and ISL revealed that all of the six teacher participants in this study felt that their ISL experiences were meaningfully transferred into many, if not all of these areas of their profession, which ultimately led to enrichment to areas of their practice.

These results with respect to post-trip classroom enrichment reveal that all of the participating teachers felt that they had experienced enrichment in the areas of curriculum design and delivery as well as unanimously expressed that their ISL experiences have resulted in enriched relationships with their students as a result of their ISL trips. Despite various years of teaching experience, subject area, and whether they participated in three or seven ISL trips to date, the areas of curriculum design and delivery, and relationship building with students had, in all cases and regardless in these professional variances. This provides evidence of ISL's ability to be a rich, pedagogical experience for teachers in all stages of their career and its enriching potential across various subject areas, even those courses that, at first glance, are not typically viewed as having a social justice focus such as physical education, math, and languages, such as German and French.

Table 2

Areas of Self-Reported Enrichment to Teaching Practice

Teacher participant, tenure, # of ISL trips	Areas of self-reported enrichment to teaching practice				
	Enriched curriculum design & delivery	Enriched teaching style	Enriched student–teacher relationships	Enrichment from ISL is imparted anecdotally in class lessons	Enriched journaling and reflection practice
Eric: 6 years teaching, 6 trips	✓	✓	✓		✓
Simon: 11 years, 5 trips	✓	✓	✓	✓	
David: 12 years, 7 trips	✓	✓	✓	✓	✓
Ashley: 4 years, 5 trips	✓	✓	✓		✓
Laura: 12 years; 3 trips	✓		✓	✓	
Rose: 3 years; 3 trips	✓	✓	✓		✓

When looking more closely at the self-reported areas of enrichment as a result of ISL, it can also be noted that, in addition to being very conscious and deliberate about situating ISL in the classroom, the two most experienced teacher respondents, with 11 and 12 years of teaching experience respectively, were also able to report areas of ISL transferability and enrichment that occurred more subtly and anecdotally in their classes. For Laura, the Drama teacher, she shared that "there are times where it is very conscious and very specific. … It's more kind of, I guess, morality lessons. It's more anecdotal." Laura further describes how the photo albums of her trips around the world and the labeled maps of her travels in her classroom lend themselves well to the sharing of her travel stories with her curious students. Laura agreed that these ISL stories and personal narratives anecdotally find their way into part of her curriculum as part of classroom conversation.

In addition to the deliberate ways Simon, the mathematics teacher, has transferred his ISL experience into post-trip classroom enrichment, he also shared how ISL is incorporated more effortlessly into his classrooms through anecdotal stories. Like Laura, he described that his anecdotal connections to ISL in his own classroom conversations with students also take the form of short morality lessons and opportunities to develop student character. Simon described how ISL reinforced that being grateful "is something that I now try and instill in my students, that you are very lucky to be here at [Lakeside College] getting an education." Simon shared this example of how he anecdotally situates his ISL experiences in classroom discussions and reminds students of their privileged education in comparison to the realities of the communities he has visited.

Physical education teacher David, with the experience of having gone on seven ISL trips, shared that

> [the ISL experience] is at the top of my mind. They're not things I have to dig for. They just seem to be there…I've shared all my service project experiences probably with every class that I've had. Whether it's a physical education class or my [homeroom class] I always come back to [ISL].

This demonstrates that for an experienced teacher and avid ISL participant like David, the transferability and enrichment from ISL has an effortless presence in his practice and is "top of the mind" in his teaching approach. Sharing his ISL experiences and situating them as enrichment to his own practice was also described as omnipresent and automatic in his own practice and that he expressed that "It's interesting because often my default is coming back to an ISL project experience…often you can find ways of taking those stories and narratives and connect it to a curriculum piece, whatever that might be." Thus, experienced teachers seemed to have been able to draw on their ISL experiences in more, natural and anecdotal ways than newer teachers.

Overall, the chapter 4 data suggests that the teachers unanimously enriched their curriculum and relationships with students, with the newer teachers being more deliberate and conscious about situating their ISL practice into their curriculum and teaching style. The more experienced teachers in this study were also quite deliberate in enriching curriculum and teaching style as a result of their ISL experiences, but at the same time, they were also able to enrich their practice through anecdotal stories and morality lessons in their courses which was more natural and unplanned. This difference in the anecdotal and deliberate enrichment of the ISL experience might relate to years of teaching

experience and the ease to which more experienced teacher respondents may have felt

comfortable bringing their own ISL experiences naturally into their teaching or classroom

conversations. One hypothesis is that newer teachers may feel more pressure to "stick to

the curriculum" than more experienced teachers. Nonetheless, this opens the possibility

for more research into the ways in which years of teaching experience and/or the

frequency of ISL participation might relate to the degree of transferability and enrichment

opportunities that are experienced, post-trip.

Although all six of the teacher respondents enriched the curriculum in their

courses on account of their ISL experience, a deeper analysis of the data surrounding

curriculum enrichment also revealed a subset theme around the use of journaling and

reflection in their post-trip classrooms. Four out of six respondents felt that journaling on

trip was valuable for both themselves and students on the ISL trip and they continued this

reflective practice back in the classroom. This is an important discovery in the data since

reflection is not only deeply rooted in new Ontario curriculum directives, but is integral

to a well-designed ISL program. Reflective practice is a vehicle for ISL teacher

participants to learn from and situate their experience within their daily practice. When

teachers reflect on their ISL experience, they have the "potential to improve teaching

effectiveness as it supports the development of their pedagogical repertoire" (Murphy,

2011, p. 2). The reflection process also provides an effective measure for any personal

and professional transformation that has taken place over time.

Eric, the French teacher, has been able to trace his own personal shifts as a result

of his ISL experience by going back to reading his first journal written on his first ISL

trip when he was 23 years old. Since then he has begun to incorporate journaling into his

own classes and believes in it as a rich pedagogy "Especially because you've done it as an adult, you see how valuable it is." Thus, the reflection process is a valuable two-way exercise for student and teacher participant and "faculty modeling of the reflective practitioner for students is another avenue to meet the complex and multi-faceted goals of service learning" (Murphy, 2011, p. 2).

When teachers model and implement effective self-reflection into their classrooms, they are supporting the long-term goals of ISL. Specifically, self-reflection combined with supportive mentors and pedagogical materials all work toward better supporting students in taking social justice action in their own lives. By way of example:

- Since she has gained experience leading ISL trips, Ashley the History and World Religions teacher, encouraged student participants to write in their journals throughout their sojourn by giving them prompts and topics to respond about and was able to incorporate the effective use of journaling back in her own classroom by providing students with specific prompts related to her lessons. Ashley also confirmed that journaling herself as an ISL trip leader, allowed her to appreciate the time it takes to reflect meaningfully and she has learned to better support and facilitate this time in her classroom.

- Likewise, Rose, the German Language teacher, recalled how she and the students received a blank journal before departing for the ISL trip and it allowed for great reflection opportunities for her and the students throughout their sojourn. Rose described the students' journal writing as "highly personal and an amazing experience" and described how she "used [journaling] again in class in a different way" after she had a human rights lawyer Skype into her German class to speak

about his international work with the Rwandan genocide. Like ISL, the international guest speaker was experiential and impactful for the students and Rose reported "I had them write a reflection again. Reflections after an experience just like I learned from Morocco, of this global experience. The reflections were amazing. They were really, really positive. Students shared things like, "I want to learn more about this, I want to get more into this [topic]."

In addition to reflecting on experiential events in the class, Rose also used reflection to initiate an introduction to a new unit on Immigration in her grade 11 German class. Since Lakeside College is a boarding school, students come from diverse backgrounds and countries and have many of their own personal stories to share. Rose saw this as an opportunity to engage her diverse students in journaling about their experience with elements of immigration. Rose shared that "The diaries are highly personal, because there they resort to their own experience of being in a new country. They share things like *'I don't speak the language, I'm a little bit afraid, I miss my family, I miss my culture, my friends.'* There was a lot that everybody had in common" and the journals helped Rose to realize the collective experiences of her own students that she would not have otherwise known when teaching this unit. It allowed her to approach this unit with a deeply enriched sense of her own students' experiences and allowed for story sharing as an enriched add-on to the immigration unit.

For respondents Eric, David, Ashley, and Rose who journaled on their ISL trip and later implemented journaling as part of a new pedagogy in their classrooms, they also reported the highest number of enriched areas to their teaching and also experienced the

more forms of perspective transformation than their colleagues who did not describe journaling as part of their personal or professional practice. Simon was the only participant who did not describe journaling as an important process in his post-trip pedagogy, however he still reported three forms of perspective transformation identified by Kiely (2004). His lack of journaling could be due to the lack of opportunity for an authentic journaling practice to take place in a mathematics course. For the four respondents who did commit to journaling as part of a post-trip practice, this suggests that ongoing reflection throughout the ISL process is a well-intentioned practice that not only leads to a more enriched teaching practice post-trip, but also supports greater perspective transformation for ISL participants.

Since journaling is an ongoing, reflexive process, it is not surprising that those ISL teacher participants who did not describe the act of journaling either on trip or post-trip, experienced the least number of transforming forms to their personal and/or professional lives. This clearly demonstrates the rich potential for journaling as an important tool in supporting enriched teacher practices in the classroom and also supporting greater perspective transformation for ISL participants. This connection also calls for greater research that might ascertain whether or not the possibility for degrees of enrichment and transformation post-ISL is heightened for participants who maintain journaling as a practice long after the trip has concluded.

In all, the six ISL teacher participants in this study reported specific examples of pedagogical enrichment in the areas of curriculum design and delivery, teaching style and student-teacher relationships despite their various years of teaching experience, subjects taught and different frequencies of ISL participation. This reinforces ISL's potential as a

powerful pedagogical tool for faculty who engage in its process and can call for greater

participation and investment from school boards to include and support faculty as leaders

in an ISL program. Though there is a great amount of sacrifice in leading or co-leading

an ISL trip, as faculty often must give up their own March break and other holidays to

participate, teachers do get a lot from the ISL experience and gain a variety of teaching

tools and pedagogical perspectives that can be meaningfully transferred, resulting in

many enriched areas to their teacher practice. The process of enrichment via the ISL

experience can take many forms. Enriching one's existing teaching pedagogies comes

with little risk and a small time investment, but still yields powerful results and visible

changes to practice without tremendous investment. The process of perspective

transformation however, is more complex and contested as a teacher must invest greater

time and commitment in order to see such perspective transformation through. Though all

teachers in this study experienced perspective transformation in at least two or more of

Kiely's (2004) transforming forms, this transformation did not occur without obstacles.

Conclusion

    The data in this chapter revealed that all ISL teacher participants were able to

transfer ISL experiences into their classroom and the result was a more enriched teacher

practice. This chapter specifically described ISL's potential for enriched teacher practice

in the areas of curriculum (what they teach), pedagogy (how they teach), and enriched

student-teacher relationships. All respondents could speak to these areas of teacher

practice that were enriched as a result transferring aspects of their ISL experiences to the

classroom. Beyond having an enriched teacher practice post-ISL, respondents also

reported that their ISL experiences had also caused them to gain one or more forms of

perspective transformation in the following areas: political, moral, intellectual, cultural,

personal and spiritual. Although an enriched teacher practice in the areas of curriculum,

pedagogy and student-teacher relationships were consistent outcomes from all

participants, not all ISL teachers experienced transformation equally or without obstacles.

For some respondents, the process of transformation posed some difficulty and this

experience is termed, chameleon complex, and the phenomenon was introduced in this

chapter (Kiely, 2004). The respondents' journey to perspective transformation, whether

success or challenge, will be further analyzed in the final chapter.

CHAPTER FIVE: DISCUSSION, IMPLICATIONS, AND FUTURE RESEARCH

This study endeavoured to better understand the experiences of a group of high school teachers who have led or co-led ISL trips offered through their school's Global Education program and the impact that these experience had on them. Specifically, I was interested in (a) the extent to which participants were able to transfer their ISL experiences to enrich their teaching practices; and (b) how these ISL experiences might have also contributed to perspective transformation, according to Kiely's (2004) framework.

This final chapter begins with a discussion of challenges for ISL teacher participants and their classroom practices. It begins by examining particular challenges stemming from what Kiely (2004) has identified as the chameleon complex, and then identifies additional challenges beyond this "complex." Implications for the study's findings are summarized with recommendations for improving ISL programming and teacher (faculty) support. The chapter concludes by suggesting future research avenues.

Challenges Stemming From the Chameleon Complex

In chapter 4, I provided evidence of perspective transformation for the six teachers who participated in ISL trips (see Table 2). The six teachers reported experiencing at least two forms of perspective transformation as a result of their participation in ISL trips. Despite this, four of these six respondents also described difficulties and challenges in supporting long-term transformation to their teaching practice. Kiely (2004) has acknowledged this struggle with transformation and confirmed through his own study, that acting on these aforementioned areas of transformation when returning back to home communities "is a tremendous ongoing challenge for study

participants" (p. 14). The pressure to conform to the norm, despite the eye-opening experience and new commitments that the traveler may have, is enormous. Concerning their experiences upon their return to Canada, the so-called chameleon complex, introduced in chapter 2 and examined in chapter 4, results in a tendency to abandon one's initial travel-related enthusiasm in order to fit in. I invited the teachers involved in this study to describe any challenges or obstacles they faced when attempting to transform their practice. All six participants confirmed that they intended to meaningfully act on and incorporate their new ISL perspectives into their classrooms and beyond, but some candidly described obstacles in trying to do so once they returned and found that implementing their new perspective or worldview to be difficult and complex. This challenge "represents the internal struggle of between conforming to, and resisting dominant norms, rituals and practices" (Kiely, 2004, p.15) upon their return home.

When trying to reintegrate and apply some of their learned ISL knowledge and experiences abroad, teachers described difficulty communicating their experience with others when they were trying to integrate ISL experience within their existing teacher practice. Eric described the difficulty in working his global experiences into his curriculum and making the changes relevant in the eyes of his colleagues who had not experienced an ISL trip. As a result, he initially struggled to incorporate some of his emerging global ideas into the course planning since he and his colleagues strive to teach the same content across all French courses. The result was often having to make his ISL experiences 'blend in' and conform to what the other teachers in his department were also able to relate to. He described this challenge as follows:

Just making sure that it's relevant across all [classes] because my experience is

different than the person that I am teaching with [those] who [teach] the other

sections, so they don't have the same sort of experiences. …They may have a

global experience that I don't have, that I am not able to share. It is tough that

way where there are differing experiences for the students in different sections of

the course and ideally it's the same content…but it can be difficult that way.

Eric's experience reveals the challenge inherent in transforming ISL knowledge and

experiences into the classroom, particularly when colleagues have not shared a similar

sojourn or, even if they have, do not share the same conclusions. This is doubly difficult

if there is an expectation to deliver the same course material. Like Kiely's (2004)

participants who report numerous challenges associated with reintegrating and applying

aspects of their emerging global consciousness upon return, Eric described this same

process of having to "blend in" and teach from the same perspective as everyone else for

the sake of consistency across course sections. For Eric, this struggle to integrate global

consciousness was also present when working alongside students who had not been ISL

participants. He admitted that, "when you have these rich experiences it can add a

lot…[but] some students have been on an ISL project, some have not." The fact that not

all students in any given classroom have all participated in an ISL trip also presents

difficulties for the educator who is seeking to explore emerging global consciousness

through curriculum based on an experience that was not collectively shared by all

members of the class.

    Simon also spoke of this internal struggle between conforming and acting on ISL

insights due to a lack of shared experience with his students. He agreed that, "I think it

would help if all students had the same experience. I think it would help a lot.

Recognizing those folks might be [in class]…it would allow me to be more successful with the attempt to be transformative." In this case, Simon shared the tension inherent in engaging with his ISL experience and trying to be committed to action and transformation when there is a lack of shared experience. As a result, the connections get missed and the commitment to transformation disappears. Ashley describes the process of 'blending in' post ISL, so as not to create waves or cause tension to the relationships in her classroom. She shared that,

> when you have students who are in your classroom who were on project you now have this really great relationship with them and trying to make sure you don't alienate the other students who did not participate is a challenge. Say you have a class and you have three students you took on a trip, those are going to be the students you know the best, and trying to make sure that the others don't feel like you're "buddy-buddy" with these kids you worked alongside for 2 weeks is hard.

The greatest post-trip challenge that Ashley reported is evidence of Kiely's (2004) chameleon complex which involves blending in so as not to challenge or disrupt the established norms. She further reported the pressure to conform and keep the ISL experience separate from other areas of her life when she returned from Thailand. Ashley described her process of compartmentalizing the experience as a separate part of her life saying, "I was on that trip and now I'm back and I have to live my life and be normal." This pressure to revert back to "normal" as Ashley stated, reveals what Kiely (2004) would identify as "a defense mechanism to avoid being chastised for having radical views" (p. 14) gained from the ISL experience or similar feelings to his respondent Karen who "keeps her thoughts and global consciousness to herself and 'shuts up' to avoid

making waves or losing friends" (p. 14). Laura also spoke of the pressure to conform quickly when returning from an ISL trip post-March break. She openly reflected on this personal challenge for herself and the students in her classroom when she said,

> I think all too often it's one of those things that the trip happens and then it almost gets forgotten about in some ways. I think of one of the things I do with my classes, and it's only one day, the first day back from March break! I want to hear from everybody, especially those who went on an ISL trip. I think that's one thing we don't do enough for our students either is to give them a chance to kind of talk about [it]. Not just right after, but even a week or two after, we don't do that. I don't do that for myself either. The trip happened, it's done.

Laura described that as an ISL participant herself there is little time to reflect on the experience post-trip. Lakeside College does provide mandatory ISL trip de-briefing sessions after the sojourn, but Laura is speaking to the lack of time and opportunity to share outside of these structured sessions. This lack of time in a regular class setting to reflect and engage with students about their experience describes what Kiely (2004) would posit as the internal struggle between conforming to, and resisting the norms and constraints, which in this classroom is the rigidity of time and scheduling which does not allow for effective reintegration or application and ultimately does not fully support the participant "coming to terms with aspects of their emerging global consciousness" (Kiely 2004, p. 15). As a result, the experiences of teacher and student ISL participants quickly "blend in" with the established norms and discourses of the school's timetable and the pressure to continue on with the course content and the intended transformation becomes

lost. Despite this though, Lisa was working toward ongoing perspective transformation both morally and personally within her teaching practice.

In Kiely's (2004) study his participants felt "disillusioned that people seem detached from issues of global poverty…and their defensive conformity leaves them frustrated like a chameleon with a complex" (p.15). This experience was shared by Simon who also felt discouraged and disillusioned by his own students' who at times, seemed to remain unchanged and unaware as they reverted quickly back into positions of privilege and taking their own privileged education for granted. Simon candidly described that post ISL transformation is a difficult and complex process to maintain. He shared:

> You do get beaten down a bit. Again, I will refer to Ghana, which was particularly transformative for me. The students there are early and have their books and they are ready to go and they are little receptacles. I remember coming back from Ghana thinking "oh, I am going to do this…it's going to be great!" Then I go into class and some of the kids are late, and they don't care that much and they don't have their books. I can remember taking a deep internal sigh, thinking "well there goes that then."… The perception of [students'] privilege and perhaps indifference and their notion of "well I am going to get there anyway in life no matter what you say" can sometimes browbeat you…and you need to recharge the transformation in your thinking."

The chameleon complex stage of Simon's transformation led to frustration and defensiveness as he attempted to develop and hold onto his own transformative process amidst others who remained unchanged by ISL.

As evidenced in this case study, it is challenging for ISL teacher participants to incorporate changes in their worldview and pedagogy, given the complexities inherent in seeing transformation through. In fact, findings from Eyler and Giles (1999) and Rhoads (1997) contend that students do not experience perspective transformation frequently and that "perspective transformation is more apt to result from participation in 'well-integrated programs' that maintain a social justice pedagogy" (Kiely, 2004, p. 8). This challenge is no different for the teachers who participate in ISL and issues with re-entry cause tension between intention and action. As a result, four of the six teacher respondents in this study described the chameleon complex in their post-ISL lives where they expressed difficulty communicating their ISL experiences to others, shared instances of having to "blend in" their experiences into the background of their classes, and experienced the pressure to conform amidst their colleagues and their own classroom students. These complexities suggest that improved programming must occur during the re-entry stage of the ISL in particular, in order to help support long-term pedagogical transformation for teachers.

Complexities Beyond the Chameleon Complex

The responses of four of the six respondents reflected that they encountered obstacles to the process of transformation that are consistent with Kiely's (2004) chameleon complex. In addition, each of the six respondents encountered other forms of challenges and obstacles to transformation and these discussions confirmed that there are more challenges and complexes inherent in perspective transformation, beyond those identified by Kiely (2004). These obstacles are important to acknowledge and are representative of some the shared challenges teachers had when trying to meaningfully

act on their ISL experiences and fulfill social justice goals in their pedagogies. These challenges and complexities include a lack of time, fleeting motivation, and a variety of curriculum restraints. The process of transformation is not easy for teachers and there are a myriad of challenges, beyond those offered in Kiely's (2004) chameleon complex.

> Relating to the obstacles of time and declining motivation, David shared that,
>
> …the biggest challenge is that you come back so motivated. You come back with a ton of ideas in your head. [Lakeside College] because of its because of its busy-ness or organized chaos, however you want to put it, sometimes makes it difficult to find ways to take the time and sit down in a very thoughtful manner, incorporate back into what you want to do.

Nonetheless, he optimistically acknowledged that the lack of designated time has not discouraged him from making the experience relevant to his practice. He said that "by all means, you find ways" to make the transformation happen for you, if you really want it." He went on to say that "the biggest challenge is finding the time to sit down and go, 'how do I really do this' because you want to. You're excited to come back and share and do this stuff." Though Eric also spoke of challenges with time he too was optimistic and said that "as [with] anything at this school, it's always time. Finding the time to put it in. That's why I am really excited to have a new [French Language] curriculum. It's going to be a lot of work to implement all of these things, but I think we are able to force that time a little bit more." Where the old curriculum in his course would have made it difficult to integrate his ISL experiences, the newest release of his course curriculum presented Eric with an opportunity where his new, global awareness might be implemented. Though finding time to be purposeful about implementing transformation will continue to be a

challenge, Eric ascertains that he can also be more deliberate in making the time to see the transformation through.

For Laura, the Drama teacher, implementing her ISL experiences in order to transform her pedagogy had been a challenge due to her course content. She described that "it doesn't happen in a conscious way partly because there is a curriculum that we are delivering. It doesn't always lend itself. ... It doesn't necessarily always fit directly." Though Ashley's Social Science course content naturally lends itself to developing her new, global consciousness Ashley admits that "it's actually really hard to infuse what you learn on the [ISL] trip into the classroom organically…trying to do it in a way that the kids don't feel it's contrived is hard." She also discussed how her students have commented that she "always talks about Thailand" in the World Religions course. Though well-intentioned and committed to bringing her ISL experience into her pedagogy, Ashley struggled to make these connections feel authentic for the students in her classroom.

Ashley also described a challenge relating to a decline in student motivation following their return to school and acknowledged that momentum can also be hard for teacher leaders when they struggle to keep their own ISL students engaged, post-trip. Despite a series of post-trip debriefs and activities Ashley believed that for the students "the trip was over. They didn't see how it extended." Crabtree (2008) would agree that re-entry is particularly difficult for students and recommends increased reflection during and after an ISL experience and that "faculty can provide opportunities for students to sustain the impact of the experience in their academic work" (p. 22). Despite initiating many meetings and activities, some of her students chose to disengage from the

experience and this shows that despite thoughtful programming upon re-entry, high school teachers may have additional challenges toward achieving transformation. These ISL teachers are working with younger students who may be more resistant to transformation, who as teenagers, choose to conform rather than acting on their new, global consciousness.

Ashley also described a challenge relating to a decline in student motivation following their return to school and acknowledged that keeping momentum can also be hard for teachers when they struggle to keep their own ISL students engaged post-trip. Despite a series of post-trip debriefs and activities Ashley believed that for the students she travelled with "the trip was over. They didn't see how it extended." Furthermore, she described the challenge for her and the other ISL leaders and admitted, "We really struggled, the other teachers and I, getting them to participate in those activities. Students just didn't show and I think they thought, 'Okay, I've got everything out of this I can get'." Ashley's response suggests how a teacher's own motivation can be challenged and diminished when trying to keep students engaged. Instead of using allocated post-ISL trip time to keep the momentum going and acting upon new global consciousness, Ashley and the other teachers felt as if they were constantly chasing students down who became quickly submerged in their regular routines. These challenges call for greater post-trip support for faculty participants, particularly tools around supporting re-entry as well as wider administrative support in allowing adequate time and special scheduling/ timetabling for ISL students in order to digest and acknowledge the experience before being pulled into their normal routine.

Implications and Limitations

Though participants did not reveal any discomfort, fear or alienation in pursuing

pedagogical transformation post-ISL, it is important to acknowledge that pedagogical

transformation motivated by an ISL experience may be unique in the context of an elite,

independent school. As college students, Kiely's (2004) respondents could apply their

emerging global consciousness without any fear of professional consequence but,

nonetheless, they felt "compelled to hide their 'true colours,' and blend in as a defense

mechanism to avoid being chastised for having radical views" (p.15). This is a significant

issue to consider for teachers who are working within a privileged school community that

has over 100 years of strong and historically conservative roots. Despite the push for

global education and the presence of Lakeside College's own Global Education

department that organizes and facilitates these ISL trips, teacher participants will undergo

transformation to areas of their pedagogy differently and with greater consequence than

the college students who were involved in Kiely's study.

Teachers who experience ISL transformation in an elite, independent school

setting must keep their transformation aligned with the expectations of a provincial

ministry curriculum and consistent with the school's vision, so as not to radicalize or

politicize the curriculum or the school's wider mission. As a result, teachers might be

consciously aware of keeping their pedagogical transformation somewhat "in-check" and

that transformation can only occur in so far that it reflects the strategic goals and wider

mission established by the school's administration. Butin (2006) describes this as the

contradiction inherent in service learning and asserts that, "Service learning is a double-

bind. If it attempts to be a truly radical and transformative (liberal) practice, it faces

potential censure and sanction if it attempts to be politically balanced to avoid such an attack, it risks losing any power to make a difference" (p. 486). In an ISL context, the teacher participants in this study are also aware of this fine balancing act that calls for working toward transformation and new emerging global consciousness from their ISL experiences, but only insofar that the transformation meets the greater needs, timing, and mission of the Ontario curriculum and the school's ideology and program.

Teachers in this study might have been hesitant to fully challenge "dominant norms, beliefs and practices" in their profession so as not to be an outlier from the established social milieus of the school. This is not to say that the areas of self-reported transformation from teachers in this case study are not authentic and well-intentioned. This limitation simply suggests that teachers who experience perspective transformation also have a responsibility to harness and situate their newfound perspectives in a way that best serve the students they teach, parent community, and the mission of their schools. Murphy (2011) suggests that, "Higher education institutions are using ISL to fulfill their mission, create opportunities for students to define skills and learning outcomes needed for effective global citizenship" (p. 3). For an Independent school like Lakeside College that relies on growing student enrollment in order to stay competitive in the not-for-profit education sector in Canada, they have incorporated ISL into their program and mission with clear outcomes for both student and faculty participation in mind. Despite thoughtful ISL curriculum design and support for ISL teacher leaders and co-leaders, the data suggests that there is more to be done when it comes to encouraging teachers' long-term perspective transformation so that these experiences might impact teacher practice many years after the sojourn has taken place. In the short-term, teachers are exploring their

perspective transformation and it has resulted in great shifts and approaches to pedagogy that complements and fulfills the mission of the school and the Ontario curriculum. After all, teachers who participate in ISL at Lakeside are engaging in an activity that fulfills a mission, and any enrichment or transformation brought about by these ISL experiences must also compliment this mission.

Kiely's (2004) transforming forms offer a model to situate teachers' perspective transformation, but other areas of perspective might also be shaped that Kiely does not capture in his model. As a result, respondents' transformation was only validated as perspective transformation if it fit neatly into the contexts of one of Kiely's six transforming forms. As high school ISL trips with teacher leadership become more commonplace in North American ISL practice, this may provide researchers with greater contexts and frameworks for understanding the unique, transformative experiences of teacher participants more appropriately. Furthermore, the study is further limited in its lack of external reference due to a lack of high school ISL experiences in the literature, not to mention very few studies that focus on the unique positionality of ISL teacher participants. The fact that each of the six ISL teacher participants in this case study experienced two or more forms of perspective transformation suggests that schools with liberal approaches to global education, such as this one, create ISL programs that are intentional in allowing teachers to situate their ISL experiences into their practice long after the ISL trip has ended.

A final limitation of this study is that it lacks long-term, longitudinal analysis around perspective transformation. Unlike Kiely's (2004) study that took a 6-year vantage point on undergraduate students' perspective transformation after an ISL trip to

Nicaragua, participants in this study were not involved in a longitudinal study. Since respondents in this case study had been involved in at least two ISL trips, some respondents were recalling experiences that ranged from 1 year ago, to an ISL trip they may have led 10 years ago. This study also involved different frames of reference due to the differences in ISL locales and nature of service work performed by the respondents in this study. This meant that unlike Kiely's (2004) respondents, who all had an identical experience in Nicaragua, the respondents in this study were referencing ISL experiences unique to them and had differences in timing, locale, and the nature of service work performed. The potential for enriched teacher practice and perspective transformation needs to be studied longitudinally long after the sojourn has taken place, particularly since the process of transformation is ongoing and may reveal itself years later.

Recommendations for Future ISL Programming and Faculty Support

This case study showed how most participants believed that they were persistent and well-intentioned in incorporating ISL into their teacher practice, which led to enrichment and/or perspective transformation to their pedagogy. The results show that pedagogical enrichment that occurs as a result of ISL is easier to accomplish than perspective transformation. Enriching, and improving upon existing teacher practice is less risky, involves less preparation and can happen more organically in the classroom setting. For teachers in this study, enriched practices inspired from ISL experiences meant positive changes to curriculum design and delivery, enriched relationships with students, and opportunities to reflect on current and future professional development. These areas of enrichment do not challenge the status quo of the school, nor do they put the teacher in an outsider position from their colleagues or students. The ISL teacher

participant is merely enriching their existing, daily practice which did not require any extensive time, technology, planning or resistance. Teachers who described areas of classroom practice enrichment had less challenges than those who attempted to transform the education status quo. This illustrates that enriching one's classroom practices through ISL experiences is viable without the teacher being perceived as radical or an outlier. This study reveals how teachers can meaningfully enrich their teaching repertoire by transferring elements of their ISL experiences upon re-entry to their classrooms. The classroom is an important place where "emerging global consciousness" can be nurtured and allows teacher participants to translate their ISL intentions into action (Kiely 2004, p.10). Kiely (2004) terms "emerging global consciousness" as newfound awareness in the areas of social justice which often come with "a sense of empowerment" and reveals "a hopeful intention to act" and change their lifestyle, relationships and social practices in a way that challenges global issues (Kiely, 2004, p.10).

Despite the ease to which teachers could enrich their pedagogies, not all teachers enriched the same areas of their practice despite the "hopeful intention to act" and "sense of empowerment" that Kiely (2004) describes (p. 10). Therefore, recommendations to the amount of processing time, mentorship in reflective practice, working toward a critical ISL model, and the continued mentorship and professional development for teachers in the area of critical ISL can better translate teacher's ISL intention into action.

Processing Time

One recommendation to ensure the smooth integration of ISL enrichment back into teacher practice is to ensure that teachers are given time, since this was cited as the number one barrier to enriching and transforming one's practice. Some teachers spoke of

the lack of time to reflect with other ISL teacher participants upon re-entry. Once returning from the sojourn, teachers discussed how they reverted back to their busy schedules and experienced difficulty trying to transfer and share ISL experiences with colleagues who did not have a similar experience. Though ISL teachers have established meeting times with student participants at school post-trip, it is important that teachers who lead the trips have the opportunity to meet with one another and share ideas and strategies for implementation. Crabtree (2008) would agree that when supported effectively, "faculty on campuses can help prepare ISL participants, as well as design effective and comprehensive assessment efforts" (p. 24) and such discussions between ISL facilitators are key to developing these strategies for enrichment and transformation.

In Lakeside College's ISL program teachers are well integrated and give extensive credit to the rich curriculum designed by the school's Global Education department, and described a tremendous amount of available resources and activities to prepare the students before and after the experience. Despite teachers' significant role in ISL curriculum development, there were no post-trip meetings or opportunities for ISL teacher leaders to reconvene as a group and share their motivations, intentions that the ISL trip may have incited for their own learning and pedagogy. Since ISL provides a rich context for the study of teaching and learning and the ability to develop new relationships among teachers, the ISL experience must be regarded not only as a matter of teacher participation required to support and lead the program, but ISL ought to be regarded as a matter of "pedagogical strategy" (Butin, 2005, p. xviii) and appropriate time given to allow this strategy to take place. Furthermore, Crabtree (2008) agrees that ISL "should be a matter of intentional strategy, as we look toward developing new relationships among

teachers and learners" (p. 24) and being more intentional about connecting teachers'

experiences to curriculum requires processing time and dialogue with other ISL leaders

who can empathize with the challenges and motivations inherent in acting on these

experiences. Teachers in this study were able to experience enrichment and

transformation by actively working toward change in their existing reference of teaching,

even though they were not coached or given strategies to do so. Imagine the possibilities

for enrichment and transformation that can occur in a critical ISL program that is also

designed with teacher learners in mind! Although enrichment was described earlier as an

easy way to integrate one's ISL experiences, transformation does not have to be radical

or oppositional. The discomfort of transformation can be removed when schools provide

the necessary time to digest and process the experience so teachers can think

meaningfully about how best to integrate the experience into their study. As the

respondents in this study shared, journaling and reflection is one way to keep inventory

of the impactful changes. Reflection also provides a critical outlet for noting the ways to

implement these upon re-entry, so as to avoid rebounding into one's regular routine.

Mentorship for Reflective Practice

Just as students are supported upon re-entry in hopes of putting their intentions

into actions, teachers also need mentorship to see these experiences through. This might

come in the form of a post-ISL workshop for faculty where they can discuss strategies for

classroom implementation, or post-trip meetings for ISL leaders to address some of the

challenges inherent in situating these experiences. Half of the teachers in this study talked

about the importance of critical reflection and there was a strong link to transformative

outcomes for these teachers that were committed to reflection pre, during, and post ISL

experiences. The teachers in this study modeled the effective use of reflection in seeing areas of enrichment and transformation through and this was driven from Lakeside College's ISL curriculum. Since critical reflection is an effective "trigger" (Crabtree, 2008, p. 28) for transformational learning, teachers who are unfamiliar or uncomfortable with its use in the classroom need to be better supported in facilitating this practice for themselves and their students on the ISL sojourn and in the classroom. "It is through reflection that we reassess presuppositions, come to understand our beliefs and habits of mind, reveal distortions in our perspectives, and come to appropriate action" (Crabtree, 2008, p. 28). While the teachers in this study were experienced and comfortable in their academic courses, it is equally as important for them to develop proficiency in facilitating reflection (Brookfield, 1995; Crabtree, 1999; Eyler, 2002).

An ISL program can support practice this by providing teacher training for effective reflection and the modeling of activities that can help students and teachers dig deeper into their understanding of the ISL experience. Reflective practice was proven to be effective in a study by Maher (2003) who developed a model for local service learning reflection. The results of the study revealed that "formal reflection helps students 'go deeper' in their understanding of the service experience as well as their own beliefs, including identifying and exploring changes in their beliefs as a result of the experience" (Maher, 2003, as cited in Crabtree, 2009, p.28) reflection model for local service learning has proven to have tremendous relevance and transferability in ISL contexts, as evidenced in this study of teacher participants who used reflection to translate their intentions into practice (Crabtree, 2008, p. 28). Awakening global awareness for ISL teachers and practitioners through reflection and is implicit in a critically enriching and

transformative ISL program. Reflection encourages the ISL participant to disrupt their current assumptions and may lead to greater enrichment and transformation in their post-trip lives and ought to be built into ISL teacher training models. This was a strong feature that was derived from the ISL program curriculum at Lakeside College, and though it was not a mandatory exercise for faculty to reflect alongside their students, teachers should be encouraged to participate in the practice and/or access professional development and training in the implementation of reflective practice. Those teachers who referred to reflection in the interview, had experienced more forms of perspective transformation than those who did not.

Developing a Critical ISL Model

Post ISL experience, teacher participants should begin thinking about the greater contexts of "how and why," which Saltmarsh et al., (2009) posits as a practice that is equally as important as the service-learning experience itself. The process of reflection can help with this, but in a greater sense, critical service-learning calls for taking a step further in questioning the how and the why in order to meet community needs and connecting to classroom work, but even "takes a step further to engage changing attitudes and behaviours" (Gough, 2013, p. 82). Thus, a critical service learning model, whether local or global as in the contexts of this study, requires self-reflexivity and "with an explicit social justice approach" it has the potential to "also enhance the experience of perspective transformation" (Gough, 2013, p. 83). This lens needs to be deliberate in the development of any successful ISL program model and the deliberate design of critical ISL "brings into focus the power relationships that to better incorporate experiences and knowledge…rather than a charitable approach which reproduces colonial relationships

and the superiority of 'Western' ways of knowing" (Gough, 2013, p. 83). Though the ISL program model at Lakeside supports critical learning for students, there is more that can be done to draw greater attention to the nature of social justice for teachers and how it can manifest across all subjects.

This study revealed that teachers in the subject area of language and social studies had more areas of enrichment and transformation than teachers whose subjects were perceived to have less of a social justice context such as physical education and mathematics. A critical service learning model, encourages all subject teachers to connect to social justice themes in their course and calls for teachers to be reflexive in taking their course content further in the quest for social justice. A critical ISL model can benefit teachers and supports them in changing existing attitudes and behaviours in order to get their students thinking about other ways of knowing the material that are more social justice oriented. For instance, in the case of math, teachers might use increased global Syrian refugee populations to explain how the calculations work by investigating the percentage of these refugees that have survived/failed to survive the treacherous journey to Greece and Italy. A subject like math can also use numbers to represent data that reveals of social justice issues like homelessness, access to clean water and education. In physical health education, bringing social justice to the curriculum might involve discussing global health issues from diseases like SARS, Zika Virus, and HIV/AIDS and engage in sports and activities that are played in other countries. Physical education teachers can also align with social justice organizations such as "Right to Play" in order to raise awareness to the lack of access to sports, particularly for women and the power that physical activity can have on children living in poverty. Post-trip, a critical ISL

model connects teachers to resources that will encourage them new approaches to the

conventional, western thinking and doing in their curriculum. ISL program leaders can

assist in facilitating this critical post-trip ISL approach through professional development

opportunities and linking teachers to organization and platforms that can assist them in

enriching and transforming their practice. ISL teacher participants at Lakeside College

not only spoke highly of the curriculum and resources designed for them on the sojourn

but also of the positive professional development and mentorship they received pre and

post ISL experience which may also serve as a model for other ISL practitioners.

Professional Development for Critical ISL Mentorship

Investing in teacher ISL participation beyond the student sojourn is really

important in developing buy in and long term support for ISL teacher participants. In this

study, teachers had voluntarily led or co-lead multiple ISL trips as a result of their

support and comfort with the program. To establish this competency and comfort with

ISL, two of the six teachers spoke of their participation in an ISL mentorship program

with The World Leadership School (WLS) that provides online and face-to-face

mentorship opportunities to work with the organization's director of professional

development. This partnership, facilitated by Lakeside College, provides teacher

mentorship in the area of global competency and collaboration where teachers can access

resources and get lesson ideas from their Director of Global Professional Development,

who also acts as the schools 'in-house' and online consultant in the area of global

education. Evan and Ashley, the youngest teacher respondents, spoke of working with the

mentor to develop strategies for implementing their global consciousness gained from

ISL. Through this mentorship, it is clear that Lakeside has made a deliberate investment

in supporting their teachers as they attempt to turn their ISL intentions into action. ISL practitioners at the high school level, can also rely on a myriad of free online collaborative platforms and resources to assist with developing a social justice oriented curriculum or connect with other international classrooms from their host community through Skype or other social media platforms to keep the connection and momentum going.

Another professional development approach that is modeled through Lakeside College's ISL program is an ISL trip that is exclusive to teacher participation, and led by the aforementioned WLS. These two week ISL experiences are structured much like the trips that students partake. They involve a service learning component for a group of eight to 14 teachers, a homestay, and cultural immersion. Unique to the teacher-only ISL trip, there is extensive leadership and teambuilding training and activities to help support teachers as ISL practitioners both on the sojourn and the return to the classroom. After a day of service and cultural immersion in the local community, teachers are engaged in deep reflection in their journals as well as group exercises that require sharing of one's new experience with the hope that teachers are comfortable in implementing these strategies with the students they may lead on future ISL trips. In this study, four out of the six teachers participated in these two-week faculty ISL trips during their summer holidays. Not surprisingly, these four teachers who participated in the faculty ISL leadership trip had altogether lead and co-lead twelve ISL trips at the time of the interview and demonstrated great competency in leading multiple ISL trips with students. They also represented the greatest number of transformational forms and unanimously agreed and shared examples of classroom enrichment that was incited by their ISL

experiences. Thus, when adequately prepared and mentored for ISL, teacher participants can greatly contribute to, and honour the people and communities they visited by enriching and transforming their practice within the classroom in ways that serves long-term change for social justice.

Admittedly, Lakeside College is in a uniquely privileged position when it comes to most high school ISL models in Canada, since it exists within a privately funded, independent school system. Acknowledging that an investment in ISL teacher mentorship and ISL trips to support faculty training is not a budgetary option for many high schools, ISL mentorship and support need not be derived from extensive budgetary considerations or travelling to exotic locales. ISL teacher participants across all forms of schooling can contribute to building an enriched teacher practice and perspectival transformation through their own personal commitment to social justice in their own communities. By partnering with local agencies and NGOs they can continue to be persistent with their own goals for teacher practice while also making a "commitment to education for solidarity" (Crabtree, 2008, p. 30). Moreover, Crabtree (2008) also encourages ISL practitioners that "we can engage in work that is ethical by being actively and critically conscious of our motivations, choices, and the complex impact of our work, and by practicing the kind of sound inquiry and informed debate that is at the hallmarks of [the teaching] profession" (p. 30). Coming to know your ISL experience in ways that can be attributed to one's role as a teacher does not require extensive professional development, though it helps. It requires time, patience and persistence in supporting and believing in the smallest of changes to one's pedagogy that make a difference to the life of your students and potentially the wider global community.

Although schools like Lakeside College have been working toward teacher competency by offering professional development geared toward ISL and assisting teachers in gaining a social justice lens, Faculties of Education can also contribute to teacher preparedness. Offering courses in Global leadership and global education practice in the classroom can be effective in preparing teacher candidates to cope with transformative experiences, or in the least begin establishing connections between global experiences they have had and how these experiences might be meaningfully situated in their future classroom and curriculum. Faculties of Education can also support transformative pedagogies by offering ISL opportunities for groups of teacher candidates or encouraging international teaching practicums in the developing world that allow teachers in training to experience poverty and social justice issues, first-hand. For some teacher candidates, these experiences may ignite the transformative process but also positions the teacher as a learner, before they potentially accept the role as ISL leader in their future practice. If ISL experiences were offered as part of teacher training, there is also the potential for the experience to be paired with a course that could theorize and conceptualize ways to cope with transformative experiences in the classroom. This practical ISL experience coupled with an elective course, could equip future teachers with the ability to help support their own transformation, but also that of their students who might also need support in putting social justice intentions into action.

Future Questions and Research

Research that examines the link between time and ISL transformation may be insightful for future inquiry. Additionally, a longitudinal study that examines at a teacher's practice over time might also reveal the extent to which enrichment and

transformation might continue to inform a teachers practice, and if so, for how long? Furthermore, future studies may continue to investigate other areas of enrichment beyond curriculum, delivery, and relationships that might result from the transfer of ISL learnings. One might also do further research in order identify what specific program factors lead to increased enrichment and transformation for teacher participants? Future research might also investigate forms of perspective transformation beyond Kiely (2004) that might be unique to educators and the types of transformation they might experience. When examining degrees of enrichment and transformation in a teacher's practice, it might also be useful to question which teachers are more likely to enrich and transform their post-ISL practice. Is the success of enrichment and transformation based on teaching experience or age? Is it based on the number of ISL trips completed? Is it based on previous travel experience? When it comes to future programming, researchers may look to an appreciative inquiry model as a way of investigating the ideal conditions for supporting an enriching and transformative ISL experience. Quite simply, there is a great need for future research when it comes to teacher outcomes and ISL.

With ISL models in the high school setting relying exclusively on teacher participation to lead the experience at all stages (pre, during, and post sojourn), more research is needed to highlight the tremendous professional and personal benefits for teachers who are involved with ISL trips. This research on ISL teacher outcomes could also further legitimize the important role of ISL programs at the secondary school level and drive further investment in this powerful area of education.

Conclusion

At the end of the day, ISL projects are not about providing material support to our

partners in developing countries and communities. … ISL is about producing

global awareness among all participants, providing opportunities to develop

mutual understanding, and creating shared aspirations for social justice and the

skills to produce it. (Crabtree, 2008, p. 30)

In all, the respondents at Lakeside College shared their journeys with ISL as they

encountered successes and challenges with pedagogical enrichment and perspective

transformation. This study confirms the presence of enrichment to existing teacher

practice and the presence of multiple forms of perspective transformation as a result of

teacher's ISL participation in one or more trips. This study hopes to encourage teachers

to challenge and confront their current teaching practice by participating in ISL

opportunities as a form of professional development that has long lasting personal and

professional impacts. The study revealed the ease to which teachers can enrich existing

teacher practice in the areas of curriculum content, curriculum delivery and student-

teacher relationships. Despite the ease to which enrichment is possible, there are still

areas of improvement that can help facilitate even greater opportunities for enriched

teacher practice such as more processing time post-sojourn, continuing to build a more

critical ISL model, and the need to work toward greater mentorship in the areas of ISL

reflection and professional development.

Just as an ISL trip requires grit, perseverance and solidarity on behalf of the

participant in the field, the process of re-entry as one confronts their assumptions,

lifestyles and the prospect of transformation also requires work. Re-entry and the

challenge of resituating newfound perspectives can be more challenging than the sojourn

itself. However, when properly supported and mentored, this study revealed how ISL

teacher participants can undergo perspective transformation politically, morally, intellectually, culturally, personally, and spiritually. Transformation in these areas evidenced powerful impacts both personally and professionally as the respondents transformed areas of their lives and teaching practice. An important message that derives from this study is that ISL participants and educators are all well-intentioned and motivated, post-ISL, to work toward social justice and enact positive changes to areas of their teacher practice. Challenge often exists where intention and action try to intersect, thus it is important to emphasize that while all participants in this study evidenced two or more forms of transformation, the road from intention to action is one that needs to be supported and thoughtfully designed in post-ISL programming and in the overall school milieu. The success of ISL at Lakeside College both during the sojourn and back into the classroom is the result of thoughtful, integrated planning between ISL practitioners and participating teachers who upon re-entry, are well supported and trained in keeping the ISL experience alive long after the sojourn has ended. Their results in the areas of enriched teaching practice and forms of self-reported transformation reveal that a well-designed, critical ISL model really does have the potential to support the growth of teacher practice for years to come and drive well-intentioned and actively engaged educators who will continue to work for social justice throughout their personal and professional lives.

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Appendix A

Participants' ISL Involvement

Participant name and Teaching subject	# of years at the school	# of ISL trips	ISL destinations and role (project leader/assistant leader)	Nature of service work completed:
Eric French Language	6	6	- Romania (assistant leader) - Moldova (assistant leader) - Morocco (assistant leader) - India (Intercultural Trip) (leader) - Costa Rica (leader) - Mongolia (assistant leader)	**Romania:** kindergarten instruction, renovation and construction projects at local Roma community. **Moldova:** renovation of orphanage (including library and classrooms), renovation of local youth center. **Morocco:** renovation of community youth center. **India:** cultural learning with local Indian students and visiting. Australian students, residential living **Costa Rica:** nursery for rescued marine life, renovation and building at local school, restoration of village irrigation system. **Mongolia:** renovation of state orphanage, caring for orphans and assessing their growth and development, English tutoring at local state school with Middle School aged children.
David Physical Education	12	7	-Costa Rica #1 (assistant leader) -Costa Rica #2 (project leader) -Costa Rica #3 (project leader) -Costa Rica #4 (project leader) -South Africa #1 (project leader) -South Africa #2 (project leader) -Belize (project leader)	**Costa Rica (1):** Environmental/Cultural project (sustainable living community, farming best practices, cultural immersion with locals, etc.) **Costa Rica (2):** Environmental/Construction/Cultural (restoration of a women's eco-lodge, building a bus shelter, cultural immersion with locals, etc.) **Costa Rica (3):** Environmental/Construction/Cultural (restoration of a water well, trail restoration, construction of a greenhouse & compost, cultural immersion with locals, etc.) **Costa Rica (4):** Environmental/Construction/Cultural (exploring alternative energy sources,

				construction of a community center,, sea turtle conservation, restoration of an elementary school, cultural immersion with locals, etc.)
				South Africa (1): Adventure/Cultural (participating in a 100 km Adventure Race, exploration of future service project opportunities, cultural immersion with locals, etc.)
				South Africa (2): Construction/ Environmental/Cultural (construction of washroom facilities at a local elementary school, restoration of elementary school, cultural immersion with locals, etc.)
				Belize: Construction/Environmental/Cultural (construction of a bio-gas system, planting cacao trees at a cacao farm, cultural immersion with locals, etc.)
Laura Dramatic Arts	12	3	-Tibet (project leader) -Thailand (project leader) -Tanzania (*faculty participant)	**Tibet:** cultural organization for empowerment of women through education, environmental practices, local school program for literacy, physical improvements to the school **Thailand:** cultural mapping project, farming, and sustainability initiative building latrines **Tanzania:** teaching and working alongside local educators, HIV/AIDS education, visiting a local orphanage, constructing student dorms, latrines and shower stalls at a local school, homestay component
Simon Mathematics	11	5	-Laos (project leader) -El Salvador (project leader) -Ghana (project leader) -Guatemala (assistant leader) -Tanzania (*teacher participant)	**Laos:** reconstruction of a local elementary school, working with local children to improve literacy, visited a leper colony **El Salvador:** Habitat for Humanity – construction of a new home **Ghana:** construction of washrooms for a school and painting of interior and exterior school walls. Teaching and working alongside local educators **Guatemala:** construction of community space (basketball court), sports and games with local children **Tanzania:** teaching and working alongside local educators, HIV/AIDS education,

				visiting a local orphanage, constructing student dorms, latrines and shower stalls at a local school, homestay component
Ashley Canadian History, World Religions	4	5	-Thailand (assistant leader) -Morocco (project leader) -Costa Rica (assistant leader) - Belize & Guatemala (*faculty participant) -Peru (project leader)	Thailand: cultural immersion, ESL teaching, school construction Morocco: construction tasks (cement mixing for school walk ways in rural community); painting interior and exterior community building Costa Rica: construction tasks (cement mixing and pouring for gymnasium) in an indigenous community, sustainable energy initiatives Belize: construction for school yard wall/fence foundation Peru: construction of school building in rural community. ESL instruction and stimulation of children with learning challenges
Rose German Languages	3	3	-Morocco (assistant leader) -Costa Rica (*faculty participant) -Thailand (project leader)	**Morocco:** renovating a primary school; interacting with local children; learning about culture; taking lessons in Arabic; interacting with children in a local orphanage. **Costa Rica:** learning and exchange on the topic of global education; visiting 10 local schools, interacting with students, teachers, and principals; visiting a turtle sanctuary and an eco-farmer; experienced local life at a homestay. **Thailand:** interacting with local people, seeing schools, learning dance, cooking, crafts, language, visiting villages, local markets

*Teacher participant trips are those ISL projects offered exclusively to teachers in the summer months. They follow the two-week model of student ISL trips and are engaged with various elements of service as well as team building initiatives.