Teachers as overseas volunteer teacher educators: A case study of Global Schoolroom as a professional encounter

Margaret Liddy

Supervisors: Dr Oliver McGarr, Dr Roland Tormey, Professor Gary Granville

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Abstract

The study sought to address how volunteer teacher educators translate their overseas experience into their understanding of global development and their professional knowledge and practice in the context of a professional collaboration between the University of Limerick and Global Schoolroom. This research involved a case study of Global Schoolroom, an Irish NGO which annually recruits Irish teachers to work as short-term voluntary teacher-educators in North East India. Throughout the programme of learning, the Irish teacher volunteers share educational knowledge and experience with their Indian colleagues and learning occurs for both groups as they work together in a professional network demonstrating collegiality in forming bonds across material and national divides.

Previous research on teacher exchanges and study visits questions their impact: Holden and Hicks (2007) say that prior cross-cultural experiences can positively impact on student teachers’ attitudes towards development issues, while Willard-Holt (2001) acknowledges the value of cross-cultural experiences for teachers. The key question is whether or not the experience of being in a new culture engenders change in assumptions about other cultures and developing countries. Some argue that the overseas experience can reinforce existing negative stereotypes: Sin (2009) uncovers a process of ‘othering’ by volunteers which neglects critical engagement with development issues while Merryfield (2000) claims it is unrealistic to expect middle-class white teacher educators to develop perspective consciousness due to their privileged positioning.

This study identifies learning from overseas encounters as a professional development activity for teachers, and asks how their experience is translated into professional lives and practices. Qualitative research was deemed the most appropriate methodology for this study and I utilised three data collection methods: observations in North East India in July 2011 and 2012, interviews with returned volunteers and a reflection sheet completed approximately eight months later.

The context of the Irish volunteer teacher-educators work stimulates insight and appreciation of participants’ professional world which I term an apprenticeship of reflexivity as intentional and purposeful learning is seen. However their experience is located in North East India with particular social and economic development challenges raising the question of what they learn about global development. Findings here highlight the ambiguous nature of participants’ learning. Liminality occurs where emergent understandings can generate ambiguity and uncertainty requiring more learning. This is not the conclusion of their learning journey; rather it is a transitional phase in reconciling new knowledge with older doxa (Bourdieu 1977) and for disputing dominant views of the world (Bhabha 1994).
Declaration

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I hereby declare that this project is entirely my own work, and that it has not been submitted for any other academic award, or part thereof, at this or any other educational establishment.

Signature ________________________________

Date ________________________________
Acknowledgments

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Fire

There is a fire in me
Burns all night and day
Flares at injustice
Leaps at oppression
Glow in beauty

Ken Saro Wiwa (2013)

By shaping and enforcing the social conditions that foreseeably and avoidably, cause the monumental suffering of global poverty, we are harming the global poor… we are active participants in the largest crime against humanity

Pogge (2005, p.33 emphasis in original)
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Abbreviations

APSO  Agency for Personal Service Overseas
CSPE  Civic, Social and Political Education
DFID  Department for International Development, UK
DNGO  Development non-governmental organisation
MDGs  Millennium Development Goals
ML    Mags Liddy (in interview transcripts)
NGO   Nongovernmental organisation
SNA   Special needs assistant
UN    United Nations
VSA   Volunteer sending agency
Note on Language

Throughout this thesis I use the contested terms developed countries to denote the over-developed world of Europe, North America and other G7 countries, and developing countries to describe the under-developed areas of Asia, Africa and Latin America.

I am aware these terms are generalised and greatly simplify the diversity of economic and political situations in both regions.
Definitions

Volunteer

One who freely renders a service or takes part in an enterprise. International volunteers are people who have travelled from their home country to another country to volunteer. It can include diaspora volunteers (individuals going to volunteer in their country of origin) and south-south volunteers (individuals travelling from a global south country to another global south country to volunteer). International volunteering in development includes both long-term and short-term placements which can be organised by both governmental and non-governmental agencies.

Volunteer Sending Agency

Agencies that arrange international volunteer placements mostly in developing countries. The agencies may be not-for-profit or for profit.

Host Communities

The local people that international volunteers work and live with while undertaking their overseas placements. They may include local residents and beneficiaries of the volunteer project.

Recipient Countries

The countries that host international volunteers.
Preface

Summary of research

2011 was the tenth anniversary of the UN International Year of the Volunteer and the year this Ph.D. study began. December 5\textsuperscript{th} is designated by the United Nations as International Volunteer Day for Economic and Social Development to celebrate the role and contribution of volunteering to communities worldwide (United Nations Volunteers 2011). The United Nations Volunteers (UNV) programme is probably the world’s largest volunteering programme with more than 7,700 volunteers annually, of which 80 percent are from developing countries and more than 30 percent volunteer within their own countries. Every year on December 5\textsuperscript{th} the work and commitment of volunteers is celebrated. Secretary-General Ban Ki-moon said:

Volunteerism is a source of community strength, resilience, solidarity and social cohesion. It can bring positive social change by fostering respect for diversity, equality and the participation of all. It is among society’s most vital assets (cited in United Nations Volunteers 2011, p.63).

Yet despite this praise and positivity, international volunteering has been maligned in recent years (Simpson 2004; Sin 2009). Volunteering itself is debated academically and in journalism, with much negative portrayals of voluntourism in the media; for example stories from Al Jazeera (May 2012) and The Independent (Jan 2013), questioning who benefits, and questioning the potential of volunteering in bringing about sustainable social change. Often the scrutiny and analysis addresses the subjective elements of volunteering, critiquing the celebration of individual efforts (Jefferess 2008) as a means of addressing the challenges of global development rather than advocating for systemic social and political change at a structural level.

This thesis examines the potential of international volunteering as a professional learning activity for teachers. It explores the translation process of this experience into their professional world, firstly as a learning encounter about their
professional work and secondly through the inclusion of teaching global issues through the praxis of development education. This translation process is analysed through the lens of practice theory (Bourdieu 1977, 2000), where the volunteer teacher educators negotiate meaning from their experiences and attempt to integrate it into their professional practices. The concept of third space (Bhabha 1994) is used to analyse their learning, where the third space acts as a site for the negotiation of tensions and contradiction where learning and meaning can emerge. The translation process is affected by a number of volunteers’ subjective individual factors such as identity, agency, and emotional engagement, as well as volunteers’ engagement with objective structures of global development are addressed. All of these factors are illustrated by the framework of Wenger’s (1998) social theory of learning which analyses the process of social learning as occurring through participation in social structures and situated experiences. This model illustrates the complexity of practice theory (Bourdieu 1977, 2000), where change through the challenge of new experiences and knowledges can be difficult. Habitus is the site of negotiation of between individuals’ agency and dispositions within social structures and systems. In Wenger’s model, learning is set at the centre of four axes which I adapt for use as an illustration of my theoretical framework in this research context. Wenger’s axis of collective and subjectivity are addressed though cosmopolitanism and teacher agency, and for his power and meaning axis I look at postcolonial theory and the representation of the developing world. Lastly, in terms of Wenger’s axis of practice and identity the focus in this thesis is on teacher praxis in the teaching of development education. Practice theory, Wenger’s model and my adaptations are fully explained in Chapter 1.

This research examines learning arising from the short-term volunteering experience of Irish teachers working in India as teacher educators, examining the potential of this socially and culturally different experience to interrupt taken-for-granted practices. It aims to identify the professional development gained from an overseas volunteering programme organised by an Irish NGO called Global Schoolroom as emergent professional learning, acknowledging the teachers as co-learners through dialogic relations (Freire 1972). The research participants are Irish teachers who apply to work as short-term overseas volunteers and undergo a selection process by NGO management; they devote some of their holiday time and
finances to the experience. They volunteer to work as teacher educators in a peer-to-peer environment to share their experience and professional knowledge of teaching and learning with practicing members of their profession in India. Their volunteering work gives them the opportunity to constitute meaning and knowledge from the volunteering experience and to translate this into classroom teaching and professional praxis, reflecting the dialectic of theory and action (Carr and Kemmis 1986/2000). The opportunity for participants to take their learning into the Irish classroom through the praxis of development education is also considered.

This experience is illuminated by the theory of habitus, where individual dispositions are embodied within the objective conditions and social structures (Bourdieu 1977, 1980, 2000). Lizardo argues that change occurs when conditions are ‘dramatically transformed as to permanently disrupt the capacity of habitus to implement strategies that worked in the past’ (2012, p.5), evocative of the concept of culture shock (Cushner 1992, cited in Merryfield 2000). Their situation also affords subjective reflection on the role of citizenship in a globalised context, centring on meaningful knowledge production. I use the phrase Freirean cosmopolitanism to describe this process of social learning to connect the overseas volunteering experience, pedagogy and global development. This works to describe both the global moral ethic towards all other as well as the bottom-up and participatory approach adopted by Global Schoolroom.

The teacher-volunteers’ learning process plays out through a variety of objective and subjective factors which I term the translation dynamic from their situated social experience into their practices and worldview. My study aims to illuminate the translation dynamic between their learning from volunteering to their professional classroom practice, notably in the praxis of teaching development education. This translation dynamic is analysed through practice theory where changes in dispositions are mediated within the constraints and enabling factors of habitus (Bourdieu 1977, 1980). Social learning includes teacher agency, collective learning, affective responses, and interpretations of development issues are examined as the teachers negotiate and renegotiate their learning and experience from overseas volunteering to integrate it into their own lifeworld and professional practice. This learning process is an intentional and deliberate engagement with their professional world, which I term an apprenticeship of reflexivity. This term celebrates my
research participants’ professional engagement and learning arising from volunteering with Global Schoolroom.

The physical movement from Ireland to India has the potential for dramatic difference and disorientation. However the setting of the Irish volunteer teacher educators’ work has many familiar features: the professional setting is in schools; they follow a familiar daily routine; some of the school are managed by familiar religious orders. In contrast the Irish volunteers work as teacher-educators rather than teachers: thus they are set outside their familiar professional role and come to see their work from a different perspective. This mix of familiar and different sets up a deliberate reflection process and engagement on their professional role and practices in an apprenticeship of reflexivity. Their learning in this area is clear and purposeful as it directly relates to their everyday professional role and practices on return to Ireland.

However, the global circumstances of the overseas volunteering encounter and the location of the teachers professional exchange in the developing world, specifically in the impoverished and isolated communities of North East India. The Irish teachers witness specific global development challenges facing the region, and are immersed in a culture where teachers have different roles and expectations amongst other social differences (Chambers 1987; Cushner and Mahon 2002). Their learning process is temporally located in the region of North East India and is embodied through the physical experience of a developing region with particular challenges. This raises the question of what Irish teachers learn about global development during their overseas experience, and does this learning empower and enable greater engagement in teaching of global issues through development education. Taken from postcolonial cultural studies, the concept of third space (Bhabha 1994; Rutherford 1990) is utilised to describe this learning space as a stage in social learning on global development. This is the site for the negotiation of new experiences with older understandings, beliefs and ways of doing where learning and new meanings can emerge, particularly with regard to global development issues. The move from Ireland to India by the Irish teacher-volunteers is viewed as one way to enhance teacher knowledge of global issues as well as developing values of empathy with different communities. However, this learning is not as clearly identifiable as the teacher-volunteers professional learning as features of the Irish
habitus work to hinder learning. For this, liminality is called upon to describe this phase of volunteers’ learning as transitional, where the arising tensions and contradiction require further learning. Participants’ learning is not as clearly identifiable as their professional learning, and this must be considered in light of features of the Irish habitus which may act to hinder learning as their learning takes place within these objective social structures.

Overseas volunteering is viewed as one way to enhance teacher knowledge of global issues as well as developing values of empathy with different communities. As such my research explores the capacity of overseas volunteering as professional development for the participating Irish teachers examining its impact on teacher work by enhancing their engagement with global development and justice themes in their teaching. Development education (Irish Aid 2006) is viewed as the channel for volunteers to bring their overseas experiences into their classrooms, thus engaging students in learning about global issues with the expectation of action towards achieving social justice. Within this study, limited engagement with development education is found. Just one participant clearly credits her volunteering experience with Global Schoolroom as motivating her to teach development education. In addition, a number of teacher-volunteers who are already teaching global topics participated in this study and their work is described later.

Emerging from my review of the literature I make use of two key concepts to analyse my data findings: the apprenticeship of reflexivity as intentional reflection and collective learning while third space describes the space of learning and questioning. Furthermore I suggest Freirean cosmopolitanism as a differentiated form of a global moral ethic to examine Global Schoolroom as a voluntary sending agency. This concept is based on the professional networking and collegiality from the teachers in forming bonds across material and national divides working together in a participatory dialogic manner.

The three related issues of teacher professional learning, their interpretations of global development and the teaching of development education are condensed into my research question:
How do volunteer teacher educators translate their overseas experience into their understanding of global development and their professional knowledge and practice?

A variety of factors affecting this translation and learning process are examined in this thesis. These include subjective factors such as emotions, agency and prior knowledge of global development, as well as objective factors such as school setting and management, media, and knowledge of development issues. The translation of their overseas experience into professional practices can be seen through the inclusion of development education in their classroom. To address this question I begin by introducing Global Schoolroom, the organisation studied in this work.

Global Schoolroom

This thesis is a case study of an overseas volunteering organisation called Global Schoolroom, which was established in 2005 by Irish teachers Gwen Brennan and Garret Campbell to work with teachers and schools in North East India. Their teacher education programme seeks ‘to promote the sharing of educational experience between communities worldwide to help eradicate poverty, promote economic development and build sustainable communities’ (Global Schoolroom mission statement, n.d.). Global Schoolroom brings teachers from Ireland together with their Indian professional peers to build capacity through the sharing of educational experience, expertise and good practice.

Through their personal links in the region, Gwen Brennan and Garret Campbell began initially to identify difficulties in teacher education provision in North East India and to build an appropriate programme to meet local needs and demands (Boyle 2008). This programme has now developed into a three year programme of teacher education for Indian teachers with the attainment of a Diploma in Teacher Education on completion. This Diploma in Teacher Education is accredited through University College Dublin, Ireland and also recognised by Don
Bosco University, Guwahati in North East India. On their website, Global Schoolroom says:

Global Schoolroom works directly with teachers and communities to build a strong framework for high standards of teacher education. … This sharing of good educational practices enriches the collective educational experience, widens the cultural horizons of everyone involved and expands each individual’s scope for opportunity.

The key principles of their teacher education programme can be seen in this statement: the sharing of education skills and experience lies at the heart of Global Schoolroom’s programme where Irish and Indian teachers work together to build high standards of teacher education and increase the capacities and professionalism of teachers. During the summers of 2008, 2009 and 2010, the programme took place in five centres in the states of Assam and Meghalaya. To take 2008 as an example of a typical year, the Global Schoolroom personnel travelling to North East India included 15 Irish teachers, with three administrative support workers and they delivered the programme to almost 200 Indian teachers (Boyle 2008). At the culmination of the three year programme in June 2011, 133 Indian teachers graduated with their Diploma in Teacher Education.

Annually Irish teachers are recruited as volunteers to teach the Global Schoolroom programme for four weeks during July. In 2011, the first year of my data collection, 27 Irish teachers were recruited from Ireland (including Northern Ireland) to deliver the programme at ten teaching centres in the three states of Assam, Meghalaya and Tripura. Of the overall number 21 participated in my research. Furthermore, four Indian teacher graduates returned to Global Schoolroom as part of the tutor team. They spent a month in Ireland receiving additional training and support from Global Schoolroom and University College Dublin, and returned to India to work with their teaching colleagues in North East India. In 2012, the second year of my data collection, 26 Irish teachers volunteered in the region in the same ten teaching centres, 23 of whom participated in my research.
My research journey

Fifteen years ago my primary research interests lay in social movement and activism for political and social transformation. My undergraduate thesis was on feminism or the absence of feminist and gender-based movements’ participation in the Velvet Revolution in Czech Republic and the transition to democracy and market economies across Eastern Europe. Later I completed my Masters thesis on the anti-capitalist movement examining the commonalities of political and economic critique from the variety of actors and organisations in the movement. However this commonality of critique contrasted with the diversity of agendas and strategies for bringing about political and social change.

My academic interest in social movements was mirrored in my activism on environmental issues and anti-militarism. I was a founding member of a student-led NGO called Gluaiseacht (movement as Gaeilge). We became part of an informal coalition called the Grassroots Gathering with a wide variety of anarchist, environmental and community activism groups. Some of the organisations involved were remarkable and accomplished groups. However some I found to be hypocritical as their ideals and mission were in conflict with their practices. Gender was one key example; many advocated for gender equality and claimed to be feminist, yet reenacted gender-biased patterns of decision-making and exclusion. Additionally despite their claim to be grassroots many spoke on behalf of disadvantaged and excluded communities rather than being representative and inclusive.

At the same time as my disillusionment with these organisations grew, I began to work in teacher education as sociology of education lecturer. It was a new departure for me to work with student teachers and at times I found the setting quite challenging to my beliefs. However I also caught the students’ belief in education and the opportunities it can generate for young people. This belief and optimism amazed me at first and I often dismissed it as naïveté. But during the six years I worked in teacher education I became more intrigued by their optimism and conviction in the potential of education. While attending an education for sustainable development conference, I heard Stephen Sterling speak on models of education as technical or transformative. His thinking made a strong impression on me and in
conjunction with the optimism of my students; I began to explore the power and potential of education in bringing about political and social transformation.

I was introduced to development education and Freire’s work as an undergraduate and I reengaged with these approaches. Knowledge and learning has great capacity to change lives, provide opportunities to broaden thinking, and to challenge mindsets and ways of doing things. Could schools and education systems be reformed to generate and build on this capacity to bring about transformation? Could educational processes provide a route to address my concerns over representation rather than inclusion? I became more cognisant of education’s enormous potential to support and foster social transformation by engaging in leaning about political topics both local and global level, and to develop the potential for aware and active young people. The Irish Aid definition of development education used in this thesis is debated; however for me it contains the central planks of education for social transformation: awareness and understanding in the cognitive domain; personal reflection underpinned by critical literacy and scrutiny of one’s beliefs; global and local settings of development issues; and leading to action for transformation.

This PhD thesis brings together some of these questions and themes that have occupied my mind for 15 years and has given me the opportunity to explore answers to my questions. The process of finding answers to these questions has also raised further questions, which is learning. My learning journey has been a search for understanding by integrating knowledge and experiences into my mindset and ways of thinking about the world.

**Thesis layout**

The first three chapters set out the main themes in my research and are structured around the components of Wenger’s (1998) social theory of learning. Chapter 1 on development and learning explains my theoretical frame, detailing the variety of influences over social learning I employ for analysis. This is an adaptation of Wenger’s (1998) social theory of learning where I apply the axis of his model to
the context this study. An overview of practice theory and the interplay between dispositions and habitus (Bourdieu 1977, 1980, 2000) is presented along with the other theories from the model. These form the theoretical framework for analysis of learning arising from overseas volunteering. This chapter concludes with an overview of development education and an account of development education origins and history in Ireland.

Chapter 2 narrows my focus to the specific research context of overseas volunteering and summarises both postcolonial theory (Childs and Williams 1997; Loomba 2005) and cosmopolitanism (Pogge 2002; Brock 2009). Collectivity and power are some of the axis of Wenger’s model: collectivity of the volunteering experience is addressed through cosmopolitanism and power through the lens of postcolonial theory. I then examine the value of these theories for the analysis of overseas experiences and present a critical account of volunteering drawing on literature from development studies, tourism studies and studies of learning on global development from intercultural as well as global citizenship perspectives. The reviewed studies are particular to teacher and student teacher learning and my focus is on particular studies which utilise postcolonial and cosmopolitan theoretical lenses. Following this, Chapter 3 builds on previous work by concentrating on the research participants’ context of social learning, namely subjective issues such as agency, learning and identity. This chapter further addresses teacher learning and continuing professional development concerns by describing the dominant features of current teacher professional development provision in Ireland. An account of Darling-Hammond and Baratz-Snowden’s (2005) challenges for teacher learning are presented as a discussion point and suggested professional development approaches are reviewed. At the end of each chapter a brief summary and synthesis of my argument is given, linking the chapter contents to the research context and building on knowledge from earlier chapters, while a cumulative conclusion is presented at the end of Chapter 3 to mark the end of this section.

Following these theoretical chapters, I elaborate my methodology for this study in Chapter 4 detailing the data collection methods and processes of analysis, addressing issues of ethical access, and addressing issues of reflexivity. A qualitative approach is employed for this study, utilising data collected through observation fieldnotes during 2011 and 2012 while the Irish teachers were in India, followed by
individual semi-structured interviews on return to Ireland, and a reflective question sheet completed by the volunteers eight months later. Throughout the research process, I maintained a research diary as an account of my work and as a recording of my reflections, which greatly aided the data analysis. Qualitative research work relies on close interaction between researchers and researched; this is addressed in a reflexive piece focusing on researcher influence and positionality which concludes this chapter.

Chapter 5 is the first of four chapters detailing the findings which are presented as extracts from fieldnotes and interviews with analysis interwoven into the account. Chapter 5 outlines the work of Global Schoolroom, its recruitment process and programme revision, and concludes with a discussion on the role of non-governmental organisations in addressing global development challenges. The following chapters (6-8) present my data findings centring on three themes. Firstly, I present data on the teacher-volunteers learning about their professional practices and the challenges facing them in changing everyday practices. This chapter addresses the concepts of teacher agency in learning, their role and identity in their professional setting. Secondly, I demonstrate teachers’ interpretations of global development, highlighting their meaning-making of their experiences in North East India analysing this through theories of collectivity (cosmopolitanism) and power (postcolonial theory). Thirdly, I describe the teachers’ inclusion of development education topics in their teaching in Irish classrooms, addressing their action and praxis. Data findings and analysis are interwoven in the chapter presentation: this is often the case with qualitative data as the analysis is ongoing in line with data collection (Creswell 1994).

A short chapter follows to review my theoretical framework and to consider practice theory as a suitable approach for the analysis of overseas volunteering. I conclude this thesis by drawing the findings and the theory together in Chapter 10 under key research themes. The overall thesis concludes with a list of practical recommendations for Global Schoolroom and identifies ways in which research on overseas volunteering could move forward. This is followed by a comprehensive reference list and appendices covering the following areas: research ethics documentation and approval letter, details of the teachers’ participation in this study, blank data collection instruments, extracts from data collected, and a summary table.
of codes used for data analysis and concept maps created for data display. Appendix F describes the location of the overseas volunteering programme in North East India providing an overview of region and the specific educational challenges there. The final appendix is a three page policy brief prepared for The Teaching Council arguing for overseas volunteering to be recognised as an immersive professional experience under the new framework for teachers’ continuing professional development in Ireland.
Chapter 1: Development and Learning

This thesis addresses my research question: How do volunteer teacher educators translate their overseas experience into their understanding of global development and their professional knowledge and practice? The complex process of integrating learning from their volunteering experiences into their practices and ways of doing is considered through the lens of (Bourdieu 1977, 2000). This process of social learning is illustrated by a model (Wenger 1998) reflecting the complexity of change processes where many factors can enable or inhibit learning, thus a variety of factors affecting this translation and learning process are examined in this thesis. This focus on learning relates to teachers' lifeworlds where they are viewed as lifelong learners by the Teaching Council\(^1\) (2012) in Ireland. For the participating teachers the opportunity to change and learn is clear; they engage in professional development work with their Indian teacher colleagues, thus reflection and learning on teaching professional practice and role can be expected. Additionally the participating teachers encounter vast material and resource differentials in this overseas experience; thus I focus on how they make sense of this experience in terms of their interpretations of global development and how they translate this first-hand experience of India into their professional knowledge and into the teaching of global development topics.

This chapter sets out two distinct themes: my theoretical framework of social learning and practice theory; and development education. It begins with my theoretical framework of practice theory (Bourdieu 1977, 2000), which examines the volunteers’ learning. I then outline the model of social learning (Wenger 1998) adapted to the context of this research work. I conclude this chapter by focusing on development education as the practice of teaching global development issues and give an account of the current state of development education provision in Ireland.

This thesis focuses on a specific group of Irish teachers, namely volunteer teacher educators working in North East India during July of 2011 and 2012. To

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\(^1\) The Teaching Council was established in 2006 in Ireland as the regulator of the teaching profession and to promote professional standards in teaching.
analyse my findings, the lens of social learning and practice theory was adopted. These are explained in the following section.

Theoretical frame: Practice theory

Structuralist social theories emphasise structure and social institutions, working either to maintain social equilibrium or to maintain elite dominance. Additionally they tend to focus on explanations that are rational and objective, with the assumption of one truth to be uncovered which provides for emancipation from oppressive structures (Ritzer 1996). However, these accounts are criticised for their lack of an appreciation of agency. Agency is defined as the capacity of individuals to construct and reconstruct their worlds as active social agents. In response, interpretativist and symbolic interactionist schools of theory focus on a constant process of creation, negotiation and re-creation of social order focusing on agents’ and individuals’ meanings, interpretations and definitions. The main aim of interpretativist approaches to social theory is understanding this process and the meanings assigned to actions and symbols, and how meanings are learned and modified.

However, interpretativist approaches alone are not enough to explain the social world, as people are agents within social structures. Cuffe, Sharrock and Francis (1998) suggest that social theorists addressing the dualism of structure and agency, objectivity and subjectivity, should be viewed as synthesisers, as these theorists are not developing new ideas or concepts but making a synthesis to redress the division of earlier work. They view Pierre Bourdieu as a synthesiser theorist as his work aims to redress the structure/agency dichotomy by integrating individual agency with accounts of objective structures in a process where social interactions are regularised by social institutions as practice. This is a synthesis of agency and structure, subjectivity and objectivity, into a theory of practice and of social learning which highlights the interplay of agency and behaviours within social structures as generating and regenerating change (Jenkins 1992; Fowler 2000; Grenfell 2008).
Additionally a synthesis approach to social theory aims to redress the dichotomy between micro- and macro-level social analyses (Jenks 1998). The interplay of structure and agency or subjectivism and objectivism occurs within fields of power which define possibilities for action (Bourdieu 1977, 2000). Bourdieu utilises the concept of habitus to act as an intervening level to allow for both structure and agency to inform human behaviour. This intervening level is called habitus and it works to mediate between structures and human practices allowing for change, or at the least the possibility of change though individual agency. Bourdieu’s synthesis of agency and structure relates to the primary axis of Wenger’s (1998) model of social learning which is illustrated later.

Thus Bourdieu’s theory provides a conceptual, dualistic matrix for analysis of the dynamics of interplay and reproduction which illuminates social learning as a process. Furthermore, certain behaviours and dispositions are legitimised and work to maintain class privilege through accreditation and a broader conception of capital to include both social and cultural capitals (Bourdieu 1986). This is important aspect to an analysis of volunteering as economic and social gains can be seen in other research (Comhlá mh 2013).

This research focuses on the translation dynamic between these structural and individual agenic factors in a process of social learning. Through their voluntary work with Global Schoolroom, I argue that the Irish teachers can enhance their agency as learners and as teachers, through first-hand experience of a developing world context. The people and communities they work with become influential learning stimuli which the Irish teachers are open to interacting with and reconsidering their prior dispositions, as they are taken away from their regular habitus yet remain with the familiarity of their professional context. I argue that the conceptualisations of field, habitus and dispositions (Bourdieu 1977, 1980) can be employed as a theory of social learning where habitus is a strong determinant of change potential. Habitus can be both enabling as well as inhibiting as a variety of factors interact within it to define human behaviour. Habitus is not fixed or permanent, rather it is generated and regenerated in constant interplay, thus emphasising the temporal location of knowledge-in-time and the need for sustained reflexive studying of social situations and of identity. An individual agent develops dispositions in response to the objective conditions of their social world: essentially
people learn and acquire understanding in relation to their social position within social structures. Behaviours became legitimated and habitualised as practices in a process that is regulating to social life (Bourdieu 1977, 1980). Objective conditions for learning (the field) can be seen to be altered or reinforced in this interplay as the habitus can facilitate change as well as inhibit it.

Bourdieu (1977, 1980) argues for a relational analysis to understand the dynamic of structure and agency. An individual agent learns dispositions in response to the objective state of their social world. Dispositions can include tastes in art and literature, behaviours and acquired schemes of thought and action which function on a deeper, pre-reflexive manner. He defined them as ‘structured structures which are predisposed to function as structuring structure’ (1980, p.53) reflecting the relational dynamic of interplay between both. Habitus then is the embodiment of these dispositions where they become acceptable regular social behaviours and practices expected of people. Certain behaviours became legitimated and habitualised in a process that is both generating and regulating to social life:

The habitus, a product of history, produces individual and collective practices... It ensures the active presence of past experiences, which, deposited in each organism in the form of schemes of perception, thought and action, tend to guarantee the ‘correctness’ of practices and their constancy over time (Bourdieu 1980, p.54).

Calhoun et al. (2007) explains habitus as a broad set of loose guidelines which are flexible but deeply rooted. To relate this to the research context, practice theory would suggest that teachers’ ways of working and classroom behaviours become over time ritual behaviours based pre-reflexive notions of teaching built up from their time as school students. Thus habitus can act to hinder learning and the integration of new experiences as the familiar and pre-reflexive ways of being and doing tend to dominate.

However, habitus is created through a social process which endorses social behaviours and practices that are enduring and transferrable from one context to another. This allows for change and learning, as a shift in individual dispositions can be transferred onto social practices, and dispositions are open to change in contexts and over time. Habitus is generated and regenerated in constant interplay between
structuring and structured. Bourdieu acknowledges how knowledge is temporally located, constructed in both space and time; ‘intrinsically defined by its tempo’ (1977, p.8 emphasis in original); an idea that is echoed in studies of the spatial imaginaries of returned volunteers (Bailie-Smith 2011). This is an important aspect to my research as it suggests that new experiences and knowledge can be embodied and thus physically integrated into learners. The process of physically and mentally bringing dispositions, teaching behaviours and beliefs from one setting to another creates the potential for reflection and learning on these dispositions. This may aid in developing teachers’ capacity and positive engagement towards development education work on their return from overseas. Their feelings towards their overseas experience could be utilised to make development and globalisation topics clear in their syllabus, and enhance their ability to make local to global links between questions and issues through first-hand knowledge.

Habitus works as an intervening level to mediate between structures and practices allowing for change, or at the least the possibility of change. Bourdieu’s theory provides a conceptual, dualistic matrix for analysis of subjective and individual change in conjunction and within social structures and systems such as education. Thus the teachers in this study have an opportunity to constitute meaning and knowledge from their overseas experience which could be translated into classroom teaching and professional practice, reflecting the dialectic of theory and action ‘in a process of interaction, which is a continual reconstruction of thought and action in the living historical process’ (Carr and Kemmis 2000, p.34). The Irish teacher-volunteers experience small scale changes to their habitus where they have a different role as teacher-educators rather than teachers and are working with adults rather than young people. Additionally there is clear application of their learning to their everyday context.

Habitus is made and re-made; Lizardo argues that change occurs when conditions are ‘dramatically transformed as to permanently disrupt the capacity of habitus to implement strategies that worked in the past’ (2012, p.5). Volunteering in a developing country can be viewed as a socially and culturally different experience, working to interrupt dispositions and taken-for-granted behaviours. Merryfield’s (2000) study cites a definition of culture shock as ‘the disorientation that occurs whenever someone moves from their known, comfortable surroundings to an
environment which is significantly different and in which their needs are not easily met' (Cushner 1992, cited in Merryfield 2000, p.439). In the context of the Global Schoolroom volunteering experience, the Irish teacher-volunteers experience many forms of cultural and physical difference which may create these dramatic conditions for transformation of habitus.

**Model of social learning**

Wenger’s (1998) work on communities of practice and situated learning is often categorised as a social constructivist approach to understanding learning. This approach views learning as an active and contextualised process where learners construct knowledge, rather than acquire it as receptacles to be filled as in what Freire (1972) described as banking education. Each learner actively constructs from experience and their physical environment; their learning is negotiated through the prism of the past and history, cultural and social factors, and subjective interpretation (Vygotsky 1978). To social constructivists, learning is social as it occurs in social settings and it is also a process of integration into a knowledge community. In recognition of this social context, structural aspects of our social world must be considered as these can limit or inhibit insights. In relation to global development, knowledge of objective social structures such as politics, economics and cultural relations must be considered in studying overseas volunteering as global divisions arising from these structures inform the sociocultural context and purpose of the volunteering work.

Wenger’s work is premised on a series of assumptions on learning, on the nature of knowledge, knowing, and knowers. These are listed below:

1. We are social beings and our social nature is a central aspect to learning.
2. Knowledge is a matter of competence with respect to valued enterprises which derive their value from the context.
3. Knowing is a matter of participating in the pursuit of these valued enterprises through active engagement in the world (experience).
4. Meaning is understood as our ability to experience the world and our engagement with it as meaningful. Wenger states that meaning is what learning aims to ultimately produce (1998, p.4).
These four assumptions on social learning can be applied to the context of overseas volunteering. The first assumption states that learning must be viewed as a collective activity rather than an individual one, that is learning occurs through social relationships. In this research the collective activity is where the Irish and Indian teachers work together to share education experience and knowledge, as well applying to the volunteer relationships. The second premise highlights the value placed on what is learned; what people learn can be short-lived as what knowledge is defined as important relates to the social value placed on it. This means that some activities may fall out of value and are no longer required; therefore people do not learn them. This applies to global development as to whether it is viewed as a social priority, discussed within society and media, and, of particular note to teachers, whether or not global development is included within formal education syllabi. People pursue what knowledge is valued in their social world (or habitus) and can be employed by them, therefore learning is considered purposeful. If a topic is not given value in society or an opportunity to engage with the topic is not provided, then learning about it lacks purpose and learning is not stimulated. Examining features of current society as to the value placed on global development and discussions of cause of global poverty gives insight into the social value placed on this topic. Thirdly, through active engagement in a valued learning experience, greater knowledge and understanding can be generated. This is the collectivity of the social learning process which sees as occurring through and in social interactions and participation rather than as individual act.

Finally, the fourth premise highlights the difference between social learning and socialisation theory, as ultimately it is the learner who must place meaning on their learning and experience. Social learning is not merely the internalisation of shared norms, belief or practices by learners. Meaning must emerge for the learner from their overseas volunteering in India for them to recognise the value of their experience. Moreover learning interconnects with personal identity as learning is a social process of becoming.
To Wenger learning is meaning-making involving all of the aspects of human experience. Through social learning a person is actively constituted and shaped by physical and social contexts.

Learning is not just acquiring skills and information; it is becoming a certain person—a knower in a context where what it means to know is negotiated with respect to the regime of competence of a community (Wenger 2010, p.2).

From this approach to learning, Wenger developed the concept of communities of practice to highlight the shared and collective nature of learning. Wenger (1998, p.160) suggests that reconciliation of identity may be the most significant challenges faced by learners who move from one community of practice (or space for learning) to another.

Wenger’s (1998) social theory of learning sets out axes of cross-cutting factors: the primary axes are the vertical axes of the structure-agency debate central to sociological debate, while the secondary axis are the horizontal axes of practice and identity. Wenger maintains that learning sits in the middle of these axes influenced by all elements. On the primary axis social structures emphasise institutions, norms and rules and can limit human agency in determining everyday existence. This is a central debate within sociology between structure and agency in determining human behaviour. Bourdieu’s work is viewed as a synthesis of this debate and as such Bourdieu fits well with Wenger’s social learning as the model acts to illustrate the multiple factors affecting learning and the integration of experience into practices. The second axis places identity and categorisation of self by class, gender, race, age or other differentiation against everyday habitualised practices. Wenger further adds two intermediary axes: namely power as conflict or consensual and how this can affect the meaning-making of the learner; and collectivity of social mechanisms and formations which influence subjectivity and individuality.

All of these components are depicted in the model of social learning (Wenger 1998) which I adapted to the context of this research. The social structure of the education system is the research field, with the specific situation of an overseas volunteer teacher education programme. The participants engage both collectively
and individually with this situated experience, through the volunteering process mediated through their own agency in learning and integrating the experience. This integration can be seen in practices and action of the participants in their professional role. The context of the work, a global exchange between Ireland and India, requires power analysis as vast differentials exist; though it is the personal and subjective engagement with these cultural and economic differences that generate meaning. Meaning is generated and regenerated, integrated into practices and praxis through learner agency and empowerment (Carr and Kemmis 1986/2000). My research participants are agents within the social structure or field of education systems, overseas volunteering and global development; they are acting within the education system and also gaining learning within a globalised economic system.

The model of social learning is replicated below. In italics are the different components of Wenger’s model (1998, p.14) with the corresponding concepts applied in this thesis to understand the elements of learning identified by Wenger:
The translation dynamic of learning where objective and subjective factors meet is interpreted through a model of social learning (Wenger 1998). Subjective factors affecting learning include identity and role, agency and engagement in the praxis of learning and teaching development education as well as the meaning and interpretation given to global development by volunteers. Objective factors include asymmetrical power and resource differentials, collectivity and professional solidarity, and social structures of education and volunteering as situated experience. The analysis of the translation dynamic between the subjective and objective is informed by Bourdieu’s theory of field, habitus and dispositions (Bourdieu 1977, 1980, 2000) employed as a theory of social learning where habitus is generated and regenerated with potential for change in educational practices and understanding.
The following two chapters elaborate on different aspects of my application of Wenger’s model to the case of overseas volunteering.

The move from Ireland to India by the Irish teacher-volunteers is viewed as having the potential to enhance teacher knowledge of global issues as well as developing values of empathy with different communities. Of particular interest to this thesis are teacher practices in teaching of global development issues which is explored in the following section.

**Praxis: teacher action though development education**

Global development is a complex topic with many viewpoints and theoretical stances, with much argument and contestation. The global challenges faced are complex and multi-faceted; including economic factors such as natural resources, urbanisation and industrialisation, trade and exports, investment by state and foreign direct investment and food prices; political factors such as state legitimacy, internal and external conflict, colonialism, climate change adaption and resilience; social factors such as ethnic identity, gender disparities, social exclusion, and quality of education provision, access and opportunities (Regan and Ruth 2006). The issues listed above are the substance and challenges of global development. All of these factors are interconnected and linked requiring complex and multi-faceted approaches to both understand them and for policy-making. Recent decades have seen substantial progress in many aspects of human global development. Many people eat more and live longer, are more educated and have better access to health services and employment opportunities. However stark disparities and inequities continue, and for some people access to basic health and education is challenging. According to the UN Human Development Report (2014) 1.2 billion people live with $1.25 or less a day. However if we take a multidimensional account of poverty, almost 1.5 billion people across 91 developing countries are living in poverty with overlapping deprivations in health, education and living standards. In recent years the focus has turned towards the alleviation these forms of extreme poverty and meeting the Millennium Development Goals, established as a blueprint to address
the most pressing and urgent human development issues at the beginning of this century (United Nations 2014).

The inclusion of global development topics in education is formally termed development education. Development education is defined by Irish Aid as:

...an educational process aimed at increasing awareness and understanding of the rapidly changing, interdependent and unequal world in which we live... It seeks to engage people in analysis, reflection and action for local and global citizenship and participation... It is about supporting people in understanding and acting to transform the social, cultural, political and economic structures which affect their lives at personal, community, national and international levels (Irish Aid 2006, p.9).

This definition highlights three key elements in development education: knowledge and awareness of global issues; critical thinking (reflexivity); and action for change (praxis). This educational process highlights the inequalities and injustices present across our globe, and advocates action for global social justice.

Development education began in the 1950s and 1960s with returned missionaries and overseas volunteers and this first generation of development education took a charitable and assistance-based approach (Mesa 2011). A major review of development education in Ireland conducted in the early 2000s noted the historical influence of religious-staff returning to Irish schools from overseas missionary work on Irish people’s understanding of global development (Kenny and O’Malley 2002). From these early beginnings, development educators identified the need to go beyond the emergency and aid response to strengthen public understanding of the developing world (Regan and Sinclair 2006). Development education centres on principles of human rights and solidarity with others, recognising global responsibility and lack of global justice in political and economic condition and policies (Bourn 2003). Freire’s (1972) work on critiquing banking forms of education is often cited to explain the use of participatory teaching methods and the need to move to transformative education. By this Freire (1972) means education should become a process of transforming the learner and ‘the practice of freedom’ by engaging students in working for social development and becoming more engaged and active. This action element of development education places an
emphasis on participation for change, echoing the concept of conscientisation as ‘the necessary means by which men, through a true praxis, leave behind the status of objects to assume the status of historical subjects’ (Freire 1972, p.128) and learn to ‘perceive social, economic and political contradictions’ (Freire 1972, p.15). Praxis and the development of knowledge leading to change is more than mere teaching or knowledge acquisition; it can be seen as the employment of this knowledge towards social and political change.

At EU policy level the links between development education and global development are clearly stated. The expressed aim of European Consensus on Development: The contribution of Development Education and Awareness Raising (2007) is to increase people’s knowledge and understanding about global issues hoping to in turn transform their actions to reflecting an ethos of global responsibility (Lappalainen 2010). Kumar argues that development education must address social concerns globally and work to

assist individuals and groups to overcome educational disadvantage, combat social exclusion and discrimination, and challenge economic and political inequalities (2008 p.41).

While the phrases used may differ the central point remains the same; examples include participation in community development; effective and long-term responses; ‘writing’ the world and the dynamics of change (Tormey 2003). These definitions underscore the need for an education that provides an ‘opportunity to participate in learning about, discussing and debating as well as engaging with our right to full human development’ (Irish Aid 2006, p.9).

Bourn (2014) articulates a pedagogy for global social justice as a process of learning. Bourn describes his pedagogical framework for development education based on four main elements:

- A sense of global outlook: from concern for the poor and dispossessed to one of global responsibility
- A recognition of power and inequality in the world: recognition of power in development, especially the historical antecedents from colonialism to the forces of globalisation
• A belief in social justice and equity: recognising that a personal moral and social commitment to social justice and a better world may be a motivator for engagement in development education, but that this engagement will vary according to experience, personal philosophy and the outlook of the educator.

• A commitment to reflection and dialogue: learning about development poses questions that require critical thinking, self-reflection and dialogue to enable the learner to make sense of and understand their own relationship to these themes, and their impact on personal and social transformation (Bourn 2014, p.21-22).

These four elements can be applied to overseas volunteering and to this case study: the volunteers’ sense of global outlook and belief in social justice can be seen in their willingness to volunteer, as well as social justice being a stated professional value of their profession (Teaching Council 2012). The working methods and ethos of the Global Schoolroom programme (introduced earlier and elaborated further in chapter 5) encourages reflection and dialogue in its professional setting. The recognition of power and inequality is arguably seen in participants’ willingness to volunteer; it is their interpretations applied to issues of power that is focused on later in the findings chapters.

Bourn (2014) argues strongly that the learning outcomes from development education cannot be predefined; rather individual learners engage in debates on development and global poverty in order to deepen their understanding of different perspectives and encourage critical reflection. In particular, development education should work to promote an emphasis on learning that contextualises global development and poverty within historical, cultural and social systems and addresses these topics through a framework of social justice (ibid.).

Why should teachers teach development education?

Many analysts argue that current educational provision does not adequately address the global challenges facing our societies, economies and political systems (Sterling and Huckle 1996; Skinner, Blum and Bourn 2013; Liddy and Parker-Jenkins 2013). Global challenges include a wide range of issues such as poverty and inequalities, human rights and livelihoods, democracy and governance issues.
Education is viewed as key in creating greater awareness of these issues (United Nations 1992). Teachers are the key players within an education system (UNESCO 2009), as they present the content and decide on classroom methods within defined curriculum constraints. The phrase reorientation of teacher education has been coined to address teacher learning on sustainability issues (McKeown and Hopkins 2005). Teachers are asked to use their own existing experience and knowledge in a process of discovery and to develop learners’ efficacy in shaping their futures (Huckle 1996; Hicks 2006). However, questions remain in regard to teachers’ engagement with global challenges, including how much do teachers know about global sustainability challenges, and where are the opportunities for the inclusion of such issues in their subjects? More fundamentally questions can be raised as to why global development and global social justice should be part of a teacher’s repertoire and professional practices. In the following section I suggest there are broadly two primary reasons for this; namely social justice and the expectation of their professional role.

Social justice, inclusion and equality are mandated for the teaching profession. In Ireland the Teaching Council’s Code of Professional Conduct for Teachers (2012) states that teachers shall ‘promote equality’ and ‘in their professional practice, teachers demonstrate respect for spiritual and cultural values, diversity, social justice, freedom, democracy and the environment’ (Teaching Council 2012, p.5). In their review of teacher education policies across nine countries, Conway, Murphy, Rath and Hall (2009) note that teacher education today must be situated in its changing political, developmental, historical and relational contexts highlighting the need to address global development issues. Additionally there are national and international policies which place responsibility for global development awareness and preparation for social change towards sustainable development on teachers; in 1980s the report by the Commission on Environment and Development (Brundtland 1987) stated in the introduction that teachers play a large role in bringing about change.

Since this report, a number of national and international strategies and policies impress this role onto teachers. The most recent policy in Ireland is the new National Strategy for Education for Sustainable Development (2014) which has four aims; three of which focus on the formal education sector, while none address, for example, the media who could arguably play a larger role in creating awareness of
and encouraging social change towards sustainability. This emphasis on teachers places a particular onus onto teachers as a profession group rather than say health workers who also engage in overseas volunteer work. Likewise the Irish Aid Strategy Plan 2007-2011 for Development Education (2007) targets initial teacher education, as well as teacher continuous professional development to expand development awareness in Ireland. These national strategies and policy agendas do not emerge from bureaucracies alone; they reflect some form of public engagement with global development concerns such as foreign aid and climate change, and also demonstrate the public belief in the importance of global development concerns.

Secondly, social justice is an expectation in teacher’s work and professional roles, to work for each and every student, to teach to the best of their ability, and to develop the young person in a holistic manner. Teachers need to be aware and be able to address social justice concerns in their everyday work (Teaching Council 2012). The Teaching Council Criteria and Guidelines for Initial Teacher Education (2011) includes a mandatory element in all Irish initial teacher education programmes on citizenship, creativity, inclusion and diversity. Teachers’ professional role lies in preparing young people for the world they will inherit, as the social, political, economic and environmental concerns of the present will be the responsibility of the young people in the future (Liddy and Parker-Jenkins 2013). Education is vital in preparing them for this future responsibility and encouraging a sense of efficacy and willingness to engage. Teachers thus have the responsibility to inform their students on global development but also to enhance their skills in critical thinking and knowledge to analyse global issues. Furthermore they should provide opportunities for dialogue on and engagement with global issues where they can examine and question the models of ‘good life’, progress and development (Freire 1972; Walker 2009). Development education aims to highlight inequalities and injustices present in the world through evoking a sense of solidarity and interconnectedness, and ultimately advocate action for global social justice arising from the educational process.
Development education in Ireland

As stated earlier, development education in Ireland began in 1950s and 1960s with returned missionaries and overseas volunteers. This was similar to other national contexts and charitable and assistance-based development education was notable at this time (Mesa 2005). The influence of religious-staff returning to Irish schools from overseas missionary work was notable on Irish people’s understanding of global development (Kenny and O’Malley 2002). A further key influence was growing public awareness of international conflicts; Sullivan (2007) cites the Biafra War as a major influence on the Irish public and in informing the establishment of overseas development NGOs. These development NGOs and returned overseas volunteers acted to create greater understanding of conflicts and to generate a sense of global solidarity. When formal support and resourcing for development education became available from the Irish state from the late 70s, these early formal education initiatives became more robust leading to the creation of a professional and effective development education sector in Ireland by 2000s (Fiedler, Bryan and Bracken 2011).

State funding and resourcing was crucial to the establishment of the development education sector (ibid.). To support this work, two Development Education Support Centres were established in 1985; one in St Patricks’ College, Drumcondra, Dublin and another in Mary Immaculate College, Limerick. Both closed in the 1990s and were replaced by the National Committee for Development Education in 1994, which later evolved into the Development Education Unit in Irish Aid. Irish Aid is the Irish Government’s official overseas aid programme and is managed by the Development Co-operation Division of the Department of Foreign Affairs and Trade. They provide funding to support development education across formal education (primary and post-primary schools) and non-formal work (adult, youth and community) through an Annual Development Education Grant call. In 2013, 30 organisations were approved under the annual grant and the total allocation amounted to €1.25 million (Irish Aid 2013). Fiedler, Bryan and Bracken describe the current ‘integration and acceptance of development education into the mainstream education... as a major strength of development education in Ireland’ (2011, p.49).

Gleeson, King, O’Driscoll and Tormey’s (2007) study of 119 post-primary schools
and 1,193 post-primary teachers in Ireland found that a majority of teachers value development education and report teaching development education topics as part of their subject. Most notably, 65% stated that they saw opportunities for integrating development education into their main teaching subject (ibid.). The funding and resourcing provided by Irish Aid has supported this work to mainstream development education into the formal education system. Significant progress has also been made in developing organisational networks to support professional development education work in initial teacher education, while a number of Irish-based development NGOs and other organisations have developed innovative and exemplary development education programmes.

Despite this work and levels of resourcing, development education provision is not without critique. In the UK, the Global Teacher Project examined the knowledge, understanding and motivation of pre-service teachers in education for global citizenship (Holden, Clough, Hicks and Martin 2003). The research concluded that they lack confidence in their ability to teach controversial or difficult issues. Similarly, Clarke and Drudy’s (2006) study of Irish pre-service teachers found there was high level of awareness with regard to diversity and teaching social justice; however there was more variation in responses when the issues were related to local and economic concerns. These findings suggest that while pre-service teachers demonstrate willingness to include global social justice issues in their work, there are concerns over their confidence to manage controversial debates, and their knowledge to engage with the local dimensions to the development agenda. The vast majority of Irish teachers do not address political or global development studies in their degree programmes; this is coupled with the lack of a senior cycle level civic or political education subject during their post-primary education. This can be seen in the development education topics addressed in their work. Gleeson, King, O’Driscoll and Tormey (2007) report that 34% teach about multinational companies in the developing world and 19% teach on militarisation which could be seen as power orientated and critical forms of development education. In comparison, 60.5%

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2 Examples of organisations founded include the Ubuntu Network at post-primary teacher education, (www.ubuntu.ie) and the DICE Project at primary teacher education level (www.diceproject.ie); while NGO education programmes include Trócaire (www.trocaire.ie), Amnesty Human Rights Education (www.amnesty.ie) and the www.developmenteducation.ie education resource website.
reported teaching environmental destruction, 51% global warming and 44% on health and disease in the developing world, arguably softer topics.

In many ways development education in schools corresponds to first generation of development education centering on a charitable and assistance-based approach (Mesa 2005). In critical and politically informed development education, learners can become ‘critically literate’ and address their assumptions about poverty and inequality; otherwise they may reproduce the systems and ways of thinking they are trying to question (Andreotti 2006, p.49). This I suggest is the consequence of the neglect of power and politics in development education. In their study of development education and global citizenship topics in Irish textbooks, Bryan and Bracken note the focus on narratives of poverty in the developing world and modernisation-orientated explanations of development, but that some senior cycle textbooks’ showed a ‘more critical inquiry of the political, cultural and social arrangements underpinning global inequality’ (2011, p.17). These studies raise many questions as to what beliefs and messages on global development are expressed in Irish classrooms. Jeffers (2008) argues that the absence of power as a concept in citizenship education (the Civic, Social and Political Education syllabus) is a serious weakness while Lynch (2012) claims that Irish people are poorly educated in social and political analysis. The lack of power analysis and neglect of political aspects to global development could lead students to consider global issues at a personal and individualised concern, rather than examining cultural/political/economic structural causation.

A soft approach builds moral commitment to the developing world building the values base of development education (Bourn 2003); it could be seen as focusing on the human and social aspects to the global development story. However, analysis suggests that soft development education is not critical, does not take a politically informed and aware stance on the causes of global poverty or the structures which work to maintain global poverty. Thus the neglect of politics and power analysis encourages activism towards an inner-orientated agency and a focus on lifestyle (Liddy 2013). Lifestyle activism centres on personal innovation, for example, questioning Northern consumerist lifestyles or examining personal consumption patterns. Rather than campaigning and political advocacy, mobilisation for action arising from development education remains lifestyle orientated. The inclusion of
local development issues and stronger political focus allows for more critical forms of development activism to result. Wilson’s (2008) research on the action projects completed as part of Civic, Social and Political Education (CSPE) notes that of the 3,308 submitted for assessment in 2004, 662 projects were fundraising (the second highest category) while just 10 involved a protest/petition. Bryan and Bracken (2011) study noted particular features such as development-as-charity and celebrity humanitarianism concluding that development activism in Irish schools is generally underpinned by a charity framework and dominated by a ‘three F’s’ approach, comprising ‘Fundraising, Fasting and having Fun’ (2011, p.268). When asked about their global activism 90.5% post-primary teachers said they gave a donation to the developing world and 34% bought a global gift, while 38% signed a petition, 12% wrote a letter to the Government, and just 3% participated in a protest on a developing world issue (Gleeson et al. 2007).

Power and politics can be neglected and the action and activism arising from development education remains focuses on charity or lifestyle changes, due to the lack of political knowledge and critical debates on global development. The purpose of development education in engendering global solidarity and awareness through understanding the rapidly changing, interdependent and unequal world can be met through soft approaches to development education. However the neglect of power and politics does not fulfil the purpose of development education in acting to transform the social, cultural, political and economic structures which perpetuate global poverty (Liddy 2015). Rather than seeing them soft and critical approaches (Andreotti 2006) as opposites, I recognise that each approach brings a valuable lens to engendering greater global awareness and engagement with social justice. Development educators can call on either approach to suit various audiences and learners.
The research problematic: Teachers, learning and overseas volunteering

The geographical exchange of teachers from Ireland to India creates juxtaposition as the Irish research participants are both within and outside of the familiar world of schooling. A process of dialogic learning, reflection on selfhood and identity occurs (Morrow and Torres 2002), echoing Freirean ideas of learning in dialogue. The Irish teachers’ experiences of North East India and of different cultural expectations of teachers ignite reflections of their identity as teachers and the teaching profession. This juxtaposition can work to disturb their taken-for-granted knowledge and dispositions, set them outside the power plays of familiar territory to negotiate and renegotiate their dispositions of teaching and professional development. This experience is illuminated by the theory of habitus, where individual dispositions are embodied within the objective conditions and social structures (Bourdieu 1977, 1980, 2000). Lizardo argues that change occurs when conditions are ‘dramatically transformed as to permanently disrupt the capacity of habitus to implement strategies that worked in the past’ (2012, p.5), evocative of the concept of culture shock (Cushner 1992, cited in Merryfield 2000). Their situation also affords subjective reflection on the role of citizenship in a globalised context, centring on meaningful knowledge production through networks of cosmopolitan professional engagement.

Practice theory and development education

One expectation from overseas volunteering is volunteers continued engagement, or at least interest, in global development and social justice, which could fulfil the professional ethos of their work as stated by the Teaching Council Code of Professional Values (2012). This Code is underpinned by four core values of respect, care, integrity and trust; under respect, the code states that all registered teachers in Ireland must demonstrate respect for spiritual and cultural values, diversity, social justice, freedom, democracy and the environment. Perhaps this leads to a redefining and adaptations of their habitus of teaching and classrooms to address
discourses of globalisation and development, or perhaps not. Their learning could be translated into their actual classroom practices through the praxis of development education (Irish Aid 2006). This again calls on the concept of habitus as the site where the teachers negotiate and renegotiate their learning and dispositions from overseas volunteering to integrate it into their own lifeworld and professional practice (Bourdieu 1977; 1980). Their learning is embodied through the physical experience of a developing country with particular challenges and reflects the dynamic interplay between systems and individual agency. These experiences could enable their collective agency for social justice work and translate into their professional praxis, by bringing India into the Irish classroom.

A further layer of analysis is given to the structures of social world of the participating teachers on their role in classrooms and in community, and the meaning of education in a globalised world. Objective factors include power, the purpose of education systems, fundraising and charity, and the development sector. These are the political, cultural, social and material circumstances of this global exchange; thus issues of power and meanings of global development are addressed through postcolonial theory (Childs and Williams 1997; Loomba 2005) and cosmopolitanism (Pogge 2002; Brock 2009). These theories are examined further in the following chapter and examples given of their application to the analysis of volunteering and overseas experiences.

This research also calls on Freire’s (1972) questioning of the potential of education for transformation of individuals and political change within communities. Drawing on postcolonial theory, I employ the concept of third space as my research exists on borders, where teachers cross professional thresholds from teachers to teacher educators, negotiating new roles and positions (Bhabha 1994). This third space is the setting for teacher-volunteers interactions and hybridisation with professionals from another cultural context. Participants also must negotiate the borders of primary and post-primary teaching. For some the crossover is also between the curriculums of Republic of Ireland and Northern Ireland. Additionally they cross geographical and cultural borders from Ireland to India which takes them from the familiar everyday lifeworld and raises challenges of living and teaching in unfamiliar. This allows good opportunity for them to engage in learning and unlearning of dispositions (Bourdieu 1977, 1980, 2000). This process is centred on
reflexivity and enhancing reflective learning, possibly leading to transformation in education practices (Freire 1972).

Educational change and teacher professional learning occurs through a cosmopolitan network of professionals engaging in dialogical conversations on their work and the sharing of professional understandings. These reflections and learning take place not because of dramatic changes to habitus as Lizardo (2012) suggests. Rather this professional learning is explained by the premises of social learning (Wenger 1998) as happening due to the familiarity of the professional setting, the value of the knowledge gained, and because of the applicability of the teacher learning to their everyday professional practices. In contrast the physical move from Ireland to India can be seen to challenge the teacher-volunteers habitus and beliefs about development issues, yet change and learning is not clear as features of the wider Irish habitus act to inhibit learning. I use the concept of liminality to describe this as a transitional phase of learning about global development. In this way liminality can be viewed as a temporary and transitional phase in social learning; but learners can become mired in the questioning stage.

Postcolonial theory, third space and development education

Homi Bhabha’s (1994) work in postcolonial cultural studies has brought the concepts of ambivalence, mimicry and hybridity to the fore in analysing globalisation and migration. He argues that hybridity is a key feature of our globalised and mobile world where the bringing together of two cultures creates a place of redefinition and negotiation of identity and practices, where cultures learn from and with each other. The impact on cultural identities is disjunctive and destabilising but ultimately Bhabha argues that hybridity has the potential for political negotiation across ‘contradictory social sites’ (Rutherford 1990, p.220). This occurs within a third space where identities are open to influences and learning moments. This sense of hybridity as the borderlands of knowledge is seen as where personal and professional knowledge are open to change. Bhabha uses the term ‘ambivalence’ to understand how identities are constructed in a complex relational process. This perspective allows for new landscapes of meaning and identity, where
volunteering could be read as liminal space, in-between tourist and development worker (Simpson 2004).

Postcolonial theories have had an impact on development studies, by bringing the perspectives of the colonised to the fore and highlighting the cultural consequences of colonisation and imperialism (Young 2003; Loomba 2005). These perspectives have embraced post-development approaches questioning the western dominance of the development project and the imposition of western norms onto developing countries (Rist 1997). Informed by these perspectives, Graves (2002) critiques many development education resources as containing pervasive western worldviews, where content does not promote discussion on cultural, social and spiritual heritage as wealth. Bryan and Bracken (2011) identify negative and stereotypical discourses of the developing world in Irish textbooks. Both highlight the lack of analysis of western involvement in developing countries through colonialism. Postcolonial pedagogies are termed as ‘otherwise’ to allow for emergent understandings of identity to arise through questioning and unsettling process. Andreotti (2011) describes the ‘pain and anger... that come out of understanding the injustices of one’s own and Others historical conditions’ (Andreotti 2011, p.176) which involves ‘poking, prodding, disrupting certainties, provoking crises and realisation of complicities’ (Andreotti 2011, p.176). A fuller account of Bhabha’s work and postcolonial pedagogies is given in Chapter 2.

**Research question**

The different elements of my theoretical framework of social learning focus on participants’ subjectivity in relation to their situated experience while overseas, and their meaning-making of global development read through postcolonial theory and cosmopolitanism and in addressing the problematic of teacher agency and enhancing praxis. Acknowledging their positioning within structures is a complex and challenging learning experience for my research participants which may engender resistance to change rather than change itself. This interplay and dynamic is where objective structures and subjective factors meet and the messiness of change
can occur, and where the translation dynamic can be illustrated through research such as this. My research question is:

*How do volunteer teacher educators translate their overseas experience into their understanding of global development and their professional knowledge and practice?*

This thesis centres on analysis of this translation dynamic, synthesising the agency and structure dichotomy where Bourdieu’s work is read as a theory of learning and change through negotiation within the habitus and dispositions, where both learning and non-learning is accounted for. Within this dynamic, social learning is subject to multiple factors; objective structures of global development and of teacher professional development mediated through subjective understandings and agency. The workings of habitus are uncovered in this research: in one way the teacher-volunteers work within their familiar professional lifeworld, but in a slightly different role which enables them to reflect and learn. This professional reflection enables educational change as their learning is directly applicable to their everyday context on return to Ireland. However this process occurs in an unfamiliar cultural and physical setting which raises dispositional challenges for them with regard to positionality as experts or through the representation of the developing world. Their familiar dispositions and practices (in Bourdieu’s language) are brought into question enabling them to question them.

*Chapter conclusion*

This chapter began with an overview of the research field where my research participants volunteer to work as teacher educators in North East India. The temporal setting of overseas volunteering and global exchange provide an opportunity for the teacher-volunteers to engage in a process of social learning (Wenger 1998). Arguably learning about global development is a valuable and purposeful activity to them as they choose to volunteer to work in India and to share their professional experience with their Indian peers. This process of social learning gives opportunity
for the teachers to constitute meaning and knowledge from their overseas experience, where their individual agency and learning interconnects with objective social structures. Practice theory is seen as suitable for the analysis of subjective and individual elements in this social learning process, where learning occurs in conjunction with and within social structures (Bourdieu 1977, 1980). The volunteer encounter gives the opportunity for both Irish and Indian teachers to learn about new ideas and to consider ways to incorporate them into their dispositions. Practice theory allows for the analysis of subjective and personal change, and gives an opportunity for the teachers to constitute meaning and knowledge from their overseas experience as the habitus is the site for negotiation of new perspectives in relation to both subjective and objective factors.

This is the context of my study exploring the social and experiential learning dynamic; examining a multitude of subjective and objective factors with affect participants’ social learning. My theoretical framework adapts Wenger’s (1998) model of social learning to illustrate this research context with its axes of collectivity and subjectivity, power and meaning, agency and praxis. Subjective factors addressed in this model include participants’ interpretations and meanings of global development particularly their understanding of poverty, their agency in learning within social settings, as well as identity and emotional reactions to their overseas encounter. Objective factors are the political, cultural, social and material circumstances of the exchange and include global development knowledge relating to politics and power, economics and trade; as well as collective elements exemplified through a sense of solidarity in professional roles or through global citizenship. My research examines how these structural and objective factors interact with participants’ embodied habitus and subjective factors to enable and to prevent learning and change. The translation dynamic of the process of social learning is highlighted where multiple objective and subjective factors affect the reconciliation of experiences into practices.

Learning and understanding is not enough: social learning gives opportunity for the teachers to translate their into classroom teaching and professional practice, reflecting the interaction and dialectic of theory and action as ‘a continual reconstruction of thought and action’ (Carr and Kemmis 2000, p.34). Conscientisation is defined as ‘the necessary means by which men, through a true
praxis, leave behind the status of objects and become historical subjects’ (Freire 1972, p.128). This process enables teachers to become more empowered and potentially active in the process of action for local and global citizenship, through learning about the world and the structures that affect their lives, which is in itself development education (Irish Aid 2006). Teacher engagement in the teaching of global development was also addressed in this chapter by examining their professional expectations regarding social justice and in preparing learners for a globalised world.

However a linear translation process of overseas volunteering into the teaching of development education cannot be presumed. This thesis explores the translation dynamic where multiple factors meet individual dispositions and are played out within the habitus and field (Bourdieu 1977). The complexity of change in practices is illustrated through a model of social learning (Wenger 1998). Neither subjectivity nor objectivity is viewed as superior or causal; rather it is in the interplay and connections where the messiness of social change occurs. This dialectic and translation dynamic between agency and structures is essential to a reflection and learning process. I argue that practice theory is the most suitable approach to understand this social learning process. This chapter explained practice theory and following two chapters continue to outline the other elements of my theoretical framework in detail.
Chapter 2: The Research Context: Overseas Volunteering

While the previous chapter examined practice theory and the teaching of global development, this chapter will now examine the context of my research project. It hones in on learning happening in and of the developing world by addressing research literature on overseas volunteering and volunteer sending agencies. In this chapter I will consider schools of theory in relation to overseas volunteering and from tourism studies utilised to analyse overseas volunteering and intercultural exchanges, namely postcolonial and cosmopolitan theories. These two theories are seen as having contradictory foci; cosmopolitanism relies on a common ethic towards global others enhanced through global exchanges while postcolonial theory addresses colonial discourse and representation of the developing world and is critical of overseas volunteering as maintaining the imagery of developing world as in need of help and as deficit in skill or knowledge.

The chapter focuses on specific research on teachers and student teachers’ learning from developing world encounters. I will present an overview of how postcolonial theoretical approaches have been utilised in studies of volunteering and international exchanges, notably Martin’s (2008, 2011) three year study of volunteers from the UK. Next I will review how cosmopolitanism has been applied as a political philosophical approach to analyse overseas volunteering; in particular I focus on Bamber’s (2010, 2011) model of authenticities. This review of research studies on volunteering highlights the personal impact of volunteering on self-identity leading to the critique of volunteering as more beneficial to the volunteer than the host community. However, others see this element of personal engagement as essential to furthering engagement across global boundaries as the potential for change can lie in affective engagement. These subjective interactions with the objective systems of global development are key elements in understanding the translation dynamic of social learning arising from overseas volunteering.
Situated Experience: Overseas Volunteering

Butters (2010) maintains the first overseas volunteering organisation was Service Civil International (SCI) founded in France and Switzerland after World War One to promote peace. This was followed in the UK by the establishment of Voluntary Services Overseas (VSO) in 1958 which took young people abroad for year-long projects. State supported organisations were established next following President Kennedy’s example of the US Peace Corp founded in 1960; the British Volunteer Programme (BVP) provided funds and support for a number of overseas volunteering agencies (Butters 2010) while the Canadian Executive Service Organisation (CESO) followed in 1967. Here in Ireland, the Agency for Personal Service Overseas (APSO) was launched in 1974 with the mission to promote the sharing of skills and the building of local capacity in developing countries (Fiedler, Bryan and Bracken 2011).

From these state organised beginnings, overseas volunteering has become an increasingly visible and attractive option for young people; for example, the UK Gap Year phenomenon has grown and developed into many commercial volunteering enterprises (Simpson 2004; Ansell 2008), whilst in Ireland Irish Aid established their Volunteering and Information Centre for information and advice on overseas volunteering in the mid-2000s (Irish Aid nd). In tourism literature, Lyons, Hanley, Wearing and Neil argue that the ‘valorisation of cross-cultural understanding and promotion of an ethic of global citizenship are at the forefront of the recent proliferation of international ‘gap year’ travel programs and policies’ (2012, p.1). O’Reilly (2006) suggests that backpacking across the globe has become mainstream and lost its mystique and prestige for young people who now look for new arenas for international adventure and exploration of the unusual and exotic. Butcher and Smith (2010) suggest that the phenomenon is beyond an impulse to travel; rather it reflects ‘life political’ forms of agency and the desire to make a difference in a postmodern era where grand narratives have declined. In Ireland, Comhlámh is the main support

3 Comhlámh is the Irish language word for ‘solidarity’. It is a member-based organisation for people interested in social justice, human rights and global development issues. It was established in 1975 by Irish returned development workers, who defined the organisation’s principal objective as “to enable persons who have rendered services overseas in developing countries upon their return to

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organisation for returned overseas volunteers in Ireland. It carried out an informal research exercise on 40 volunteer sending agencies based in Ireland in both 2011 and 2013. Comhláhm’s (2013) research report found that the majority of Irish-based volunteer sending organisations (61%) were founded or established in Ireland since 2000. They maintain that this demonstrates volunteering is a relatively dynamic sector today, as there were just 11 organisations before the 1970s. In 2012 there were almost 3,800 applications received by 40 Irish volunteer sending agencies, while there were 3,021 overseas volunteers from Ireland in 2011 (Comhláhm 2013). Arguably overseas volunteering is seen as a valued activity, meeting one of Wenger’s (1998) criteria for social learning i.e. acknowledging learned knowledge and experience as valuable.

From Comhláhm’s research a particular profile of the average Irish overseas volunteer emerges. Of the 3,021 volunteers in 2011, 57% were female and 43% were male. The majority (35%) were aged between 18 and 25 years, but all age-groups were well represented and 1% of volunteers were aged 66+ (Comhláhm 2013). The majority of the 40 volunteer sending agencies (VSAs) reviewed in the research offered short-term placements of either 0-2 weeks, 3-4 weeks and 2-3 months, with a minority placing volunteers on a long-term basis of 1-2 years’ duration or longer. Arguably because of the short-term nature of the volunteer placements, the majority of agencies recruited volunteers with a specific skill (54.1%). This report also found that 51.2% of overseas volunteers from Ireland held a third-level qualification and a very high proportion of volunteers (92%) were found to have had prior overseas development experience. In 2012, 44% of all overseas volunteers were in employment, 40% were students and just 7% were unemployed (Comhláhm 2013). This research work suggests the average profile of Irish overseas volunteers tends towards young to middle-aged, well-travelled and experienced, educated and employed. Due to their education and specific skills, they could also be seen as affluent; a similar economic pattern is also noted in the UK and may be related to the financial commitment of overseas volunteering. One UK study found that the average spend for a gap year abroad costs £3000 (Cremin 2007) while Baillie Smith and Laurie (2011) say volunteer fees can vary from £2,000 through to £9,000; all of Ireland to bring to bear their own particular experience in order to further international development co-operation’.
which reflects the increasing commercialisation of volunteering (Simpson 2004). This demographic pattern is viewed with concern by Birdwell (2011) who argues that people from disadvantaged backgrounds could benefit most from the learning potential of volunteering in terms of social inclusion and civic and employment participation on return. The recent financial crisis has not impaired the popularity of volunteering in the UK: Baillie Smith and Laurie (2011) demonstrate increased interest and deliberate marketing aimed at older volunteers, with some VSAs offering discounts for recently redundant volunteers with their P45\(^4\), while another suggests overseas volunteering costs could be met by redundancy payoffs.

Recent research highlighted the economic impact of volunteering; the US organisation Volunteer in America estimate that 62.8 million volunteers contributed a total of 8.1 billion hours of service nationally, equating to 129 hours per volunteer in that year or an average of 2.5 hours per week per volunteer (cited in Comhlámh 2013). Based on these US calculations, Comhlámh (ibid.) suggest that the value of volunteering is equivalent to 1.2% of Irish GDP and that the overseas volunteering sector contributes the equivalent of 0.012% of GDP. Others are critical of bringing an economic focus to analysis of volunteering; however this form of value-for-money analysis is increasingly used to assess efficiency and quality in public spending and to measure social benefits in monetary terms (Ball 1998).

International volunteering work undertaken does have an impact on the host communities in developing world and a positive impact at times. For example, Volunteer Service Overseas (VSO) organise long-term volunteering programmes and on their website they say:

> Each year, VSO improves healthcare for around two million people. We help around two million children get a better education and improve HIV and AIDS prevention, care and support for over three million people. That’s not to mention our livelihoods and governance programmes.

> All of this is accomplished by volunteers: national volunteers, who work within their own communities; youth volunteers, who come together across cultures to work on community projects, and international volunteers, who work in their area of professional expertise (VSO, nd).

\(^4\)In both the United Kingdom and the Republic of Ireland, a P45 a form given to an employee upon leaving work which states their earnings, social insurance contributions etc.
A wide variety of work is undertaken by overseas volunteers; Comhlámh (2013) found a diverse range of activities undertaken abroad in 2012 by Irish volunteers. The most popular of activities were building and construction followed by community development and children/youth development. Lough, MacBride and Sherradan’s (2009) study of 291 US-based volunteers found 76 percent believed they made a lasting contribution to the host community, 69 percent perceived they had a specific skill needed by their host organisation, and 70 percent thought they had transferred a useful skill giving an element of sustainability to the programme. Just 25 percent (n=72) believed a local staff member would have provided these services if they had not volunteered.

Recently published research states that the ‘unique contribution of volunteering’ lies in ‘not just what volunteers do but how they support change that makes their contribution unique’. Volunteers play a role in modelling active citizenship, inclusivity, different gender relationships and other ways of being function for host communities ‘based on mutual appreciation of each other’s knowledge, skills and networks’ (Burns, Picken, Hacker, Aked, Turner and Lewis 2014, p. 10).

However, it is the benefits to the volunteers themselves that can be clearly seen in the research described in the following section.

**Benefits to volunteers**

Positive impacts of overseas volunteering can be seen in the accounts of returned volunteers. The primary benefit reported by volunteers is their gains in personal and professional skills as well as in knowledge and capacity. In a review carried out for The Department for International Development (DFID) in the UK, Machin (2008) reviewed research highlighting the positive impact of overseas volunteering on interpersonal skills, communication skills and management, problem-solving, leadership and team-working skills. Certainly volunteering adds to the participants CV, and can give prestige and portray positive civic engagement to potential employers. Following Bourdieu, this could be read as the enhancement of individual’s social and cultural capital, which has potential to be transformed into
economic capital (Bourdieu 1986). But it also raises questions about the nature of volunteering as altruistic questioning if the benefits to the host communities are as noteworthy as the ones accrued by the volunteers.

Many studies based on returned volunteer surveys in Ireland show most volunteers are overwhelmingly positive about their experience and report learning new skills and developing new competencies:

Returned volunteers were more likely than outgoing volunteers to report higher international social capital, open-mindedness, intercultural relations, civic activism and community engagement. This is positive since it is on return to their homes that these volunteers have the opportunity to make significant impacts on their families, peers and wider communities in respect of sharing insights and new knowledge gained during the volunteer experience abroad (VOSESA 2011, p.12).

Some research suggests international volunteering can broaden and deepen understanding of aid and global development issues. Machin (2008) noted that it can facilitate a stronger sense of global citizenship and solidarity, and contribute to greater awareness and understanding of development issues, poverty and diversity. On the other hand, there is some evidence that not all volunteers experience ‘transformative’ changes and some return home disillusioned. In the UK research has shown that some volunteers experienced corruption and inefficiency and as a result have a weakened commitment to international development on return (DFID 2011). With regard to teaching global development issues and development education, O’Neill warns not to assume that returned volunteers automatically have the skills and knowledge needed to act as development education multipliers. It is vital for returnees to have access to appropriate training to support an understanding of a development education approach and tools to effectively engage with people locally (2012, p.1).

Furthermore, Machin (2008) argues that returned volunteers can encounter resistance or indifference which negates their desire and commitment to address global development. Sin concludes that overseas volunteering could ‘easily fail to achieve its purported intentions of being ‘pro-poor’ or addressing social inequalities’ (2009, p.497) while Georgeou and Engel ask if development volunteering should be viewed as citizenship without politics (2011, p.308). These accounts of the lack of
change reflect the dominance of habitus in preventing learning and transformation (Bourdieu 1977). However the provision of post-placement support, fund raising and short-term home-stays with a family were all found to be factors increasing volunteers’ learning and understanding of global development (Birdwell 2011).

Further critiques of volunteering and development NGOs are addressed in the next section.

**Critiques of development NGOs and volunteer sending agencies**

Development NGOs and volunteer sending agencies are criticised for the promotion of images of the developing world as passive and dependant, and for encouraging benevolent and charitable responses from those in the developed world (Arnold 1988, Andreotti 2006; Bryan and Bracken 2011). This is reinforced by benevolent messages from what is termed ‘soft’ development education (Andreotti 2006). In his analysis of the Make Poverty History campaign, Kirk argues that the NGO campaign worked to reinforce paternalistic attitudes (2012 p.254). This is often a result of the clash between development education objectives and the fundraising arms of development NGOs. He argues that development NGOs need to become more aware of their long-term impact on the forming of public opinion on the developing world. Similarly, Simpson describes ‘the rhetoric of ‘poor-but-happy’ can be turned into an experience of ‘poor-but-happy’, presenting few questions about the nature of, or reasons for, poverty’ (2004, p.684). The lack of analysis and understanding of the causes of global poverty is notable in many development NGOs’ materials.

The case against development NGOs’ work then can be summarised as: a lack of critical and informed accounts of poverty; and an encouragement of benevolent and paternalistic responses; coupled with a view of the developed world as the source of solutions to global poverty. This is often summed up as ‘the West knows best’ (Zemach-Bersin 2007; Jefferess 2008). Baillie Smith and Laurie (2011) examine discourses of citizenship, professionalisation and partnership in overseas volunteering suggesting these ideas exemplify the neoliberal focus on individuals
and their responsibility rather than encouraging collective solidarity or activism, evocative of Georgeou and Engel’s question as to whether development volunteering is ‘citizenship without politics’ (2011, p.308).

Volunteer tourism is defined as a form of tourism where the tourists volunteer in local communities as part of their travels (Sin 2009, p.480). According to Simpson (2004) it is an attempt to combine the hedonism of tourism with the altruism of development work. Sin claims there is a dearth of academic work in this area and there ‘is a critical need for research to provide a firm foundation for a deeper understanding of volunteer tourism- in both its positive and negative aspects’ (Sin 2009, p.482). Voluntourism, as it has been termed in the media, has received considerable bad press; for example, while this thesis was being written, two journalist pieces written critiquing the practice and the impact it has on communities appeared on Al Jazeera, (May 2012) and in The Independent (Jan. 2013) – i.e. the London Independent. The Al Jazeera piece was titled ‘A misguided industry’ asking if volunteers inadvertently harm the very children they are trying to help.

Ritwik Deo writing in The Independent describes the volunteers in his village as perpetuating the myth of the white man’s burden (January 2013) which fits with postcolonial critiques of overseas volunteering. Simpson (2004) criticises gap year projects as perpetuating a mythology of development, based on concept of a ‘third world’, where there is ‘need’, and where European people have the ability to meet this need. Postcolonial theory highlights the epistemic violence of colonialism and imperialism (Young 2003; Loomba 2005). It highlights the inaccurate representation of the developing world and discourses that perpetuate inequality and exclusion. Overseas volunteering is viewed as perpetuating imagery of need and of the lack of expertise and capacity in the developing world.

Another common critique of volunteers from developed countries is their culturally deficit understanding of the communities they go to work with (Jefferess 2008; 2012). These accounts emphasise a simplistic binary division of them and us, developed and developing, and reinforce the sense of responsibility that westerners have to ‘save the world’. Simpson concludes that the

‘public face of development’ comprises simplistic, consumable and ultimately ‘do-able’ notions of development which turn allows material
inequality to be excused, and even justified, on the bases that ‘it doesn’t bother them’ (2004, p.690).

After examining volunteering from a broad perspective, the next section hones in on teacher specific studies of international experiences.

**Teacher learning from international experiences**

The following section focuses on teacher specific studies of learning from overseas experiences. These studies are from Ireland, UK and the US which could be read as a bias towards the English speaking world. It is not intended to be a comprehensive overview of all research material on this topic; rather the selection of reports is suggestive of the range and diversity of material analysing overseas experiences undertaken by teachers. Not all of these studies described in this section are of overseas volunteering; some involve intercultural and language exchanges and some participants are student teachers. However, the studies presented here are of overseas programmes which all share the aim and purpose to inform both teachers’ knowledge of the developing world and their professional practice.

Studies completed on learning from cross-cultural experiences for teachers report overwhelmingly positive benefits. Holden and Hicks (2007) say that prior cross-cultural experiences can positively impact on student teachers’ attitudes towards development issues while Willard-Holt (2001) argues that there is little controversy surrounding the value of cross-cultural experiences for teachers. Wilson (1993) classified learning and benefits from cross-cultural exchanges into four types: substantive knowledge of other cultures and global issues; emphatic perceptual understanding of other cultures; personal growth and self-confidence; and the making of interpersonal connections. These accounts emphasise the subjective-personal learning for teachers accruing from international experiences.

The key question is whether or not the experience of being in a new culture engenders change in assumptions about other cultures and countries. Some argue that the overseas experience can actually reinforce existing negative stereotypes. Willard-
Holt’s (2001) study identifies three negative impacts: namely overconfidence; an inflated estimate of understanding of Mexican culture; and a narrow reading of intercultural work as only necessary for children of minority cultures. Sin concludes that volunteer tourism could indeed reinforce negative stereotypes of aid-recipients and host communities as inferior or less-able. This occurs through a process of ‘othering’ by volunteer tourists and neglects critical engagement with issues of democracy and active citizenship (Sin 2009, p.497). The lack of learning regarding global development and inequality is symptomatic of this lack of critical engagement. More importantly, all of the above studies tend to focus on individualised learning arising from the overseas experience. Whilst this learning is positive and beneficial to the volunteers, their learning also needs to address the political/economic reality of the global development context. While Wilson states that knowledge of other cultures and global issues leads ‘to global perspectives necessary for global education to happen in schools’ (Wilson 1987, p.521), this is a questionable conclusion. Zemach-Bersin argues that study abroad programmes in the US do not engage in understanding of global issues, rather the discourse appropriates ‘imperialist and nationalist projects with the rhetoric of ‘global understanding’, ‘international education’ and ‘global citizenship’’ (2007, p.26).

Merryfield (2000) argues that the lived experience of multiculturalism can play an influential role on the commitment to teaching of multicultural and global themes. Using a narrative approach she asked 80 teacher educators about their motivations and interest in multicultural education and to name events, people or ideas that influenced their thinking and practices. Her analysis of these narratives highlights significant differences between the understanding of discrimination between people of colour and those who are white. An understanding of outsider status is gained by people of colour through their everyday lives by experiencing white privilege and racism, while the white teacher educators only came to experience this when living overseas. In conclusion, Merryfield claims it is unrealistic to expect that middle-class white teacher educators will develop ‘the knowledge, lived experiences and perspective consciousness’ (2000, p.241) as their experience will always come from a privileged positioning of the middle-class white teacher educator as normal and with insider status.
Ryan (2012) cites a number of studies in the Irish context highlighting the fundamental importance of personal and lived experience overseas or in cross-cultural settings. Leavy (2005) maintains the importance of future teachers experiencing diverse cultures in order to develop their understanding of discrimination. This is exemplified in Dillon and O’Shea’s study of the influences on teachers who address development education in their teaching in which ‘the single most frequently mentioned experience was the impact of students visiting Africa as part of their education course’ (2009, p.36). Baily and O’Rourke (2012) also reported personal and professional impacts arising from overseas experiences including higher levels of engagement with teaching of development education. In conclusion, Ryan (2012) suggests immersion of student teachers in the developing world may provide a vital stimulus for the engagement with global development and cultural issues ideally required of them as future teachers. This was supported in her analysis of student teacher participation in the Réalt programme where participants deemed it invaluable.

In summary, the impact of overseas volunteering or intercultural placements on teachers and student teachers is debatable. Many of these studies cited above lack a clear theoretical frame for analysis of data and could be critiqued for reliance on anecdotal accounts. Machin (2008) conducted a review of volunteering research in the UK and is critical of self-reported impact of volunteering as it is open to bias. Also Martin and Griffiths (2012) claim that little research has been conducted into the impact of overseas experiences on teachers’ worldviews, and that which does exist provides a mixed picture.

The next section highlights particular theoretical frames for reading and interpreting data from studies of overseas experiences, namely the lenses of postcolonial theory and cosmopolitanism. The use of these theories reflects the need for recognition of power and politics as key to analysing global exchanges.

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3 Réalt is a partnership between St. Patrick’s College, Colaiste Mhuire, Marino and Church of Ireland College of Education. It is managed by lecturers who volunteer from each of these colleges. Annually Réalt recruits student teachers to work in primary teacher colleges in Uganda and Ghana. The Réalt programme is supported by the Irish Government, International Affairs Office, St. Patrick’s College, Drumcondra and partner HEIs. The term Réalt translates into English as star.
Power: Postcolonial theory

To Wenger (1998, 2010) power and learning are intertwined and practice can emerge in response as well as practices as an outcome of power relations. Power and meaning are set as one axis in his model of social learning as power influences our understanding and meaning-making activities. In my theoretical framework (Wenger 1998 adapted), power is addressed through postcolonial theory. Past accounts of global development supported particular views on the developing world, many of which appear quite outdated now. Hayter (1990) reviews conventional explanations for global poverty, tracing back to the 1800s and colonial times. Explanations given tended to blame the poor for their state, focusing on laziness, lack of entrepreneurship and capital, and population growth (*ibid*.). She argues these explanations focus on blaming the poor and do not address historical reasons and the accumulated wealth from colonialism. Kiernan (1969) focuses on European opinion and attitudes to other cultures in the imperial age citing many historical examples of Eurocentric self-conceit used to justify the ‘civilising’ project of colonialism. Postcolonial theory worked to challenge these conceptions of global poverty and the developing world by highlighting the epistemic violence of colonialism and redressing European cultural supremacy through inclusion of the voice of the oppressed and subaltern (Childs and Williams 1997; Loomba 2005). The use of the term post-colonial is often separate from postcolonial theory; post-colonial is the historical period whereas postcolonial theory is the political and theoretical work (Dirlik 1997; Loomba 2005). In my thesis I make use of postcolonial theory and use the word without hyphenation.

Working within the power/knowledge nexus, this school of theory has contributed to politics and to cultural studies by questioning Eurocentric knowledge creation and dominant voices from the developed world in accounts of the world. As a school it is informed by poststructuralism which challenges the universalism and metatheory of European theory and Eurocentric views (Dirlik 1997). Postcolonial theory emerges from identity politics and has a discursive orientation from poststructuralism, focusing on the relationship and epistemic violence between colonisers and the colonised (Andreotti 2011). This focuses on the problematisation...
of knowledge production which is linked to Said’s work and relies on hyper-self-reflexivity (Spivak 1990) which is linked to identity and Bhabha’s (1994) notion of hybridity. This self-reflexivity needs to focus on concerns such as socioeconomic class, gender, cultural background and geographic, historical, institutional influences.

Drawing on post-structuralism and Foucault, Edward Said’s work on the cultural and political representation of the Orient highlighted the misinterpretation of its culture and history (Said 1991). His work draws on Foucault’s (1979; 2002) contribution to power analysis which views power as flowing and ebbing through all human interactions where each person plays a role in discourse creation. This perspective has widened the understanding of power to include the personal self as active in the process and illuminates the temporal and historical conditions which may incapacitate the human emancipation from power structures. Said (1991) argues that the labelling of the Orient was complex, where on the one hand Orientals were seen as cunning and devious, they were also lazy and irrational. His idea echoes Hayter’s (1990) review of explanations for global poverty which centre on blaming the poor and labelling them as lazy and adverse to work. However, this labelling and framing of the East hid political and colonial justifications. It reflects a simplistic binary opposition central to western thought, employing the ideas developed by Saussure on language as an objective social structure. Said stated

Orientalism was ultimately a political vision of reality whose structure promoted the difference between the familiar (Europe, West, ‘us’) and the strange (the Orient, the East, ‘them’) (1991, p.43).

This image of the East has developed over time into the systematic knowledge of global development as a problem, which requires fixing a need that Europe can fulfil. These ideas can be echoed in the language used by the development sector; for example, the civilisation delivering justification of colonialism resonates with the beneficiaries/ recipients of aid work (Kapoor 2004). Labelling and discourse can play a powerful role in maintaining power imbalances between developed and developing, as in the explanation of poverty as the blaming of the poor for their plight (Hayder 1990). These labels have been further institutionalised into educational habitus. This subordinate portrayal of the
developing world has also been seen in development education. Graves (2002) criticises many development education resources as containing pervasive western worldviews, where content does not promote discussion on cultural, social and spiritual heritage as wealth. Bryan and Bracken (2011) identify negative and stereotypical discourses of the developing world in Irish textbooks.

Spivak maintained that ‘discursively framing’ the Third World means to discipline and monitor it (2004 p.57). By this she means that these discourses and framing do not just hide political objectives but also act to silence critical voices from the developing world and to maintain western political and cultural dominance. Spivak also uses the term ‘epistemic violence’ (Foucault 1980) which refers to the destruction of non-western ways of knowing and with the result that western ways of understanding are naturalised (Kapoor 2004). Mignolo argues for the ‘epistemic delinking’ (2007, p.458) of colonialism from modernity and capitalism, meaning a conceptual and theoretical delinking of social thought from western (in particular European) dominance. He argues that European ideas and history are not appropriate and applicable to the Global South. Mignolo (2007) argues that the South lack epistemic privilege in the creation of knowledge; as Southern nations are not players within the discourse game, decolonising knowledge especially in political theory is imperative:

Emancipating projects as devised in Europe in the eighteenth century... can be kept alive but they must be extracted from their appropriation by the rhetoric of modernity to justify the logic of coloniality... they are far from being meaningful for everyone on the earth and should never again become an abstract universal of human emancipation (Mignolo 2007, p.499).

Thus Mignolo makes the case for multiplicities of knowledge, where Eurocentric theory is just one of many perspectives presented within education. Spivak (2004) stated some principles for education within the context of postcolonial theory. This form of education should ‘build the habit of democratic civility through the activation of an ethical imperative conceptualised as a responsibility to the Other’ (Andreotti 2006, p.45) rather than for the Other. She advocates for critical negotiation from within education and her four principles are explained in the following chapter as they relate to learning in a globalised context.
This critical education based on multiplicities of knowledge opposes a singular view of global development; it recognises the complexity of global learning which takes place amid a multitude of subjective and objective factors. The following section focuses on the concept of hybridity and liminality.

**Liminality and hybridity**

In *The Location of Culture* Bhabha (1994) formulates three key concepts which have become recurrent in postcolonial cultural criticism; namely ambivalence, mimicry and hybridity. Examining the positionality of migrants in the west, Bhabha argues that hybridity results from the social, psychological, and cultural inferiority enforced by being in a colonised state. In a similar way, Hall (1996) argues for use of the term ‘hyphenated communities’ to describe migrant communities’ positionality as they are a part of both cultures- both western and southern. Bhabha (1994) celebrates hybridity as a counter-narrative, saying it subverts colonial power and a dominant culture as it allows the marginalised and colonised into the cultural mainstream:

… we find ourselves in the moment of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion. For there is a sense of disorientation, a disturbance of direction, in the ‘beyond’: an exploratory restless movement… It is in the emergence of the interstices- the overlap and displacement of domains of difference- that the intersubjective and collective experiences of nationness, community interest, or cultural value are negotiated (Bhabha 1994, p.1-2).

Others agree; Hall, Held and McGrew state that cultural identities are emerging which are not fixed, but poised, in transition, between different positions; which draw on different cultural traditions at the same time; and which are the product of those complicated cross-overs and cultural mixes which are increasingly common in a globalized world (1992, p.310).
This in-betweenness of the postcolonial subject, or the third space as Bhabha terms it, centres on national and individual identity where ‘the end of colonialism presents the colonizer as much as the colonized with a problem of identity’ (Bhabha 1994, p.337).

Bhabha’s concept of hybridity is interpreted in many ways. Loomba (2005) highlights the distinctions between Young’s and Gilroy’s interpretations of the concept. Young (2003) highlights the biological aspects to hybridity, focusing on the biological interactions of colonised and coloniser to counteract the racist notions of biological and genetic purity, while Gilroy (1993 cited in Loomba 2005) focuses on the intellectual hybridisation, where the black Atlantic is a space for cultural and transactional formation. It is this second interpretation that I call upon here in my analysis of the volunteers experiences as a space for learning and engagement with different perspectives and ways of being. This approach highlights the subjectivity of hybridity, of being in the liminal, but locates it also within the social, political and economic context rather than as a cultural or representation as Bhabha focuses on in his work.

Being in the liminal is evocative of evolving and becoming identities (Hall 1996); in other words learning:

…then an important change of perspective occurs... enabling a form of subversion, founded on the undecidability that turns the discursive conditions of dominance into the grounds of intervention (Bhabha 1994, p.112)

Bhabha highlights the results of hybridisation occurring through cultural encounters viewing this state as one with potential for learning by collapsing simple binaries, and developing new understandings. This hybridisation occurs in this research where the Irish and Indian teacher work together to address their common educational concerns. Liminality allows for consideration of meaning and identity, where volunteering could be read as liminal space, in-between tourist and development worker (Simpson 2004).

Liminality is the concept I use to describe this stage of learning that the teacher-volunteers engage in, with its attendant ambivalence and uncertainty. I use liminality
to describe the volunteers’ learning space as a transitional stage in their social learning on and understanding of global development. It is double-sided concept, where one the one hand liminality refers to uncertainty arising from questioning the doxa (Bourdieu 1977) and unable to reconcile new knowledges or ways of seeing into practices or ways of doing. On the other side liminality refers to a transitional phase of social learning which the teacher-volunteers move through to greater understanding and can be an empowering and motivating place.

**Critiques of postcolonial theory**

Postcolonial theory challenges the universalism of dominant western political and cultural theory. It is difficult to address global exchanges without recourse to postcolonial theory and this thesis utilises the key themes within postcolonial theory, as this lens brings a welcome emphasis onto power and political aspects to learning. Within the field of global development education, this lens is essential to interpreting the experiences of overseas volunteering. Critical education calls for analysis of structural inequalities, systems that maintain current injustices, and ways of being which privilege some; this has been in applied the analysis of development education in Ireland (Bryan and Bracken 2011). A postcolonial perspective is key to understanding colonial discourses and tropes which codify the non-western world (Said 1978). It also brings identity and subjectivity to the fore which highlights the role of prior experiences and emotions in learning process.

While postcolonial theories are appropriate for studying a global encounter such as overseas volunteering, these theories are not without critique. Two points of relevance to this thesis are highlighted in the following section; first in relation to the positionality of the Irish within postcolonial theory and postcolonialism and secondly the emphasis on unlearning privilege.
As a decolonising nation that is simultaneously being recolonised (and colonising others) by global capital, Ireland is a clear example of what Bhabha means by the hybrid, ambiguous status of the ‘in-between’... moving in and out of multiple and overlapping temporalities (Kuhling and Keohane 2007, p.27)

Postcolonial theory can imply an overly simplistic binary opposition (Bourn 2014) between colonised and coloniser, western and southern which it might be difficult to place the Irish within. Within literature and cultural studies, Irish writing is often read as postcolonial notably Brian Friel’s work (Kiberd 1995). Kiberd argues that Yeats’s writing style reflects the search for selfhood in a postcolonial context, while others argue that the Irish have the mindset of inferiority from these past experiences. In their reader, The Empire Writes Back, Ashcroft, Griffiths and Tiffin (1989) omit Ireland from the list of postcolonial nations, even though Canada and the United States are included. The US position is often problematic as it is a former colony but due to its economic dominance and military power it is not viewed in such a way. In a similar way Ireland problematicises this binary opposition between colonised and coloniser:

‘Placing’ Ireland is... difficult: as a colony or participant in European imperial apparatus; as a single nation or as a part-independent, part-colonised country; as decolonising community, or... diasporic population- or as an intersection, a hybrid of these competing placements (Childs and Williams 1997, p.73).

Some argue Ireland benefitted from colonialism and many Irish people become the administrators and soldiers of the colonialism project. Arguably we only became part of the privileged western elite with our entry into EEC (now known as EU) in 1972, or possibly when Ireland embraced foreign investment in 1958. This complicates the simplistic binary of the postcolonial theorists message as many Irish may not be privileged by this past, nor feel any sense of superiority. Ireland’s positionality as decolonised and recolonised (Kuhling and Keohane 2007) raises the
question of where do Irish people situate themselves as actors in the colonial era: victims or perpetuators, colonised or coloniser, settler or settled.

Using Bhabha’s notion of hybridity, Irish people may feel ambivalent towards postcolonialist readings of the world. The in-betweeness of the postcolonial subject asks difficult identity questions where ‘the end of colonialism presents the colonizer as much as the colonized with a problem of identity’ (Bhabha 1994, p.337). This complexity of Irish positionality in the global can leave a global learner sited in the liminal, questioning without finding, and coping with ambivalence and uncertainty.

**Teaching development as postcolonial**

A second critique questions the compulsion to learn and unlearn western positionality (Andreotti 2006; Spivak 1998). I argue that the conditions and context for learner agency are mediated both through a power/knowledge prism and through learners’ emotional reactions. These influences on learner agency must be considered in the process of learning and unlearning privilege. In the setting of learning through overseas volunteering, emotional responses are central to learning and adaption to new cultures, and in enhancing one’s openness to new experiences and to possible change. However, self-confrontation over privilege may not empower the learner to engage; rather some emotional responses can inhibit learning as it reminds us of wrong-doing, the violation of a moral standard or having not lived up to an ideal (Haidt 2003). This thesis questions if a compulsion to learn is a beneficial approach as such an approach underscores a deficit model of learning and disempowers the learner.

This understanding does not neglect the privilege and power that western volunteers have within a developing country context (Brock et al. 2006; Martin 2012). In many ways my respondent group are an elite with multiple freedoms and with financial and cultural resources. The increasing internationalisation of higher education could be critiqued as developing the transnational capitalist class as Sklair (2001) terms the global managerial and professional people moving within a network.
of global cities (Sassen 1988, 2006). This analysis could also be applied to volunteering, development NGO staff and development workers.

The ‘compulsion to learn’ requires critique as it can work as a form of dogma and imposition of another viewpoint (Gore 1992). This goes against the ideals of participatory development as well as being questionable pedagogic practice. Evoking Freire, Andreotti (2011) suggests that predetermined learning outcomes or beliefs could be interpreted as a transmissive or banking concept of education that assumes ‘the authority invested in teachers by institutions they can ‘input’ something directly into the minds of learners’ (2011, p.209). Gore (1992) questions the potential of radical and emancipatory pedagogies if particular views or answers are expected by the educator. She invokes the analogy of regimes of truth where pedagogy works as cultural regulation and the use of non-critiqued critical pedagogies works to limit other discourses and wittingly reproduce relations of domination. Where does the learner enact their agency and engage in developing their own views? The potential for reflexivity and reflection is neglected in favour of perpetuating a particular belief in the correctness and accuracy of one particular view. Does postcolonialism reflect one particular ideological viewpoint rather than creating the space for emergent and individual views? Bourn suggests broad spectrums of pedagogical approaches are necessary for different times and settings (Bourn 2014). The emphasis on critical development education and one particular approach is in opposition to a pedagogical approach emphasising learner-development, a point raised below when discussing Martin’s study.

**Postcolonial-informed studies of overseas experiences on teachers**

As reviewed earlier there are many studies of teachers which focus on their personal learning, their motivation for engagement with other cultures, and the importance of prior experiences and positionality as enhancing the learning potential of their overseas experiences. However, many such studies could be critiqued as reliant on the use of anecdotal accounts of teacher engagement with development issues and mere hopes of change in their later professional teaching practice. In this
section we will look at studies of teacher learning informed by postcolonial theory (Young 2003; Loomba 2005). I shall describe the work of two studies in the UK and US which called on a postcolonial framework in analysis of participants’ learning. I then go on to describe Andreotti’s (2013) recent work entitled *Actionable Postcolonial Theory* to link postcolonial theory to learning about global development. This approach challenges the dominant cultural representation of the developing world. As such postcolonial-informed accounts of volunteering engage with culture, identity and representation.

**Global partnerships as learning**

From 2009 to 2013, the UK Economic and Social Research Council funded a study entitled *Global Partnerships as Sites for Mutual Learning: teachers’ professional development through study visits*. Dr Fran Martin based at University of Exeter examined North-South study visit programmes to investigate what teachers learn from the visits, and how they relate their learning to their educational setting (Martin 2011). The study focused on two North-South educational partnerships; namely Tide-National Environment Agency partnership in The Gambia for practicing teachers, and a student teacher programme called The Canterbury Christ Church University-Goodwill Children’s Homes Link in India. Martin (2008, 2011) argued for postcolonial theory as an appropriate theoretical framework for the research, as this form of overseas engagement required a theory that challenged the deep seated and implicit neo-liberal discourse that arguably underpins so much of the educational activity connected to global citizenship and northsouth partnerships… [thus] selecting a theory from outside the Western Academy seemed necessary (Martin 2011, p.6).

Postcolonial theory is used to ‘deconstruct the contexts for global educational partnerships’, highlighting how ‘issues of power and representation are central to their development and the learning’ that occurs (Martin and Griffiths 2012, p.907). The research also called on transformative learning (Mezirow 1997, 2000) with the caveat that this study is not an investigation of ‘life-changing’ transformation nor is the focus on individual transformation (Martin 2012). Rather Martin argues that
study visits centre on intercultural learning and therefore are a relational or psychological learning experience but also can engender sociological learning by changing social habits of mind (Martin and Griffiths 2014). This is evocative of my argument regarding the need to address both subjective and objective factors in examining learning from overseas experiences.

One element in the overall three-year study examined ten British teachers on a study visit to The Gambia (Martin 2008). Designed as a professional development opportunity for the teachers, the course is managed by TIDE in the UK and The Gambia National Environmental Agency. The course methodology is intended to be transformative and engender deep learning. The course entailed in-service training days both prior to and after an eight day visit to The Gambia. Learning methodologies included group reflective activities and evaluations, as well as personal learning diaries. Some participating teachers had difficulty with the methodologies; Martin argues that this was a recurring theme through interviews and course evaluations. One participant said

[I found] the first day and in fact the first two days really difficult… I thought ‘oh god! Its going to be like this! I won’t be able to do it! And I can’t think clearly enough! (Martin 2008, p.67).

One teacher in particular found the methodologies difficult, saying:

I never thought I lacked confidence to such a degree but this week has shown me that I really don’t have any, especially when it comes to being part of a crowd/group of people I hardly know (Martin 2008, p.71).

Initial results from this study visit feature teachers’ difficulties with the methodologies employed, their lack of confidence in groupwork, and highlight instances of teacher resistance to change (Martin 2008, p.71). A further research element in the three year study is the link between Canterbury Christchurch University in the UK and Goodwill Children’s Homes in Southern India. This exchange involved a three-week visit to Kerala and Tamil Nadu. The participants were trainee teachers, lecturers, and other education students while the Indian teachers acted as hosts. Interviews carried out both in India and on return showed
changing habits of mind with regard to fund-raising and donor culture, acknowledging differing development paths. But for some participants, their experience reinforced existing views about developing countries and their focus remained centred on deprivation and poverty (Martin 2012).

To me, this negative evaluation of their learning mirrors a deficit model of teacher learning, and could work to reinforce their lack of confidence in their abilities and disempower the participants from further work in this area or in engaging in development education.

Postcolonial learning to unlearn

Martin’s study was informed by prior work completed with US teachers on an exchange to Costa Rica by Brock, Wallace, Herschbach, Johnson, Raikes, Warren, Nikoli and Poulsen (2006). Both studies share a critique of overseas learning experiences as potentially reinforcing negative stereotypes and use a postcolonial framework for analysis and interpretation. This is an opportune moment to return to postcolonial theory and in particular the application of postcolonial theory to education.

Brock’s et al. (2006) study was a cross-cultural learning experience where six teachers spent time living and teaching in communities in Costa Rica. The study was designed to explore the teachers’ beliefs about literacy instruction for students from diverse backgrounds and uses positioning theory for teachers to understand their privilege. The study questions the potential of overseas encounters as they may work to reinforce existing stereotypes and the stories teachers tell their pupils are in danger of becoming what they call ‘frozen narratives’ which reinforce stereotypes and misconceptions of others (Brock et al. 2006). The study aimed to create an open and respectful space for discussion and reflection, saying that ‘it is the careful and thoughtful reflections and discussions of those [overseas] experiences that make a difference to teachers’ learning’ (2006, p.39). Brock et al. recommends the use of ‘displacement spaces’ defined as ‘places we move into (either by force or choice) whereby we see things differently’ (2006, p.38) as discomfort compels deeper engagement and learning. This discomfort or disjuncture compels deeper
engagement and learning about cultural difference, echoing Spivak (1993) call for hyper self-reflexivity. In a similar vein, Merryfield called for a ‘decolonisation of the mind’ (2000, p.439) while Fiedler (2007) wrote of the need for postcolonial learning spaces, where identities and intercultural encounters are negotiated. These learning encounters could utilise Bhabha’s (1994) concept of ambivalence in the inter-relationship between coloniser and colonised, rather than viewing them as binary oppositions.

Opening communicative spaces establishes the possibilities of transformative learning through discourse analysis and unlearning privilege. Both Brock et al. (2006) and Fielder (2007) argue for open, respectful discussion and reflection, requiring considerable trust and confidence within the group. This framework has resonance with my work in uncovering discourse and allowing for new knowledge to be integrated into teachers practice. However Brock’s et al. displacement space compels learning onto the participating teachers- either by force or choice (2006, p.38). To me, one aim negates the other- open respectful communication and dialogue cannot occur if course leaders expect (or even demand) a specific outcome. Mezirow echoes this critique saying

> Emancipatory education… is not the same thing as prescribing a preferred action to be taken… education becomes indoctrination only when educators try to influence specific action as extensions of their will… to show learners a new set of rules, tactics and criteria that allows then to judge situations in which they must act is significantly different from trying to engineer learning consent to take action favoured by the educator (1997 p.362).

Using Bhabha’s concept of antagonistic and ambivalent moments for the creation of displacement spaces, volunteering could be read as liminal space, in-between tourist and development worker. This would involve using hybridity for analysis of overseas volunteering focusing on the cultural implications of transnational movements and global exchanges. Martin and Griffiths (2012) acknowledge that many study visit courses do not have structures that enable learning to be facilitated. They argue that without facilitation it is difficult for participants to critically engage in meta-reflection that will enable them to examine beliefs, attitudes and dispositions (McAllister et al. 2006). This is similar to Birdwell (2011) call for structured facilitation and support for lower-income volunteers as they reap the benefits of their
experiences and return home with a stronger sense of social justice and civic engagement.

Spivak (1993; see also Kapoor 2004 and Andreotti 2007) stated some principles for education within context of postcolonial theory. This form of education should ‘aim to build the habit of democratic civility through the activation of an ethical imperative conceptualised as a responsibility to the Other’ (Andreotti 2006, p.45). Arguably this approach could work to structure the learning reflection from overseas. Spivak advocates for critical negotiation from within education, rather than an outright rejection of Western cultural institutions, texts, values and theoretical practices. There is the possibility of transformative learning occurring through reflection, communicative action and discourse analysis. However, according to Spivak (1993), dialogue and learning is not enough for unlearning privilege. She advocates learning to learn from below, learning about ‘human wrongs’ and the legacies that have created positions and historical circumstances of dominance and power. It challenges concepts like democracy, nation and participation as universal, unproblematic and incontestable (Kapoor 2004). Spivak’s four principles for learning in a globalised context are:

1. negotiation from within; this is where people should engage in a persistent critique of hegemonic discourses and representations as they inhabit them. She promotes ‘deconstructive’ strategies for the critique of imperialism;
2. that critics need to acknowledge and be scrupulously vigilant (hyper self-reflexive) in relation to their Western privileged and complicitous position;
3. be based an ethical encounter with the Third World where people should learn from below and from the subaltern position;
4. working without guarantees, what Spivak calls ‘success-in-failure’ and be aware of the vulnerabilities in power and representational systems (Andreotti 2007, p.73-77).

Kapoor summarizes Spivak’s work on education as ‘a deconstructive position followed by a process of self-implication’ (Kapoor 2004, p.640). A study on US teachers concluded that

It is only by recognising our own worldviews and the ontological and epistemological foundations underlying these that we can begin to ‘learn to unlearn’ (Merryfield 2000, p.439)
This approach attempts to balance the need for critique of privilege without compelling learning in any one way. One way of achieving this is through actionable postcolonial theory outlined below and through personal work on identity described in following section.

*Applying postcolonial theory in education*

Postcolonial pedagogies employ the concept of transformative learning which asks learners to rethink their positionality within the global context; as Andreotti and de Souza term it imagining education ‘otherwise’ (Andreotti and de Souza 2012). Postcolonial pedagogies identify barriers which prevent the reciprocal learning, mutuality and ethical engagement which are often the stated aims of global development education. The point of overcoming these barriers is to expose contractions within power structures and neoliberal discourses, to enable informed action through exposure of bias and thus facilitate social political change to redress inequalities. Postcolonial pedagogies aim to compel Western learners into unlearning and relearning identities and global positionality (Andreotti 2006; Bryan and Bracken 2011; Martin 2012). This is conceived as essential for global understanding and for working towards equality. Postcolonial-informed approaches to education as ‘otherwise’ allow for emergent and unknown understandings of the work to emerge. It is a space for questioning, unsettling, and multiple voices, the antagonistic moment evocative of third space (Bhabha 1994).

Andreotti (2011) describes the effects of colonial power on her skin as well as her education advantage. She states that this privilege afforded to her ‘commands the responsibility of thinking my way through and out of the pain and anger... that come out of understanding the injustices of one's own and Others historical conditions’ (Andreotti 2011, p.176). She goes on to describe this as hard and painful work, not about ‘feel good’ or ‘emancipatory’ education and where the process involves

poking, prodding, disrupting certainties, provoking crises and realisation of complicities, and worst of all, not providing any definitive answer for what people should think or do with their lives (Andreotti 2011, p.176).
Learning to learn from below is related to

a suspension of belief that one is indispensable, better or culturally superior; it is refraining from thinking that the Third World is in trouble and that one has the solutions; it is resisting the temptation of projecting oneself or one’s world onto the Other (Spivak 2002, cited in Kapoor 2004, p.642).

However, the habitus of social learning works to enable and to inhibit learning; of note to my research context is the influence of structural and political factors in learner agency. For the Irish teacher there are many familiar structural aspects to their volunteering setting as it is in the same professional world. Their learning is related to their everyday context and they have opportunities for integration of learning in professional practices. With regard to global development, the opportunities for integration are not so clear-cut. Furthermore many participants lack the context for new knowledge and experiences due to the lack of critical frameworks for interpretation and engaged debate on development in wider Irish society or media. This underscores the need for structured reflective processes for the integration and analysis on the learning from overseas experiences; it also suggests that sociology of development and development studies content would be a vital aspect to this reflective learning.

Collectivity: Cosmopolitanism

The collectivity component in my theoretical framework of social learning (Wenger 1998) refers to learning as social interactions and participation as learning is viewed as a social activity rather than individual and engagement in collective learning aids value to the knowledge gained. Furthermore it is in the collective setting that the purpose of the knowledge can be seen. In the context of this research, cosmopolitanism refers to the collectivity axis. Cosmopolitanism theories on global justice centre on moral arguments to support human rights and celebrate cultural diversity (Brock 2009). From its origins with the Stoics, cosmopolitans believe that all human ethnic groups share a common morality that crosses national boundaries. Waldron defines cosmopolitan as
a way of being in the world, a way of constructing an identity for oneself that is different from... belonging to or devotion to or immersion in a particular culture’. [it is] the substantive utopian ideal of a polis or polity constructed on a world scale, rather than on the basis of regional, territorially limited states (2000, p.227-228).

It has also been described as a moral position that celebrates respect for diversity and recognises universal human rights (Todd 2007). Based on a sense of worldliness, cosmopolitans believe in viewing beyond national boundaries to recognise global neighbours. Arguments for cosmopolitan justice and cosmopolitan duties on a global level state that by accepting our common and shared morality, we must acknowledge global moral obligations. Brock (2009) develops a cosmopolitan model of global justice, arguing that for global justice to be realised requires all people to be adequately positioned with good prospects for a decent life. A decent life includes meeting basic needs and having ones’ basic liberties protected. In recognition of this global responsibility, we need to ensure social and political institutions to endorse a fair distribution of these social goods. Essentially cosmopolitanism is the idea that people belong to a single community based on a shared sense of belonging and cultural attachments. The ethical values base of development education centres on social justice and giving voice to the poor of the developing world. According to Bourn (2014), this ethical stance has much in keeping with the ideals and ethics of cosmopolitanism.

Pogge (2002) believes citizens of affluent countries have a cosmopolitan responsibility to the global poor and should repay this debt through a Global Resources Dividend, a form of taxation on resource use and consumption which would be used to alleviate global poverty. He enhances Rawls’ domestic Law of the People onto the global level and develops a moral argument and support for a more just global economic system based on western affluent people’s moral obligation to the world’s poor. Pogge argues that citizens of affluent states are beneficiaries of the largest crime against humanity ever committed through three forms of complicity. Firstly, colonialism was an historical injustice which has adversely affected development for colonised countries; secondly, at present the poor of the world do not have access to their share of the world’s natural resources and deserve
compensation for this; finally, the current global governance institutions are not designed towards achieving universal social goods and human rights (Pogge 2002).

Osler and Starkey defined cosmopolitan citizens as:

process[ing] multiple identities, they actively reflect on the communities to which they belong and the links that join these communities... cosmopolitan citizens recognise others as essentially similar to themselves and arrive at a sense of citizenship based on a consciousness of humanity rather than allegiance to a state (2005, p.23).

This definition could be further developed to include professional grouping as a basis for cosmopolitan commonality. Dobson (2006) develops the entwined concepts of thin and thick cosmopolitanism, arguing that thin cosmopolitanism based on a moral argument for common humanity is not strong enough for social change or to redress inequalities. He develops the argument for thick cosmopolitanism centred on causal responsibility utilising the ecological footprint to highlight the impact of over-consumption of resources (Dobson 2006). In a similar vein Beck refers to reflexivity as ‘self-confrontation’ underscoring the need to examine the consequences of the modernisation project particularly when certain actions and behaviours are harmful to our planet and threaten our continued existence (Beck 2007).

Both Pogge and Dobson highlight obligations between rich and poor, Southern and Northern citizens. However, this causal responsibility and self-confrontation should not work to implicate or invoke guilt, as feelings of self-reproach or remorse are not productive to engendering change and may be counterproductive. However valuable this approach may be in arguing for a causal responsibility in terms of resource use and carbon emissions, I am unsure if causal responsibility is translatable to this context. Making an argument for a causal link between the Irish and Indian teachers, or the resource differences in Irish and Indian education systems presents difficulties. Thick cosmopolitanism (Dobson 2006) could be adapted to mean professional responsibility from Irish teachers to Indian colleagues in the sense of collegiality and sharing of education experience.

Another differentiated approach is decolonial cosmopolitanism (Mignolo 2000, 2012). Critical decolonial cosmopolitanism is Mignolo’s suggested way
forward to a pluri-versal world of many alternatives. This approach also allows for
the multiplicity of knowledges emerging from the experience:

The future could no longer be owned by one way of life, cannot be dictated
by one project of liberation and de-colonisation, and cannot be a polycentric
world within Western categorisation of thoughts. A world in which many
worlds could co-exist can be made by the shared work and common goals of
those who inhabit, dwell in many worlds co-existing in one world and where
differences are not cast in terms of values of plus or minus degree of
humanity (Mignolo 2007, p.499).

Epistemic delinking (Mignolo 2007) is called upon to include marginalised
cultures, and he is highly critical of what he describes as Eurocentric and imperial
cosmopolitanism, suggesting the need for fluidity in paths to progress and global
development. His work illustrates the cosmopolitan imperative of shared work and
common goals. Mignolo (2000) develops the concept of border epistemologies to
highlight the need for epistemic delinking and to suggest the peripherally of the
decolonial voice within theoretical accounts of the social and political world.
Mignolo’s view of multiple perspectives gives insight into the learning arising from
overseas volunteering, where there is no singular path to progress or in reading the
world. In keeping with postcolonial theory, decolonial cosmopolitanism (Mignolo
2012) does require confrontation with colonial and imperial beliefs about other
peoples and civilisations; however, he endorses multiplicities of knowledge based on
dialogue and engagement, rather than particular readings of positionality.

Drawing on the critical theory tradition, Delanty (2006, 2014) suggests the
use of critical, sociologically oriented cosmopolitanism in creating world openness
and a cosmopolitan imagination (2006, p.38). The era of globalisation leads to
openness to other cultures and people, leading to multiple rather than universal ways
of being and understanding. Delanty refers to rooted cosmopolitanism (Appiah 2006)
which is grounded in people’s obligations to others. These obligations stretch
beyond ‘ties of kith and kin’ (2006, p.x) and can be formed at local or global level,
and through choice rather than location or tradition. Open dialogue and cross-cultural
communication can be difficult as it involves ‘making sense of a stranger in the
abstract’ (Appiah 2006, p.85) and getting to know one another.
However Delanty (2012) goes further than rooted cosmopolitanism to identify possibilities for transformation and learning, to identify the reflexive capacities of global cross-cultural encounters. Echoing Mignolo, Delanty (2009, 2012) aims for multiplicities of knowledges and readings of the world rather than a singular universal Eurocentric viewpoint. Delanty focuses on the potential of critical cosmopolitanism for enhancing the potential of identity transformation within the social and political reality of global world. His approach to cosmopolitanism brings the focus onto self-formation and issues of role and identity in overseas volunteering, which are in keeping with the broader questions of my research. In keeping with these forms of differentiated cosmopolitanism, I suggest Freirean cosmopolitanism to address the building an educational community through participation and dialogue, and the global ethic demonstrated through shared professional concerns. Freirean cosmopolitanism connects the overseas volunteering experience, pedagogy and global development.

**Cosmopolitanism-informed studies of overseas experiences on teachers**

Cosmopolitanism has been linked with citizenship education through addressing a sense of belonging especially of migrant communities or hybrid identities (Hall 1996). Osler and Sharkey (2003) propose a model of cosmopolitan citizenship education necessary for societies characterised by a high degree of cultural diversity. Their research examined young people’s feelings about living in a cosmopolitan city and how they negotiate a sense of belonging based on multiple identities. Their multiple allegiances could lie in ‘overlapping communities of fate’ across varying local, regional, national, international levels (Held 2001, cited in Osler and Sharkey 2003) or in schools, families, neighbourhoods, churches and other civil society groups (Kymlicka 2001, cited in Osler and Sharkey 2003). While Oxfam define global citizenship as going

…beyond simply knowing that we are citizens of the globe to an acknowledgement of our responsibilities both to each other and to the Earth itself. It is about valuing the Earth as precious and unique and safeguarding the future for those coming after us. It includes understanding the need to
tackle injustice and inequality and having the desire and ability to do so actively. Global Citizenship is an outlook on life that everyone can have, at any age, anywhere in the world (2003, p.5)

Scheunpflug prefers the term global learning and views this work as a pedagogical intervention towards a world society with social justice at its heart (Bourn 2014).

Baillie Smith and Laurie (2011) examine the discourses of citizenship, professionalisation and partnership in overseas volunteering suggesting these ideas exemplify the neoliberal focus on individuals and their responsibility rather than encouraging collective solidarity or activism. Viewed from this perspective, global development issues could be understood as a personal and individualised concern. Ball (1998) argues that the influence of new managerialism in education has led to the creation of a new moral environment based on market ethics emphasising competition over cooperation, and the personal struggle for advantages. In applying this approach to development education, explanations of global inequalities neglect structural accounts. Choice predominates, as if poverty is solely a result of personal motives rather than structural economic or cultural factors.

In her classic account of dominant discourses in Irish education system, Lynch (1987) identified a prevailing discourse of consensualism in Irish education which prevents strong social critique and analysis of difference. Within a consensualist society there is a belief that society is an undifferentiated whole, and this belief is based on a failure to recognise difference in terms of class, gender or race and ethnicity. This creates difficulty where the subject matter clashes with the dominant thinking and culture of the system, and can act as a barrier to the promotion of a positive attitude to social justice (O’Flaherty and Liddy 2011). These tendencies can lead many to consider global development as a personal problem, an individualised concern rather than an issue to be considered from a cultural, economic or political level.

This analysis raises questions about the focus on the self in learning about global development; below I describe Bamber’s authenticity model which I read as a cosmopolitan inspired framework. These accounts bring the emphasis onto the volunteer as an individual and their learning.
**Authenticity as learning**

Liverpool Hope University is a Christian university with a large teacher education programme which includes a voluntary international service learning experience. In 1990 the university formed a charity to provide support for resource-poor communities overseas and to establish an International Service-Learning (ISL) project. Bamber’s (2010, 2011) research is an ethnographic study examining the impact of this overseas experience on student teachers and lecturers of Liverpool Hope University. It specifically looks at how students make sense of their overseas experience, their motivations, what they identify as being significant learning and the ongoing impact of their placement on their career paths.

Since its establishment over two decades ago more than 500 staff and students at Liverpool Hope University have completed international service learning projects. The programme is based on the belief in ‘the power of education to achieve positive and lasting change’ and has three central values: partnership, learning and social justice (Bamber, Bourke and Clarkson 2008). In his analysis of the international service learning programme, Bamber (2010, 2011) developed a framework to explore transformative learning comprising the following themes: personal, professional, moral, political and intellectual. This framework draws on Freire’s (1972) theory of conscientisation and notion of critical consciousness; transformative learning theory (Mezirow 1997) and critical pedagogy theory in examining dominant social and cultural values (McLaren and Kinchloe 2007).

Bamber calls his framework a tripartite authenticity model, where these authenticities are overlapping and connected, with participants moving from one to another in a process of transformation. He describes the process of experiential learning from international service learning as the transformation of both habits of mind as well as habits of being (Bamber 2011). In some ways this parallels Martin’s (2008) differentiation between psychological learning on habits of mind and sociological learning on habits of mind in the study cited earlier. The three authenticities are:
• Authenticity as selfhood is described as becoming oneself, where participants are candid and honest in identifying congruence between values and action. The processes involved include reflexivity and distance; encountering challenge; existential questioning and reconnecting with self.

• Authenticity as reciprocity is described as becoming person-in-relation, seen in the move from doing for others to being with. The processes involved include deliberation and exchange, shared reflections and a sense of other worlds.

• Authenticity as worldliness is described as becoming otherwise, centres on questioning assumptions and prejudices. The processes involved include critical reflection, participatory problem-solving and reconnecting with each other (Bamber 2010, 2011).

Bamber’s research work shows a complex picture of multiple factors influencing the learning arising from international experience. He argues that transformation is possible however many participants ignore the dissonance arising from their experiences. The influences of personal and biographic factors as well as the actual programme are influential. Bamber is influenced by symbolic interactionism theory where the self is created in relation to others (Mead 1934; Goffman 1963; Simon 2004). This theory has also been influential in tourism studies to examine the self-discovery that travel can bring about (Wearing, Deville and Lyons 2008). Bamber cites the influence of critical pedagogy and its attendant emphasis on power and politics. However I believe his model also shares great commonalities with cosmopolitanism.

This emphasis on the self is often critiqued in accounts of volunteering; for example Sin (2009, p.497) argues that the motivation for volunteer tourism lies in the self rather than altruistic desire to help others. He argues that many volunteer tourists are typically more interested in fulfilling objectives relating to themselves. Butcher and Smith (2010) argue that this self-orientation reflects the greater emphasis on life political and enhanced agency. Harvey (1990) argues that this inner orientation is reflective of the present social world, where we are encouraged to be more individualist and to make choices. The following chapter engages with this focus on the self, by examining teacher agency and identity.
Chapter conclusion

This chapter addressed the situated experience of overseas volunteering, initially examining it from a broad perspective and then narrowing to specificity of teachers’ overseas experiences. Studies of teachers’ overseas experiences are examined, culminating in a review of work on teacher identity in a globalised social world. I reviewed studies of overseas volunteering which call on postcolonial theory and cosmopolitanism. Both of these could act as theoretical frameworks for sustained reflexive studying of social identity by acknowledging ‘the social in the individual… the universal buried in the particular’ (Bourdieu and Wacquant 1992, p.44). Postcolonial theory represents power in my theoretical model of social learning, while cosmopolitanism is a theory of subjectivity (Wenger 1998, adapted). Andreotti (2011) argues for actionable postcolonialism in education to enhance hyper-self-reflexivity, while Osler argues for cosmopolitan citizenship based on familial and global affinities (Osler and Starkey 2005). These theories also contextualise the axes of Wenger’s (1998) model of social learning at the intersection of collectivity, identity, power and meaning. Within this understanding of social interactions and participation as learning we negotiate identity and meaning; this in turn affects behaviours and practices. The different axes of his model all influence this process.

Globalisation is seen as increasing connections across the world (Harvey 1990); this underscores the need for greater reflection on our positioning within these globalised systems reflecting the dynamic interplay between structures and individual agency. Postcolonial theory offers great insight into the world of cultural imperialism through analysis of representation and discourse, culture and identity. These insights are necessary for this research context as the social learning occurs within the context of cultural and material differences. In comparing the theoretical approaches of postcolonial and cosmopolitanism, there are some overlaps. Both frameworks led to identity concerns in researching volunteering experiences; in postcolonial accounts people from developed nations enact and re-enact their privilege unquestioningly while cosmopolitan accounts highlight moral ethical relations towards all global citizens and highlight the professional basis to this volunteering encounter being studied. However, postcolonial views may be offering
a singular perspective on the world rather than allowing for multiple realities, and can imply an overly simplistic binary opposition between colonised and coloniser, western and southern, which the Irish find difficult to place themselves within.

Cosmopolitanism may be a more fruitful approach to interpretation of volunteers’ experiences as it celebrates the professional connection between teachers. Arguably this volunteering programme is a cosmopolitan process based on dialogic learning (Freire 1972) between the Irish and Indian teachers and between developed and developing world contexts hence leading to the concept of Freirean cosmopolitanism. Cosmopolitan approaches emphasise the moral global ethics of common humanity. However this global moral ethic is not always enough; a benevolent global moral ethic could motivate volunteering but also encourage charitable responses to the developing world. Affective links and connections are valuable learning; however, these approaches can prevent activism for global change from being implemented (Liddy 2015).

Each theoretical approach suggests an element to analysis of overseas volunteering: cosmopolitanism draws attention to the professional basis of the encounter and to the collegiality of sharing common educational concerns. This I term Freirean cosmopolitanism as a form of dialogic and facilitatory global ethic centering on educational concerns and practices. From postcolonial accounts I have taken the concepts of liminality and postcolonial pedagogies as education as otherwise. I suggest liminality is an appropriate conceptual tool to analyse this space of hybridisation and dialogue between the Irish and Indian teachers. Here is where the messiness of the translation dynamic occurs and where volunteers can translate their social learning into practice and consider their role and identity. A process of purposeful, social learning is proposed where discourses and practices are brought into question enabling learners to reflect and refine them. This is the enactment of education as otherwise (Andreotti 2011) where it can be a difficult painful process and where some learners may get stuck in questioning.

My thesis centres on examining this interplay and translation dynamic set within a particular political and cultural setting of overseas volunteering. It is the interplay of connections where the messiness of action, learning and social change occurs. This interplay and translation dynamic between agency and structures is
essential to the change process and to social learning. Cumulatively these three theories (practice, postcolonial and cosmopolitan) are utilised to analyse the situated experience of overseas volunteering, taking place with the field of education in improving education standards and achieving MGD2 for universal primary education. The following chapter concentrates on personal and subjective factors in learning about global development, addressing learning, agency and identity.
Chapter 3: Teachers: Agency, identity and learning

This thesis explores the translation dynamic of social learning arising from overseas volunteering where a range objective and subjective factors meet and are analysed through axis of collectivity and identity, power and meaning, action and role (Wenger 1998). I adapted these axes to the context of this research; collectivity as cosmopolitanism and power through postcolonial theory were addressed in the last chapter. This chapter focuses on teacher agency and identity issues: Wenger (2010) views practice and identity as intertwined through the negotiation of practices in social settings is linked to identity. As stated earlier, neither objective nor subjective factors are viewed as exclusively causal rather it is the dialectical interplay and translation dynamic between them that is studied here. This interplay can be seen where personal and subjective factors influence participants’ interpretation of global development, or where objective structures of education systems interfere with personal motivations for the engagement with teaching of global development.

Specific challenges to teacher learning (Darling-Hammond and Baratz-Snowden 2005; Tormey and Battyson 2011) are examined later in this chapter. The main focus of this chapter is on the subjective factors elaborated on in Chapter 1 which include identity and role, teacher agency and engagement in learning. These factors can all be viewed on the axis of Wenger’s (1998) model. In addition the role of emotional responses to volunteering and the first-hand experience of global development issues. These affective responses are highlighted as a further influence on social learning arising from overseas volunteering which can act as a motivator for engagement with development education (Humble 2012). This is followed by an overview of the dominant forms of continuous professional development in Ireland with critiques of this provision. These forms are in contrast to the ethos of the Global Schoolroom programme. An argument for emergent forms of teacher learning and continuous professional development is made, allowing for a structured approach to reflection and learning on the overseas experience. This process would account for both subjective and personal learning as well as the gaining knowledge of the objective structures of global development.
Teacher learning and professional development

Twenty years, as a practitioner in schools, I remember with occasional bitterness the succession of dreary in-service classes, and particularly vivid is the memory of an autumn ordeal, during the direct instruction craze. I watched, alternately amazed and amused, as our well-manicured workshop leader demonstrated hand signals for us to introduce to our students (thumbs up for understand, thumbs down for don’t understand, thumbs sideways for not sure), a guaranteed strategy for efficient on-the-spot assessment. Perfectly turned out in her corporate suit and knotted silk scarf, she energetically stalked the auditorium stage, occasionally dazzling us with a smile. High student achievement, she assured us, was only as far away as the bulleted techniques on her flip chart.

Listening to her, I resisted an overwhelming compulsion to raise my hands in the air—both in a decidedly thumbs down position! My mind wandered in protest to faces of troubled teenagers in my inner-city school. I wondered what all this had to do with the poverty, drop-out rates, unwanted pregnancies, and substance abuse that permeated their worlds. … When a few brave souls did raise questions, she smiled condescendingly and delivered a pep talk on combining high expectations with the ‘latest research’. Realizing our speaker, like so many before her, simply preferred not to clutter her mind with our untidy realities, we settled into polite inattention. Experiences like this one fuel my disdain for teacher-development approaches that substitute technical solutions for conscientious dialogue and critical reflection (Wood 2001, p.33, italics added).

Teachers are professionals with degrees and postgraduate qualifications certifying their capacity and suitability for work in classrooms with young people. The debate over professionalisation and regulation of teachers is a topical issue in Ireland, with the establishment of the Teaching Council in 2006 (Conway, Murphy, Rath and Hall 2009). The Teaching Council was established by the Irish state as the regulator of the teaching profession in Ireland and it is both empowered to and designed to

promote teaching as a profession; to promote the professional development of teachers; to maintain and improve the quality of teaching in the state; to provide for the establishment of standards, policies and procedures for the education and training of teachers... and to enhance professional standards and competence (Teaching Council Act 2001, n.p.).

One issue currently under scrutiny by the Teaching Council is the delivery and regulation of professional development provision in Ireland. Professional development is currently not a requirement for teachers in Ireland (Shiel, Perkins and
Gilleece 2009). Requirements in other countries vary from 15 hours per year in Austria to about 104 in Sweden and 169 in the Netherlands. This is in keeping with other professions such as medicine or law which encourage and mandate annual hours for career development and enhancement. In about a quarter of Organisation for Economic Cooperation and Development (OECD) countries participation in professional development activities by teachers is a requirement for promotion (Duthilleul 2005). A recent report completed for the Teaching Council acknowledged teachers as life-long learners along a continuum of teacher learning and professional development (Conway, Murphy Rath and Hall 2009). This continuum draws on the three I’s; initial teacher education, induction and in-service (Coolahan 2007). Sugrue and Úi Thuama (1997) argue for use of the phrase lifelong learner reflecting a commitment to continuous learning throughout a teaching career, rather than use of the phrase in-service as it is outdated (Sugrue 2002). The OECD use the phrase ‘teacher career’, and define in-service education as ‘address[ing] the total teaching career in all its variety and extending over perhaps four decades’ (1991 p.101).

Although not mandatory in Ireland continuing professional development is popular with Irish teachers. During the 18 months the TALIS survey\(^6\) was conducted almost 90% of teachers participated in professional development activities (Shiel, Perkins and Gilleece 2009). However, there is much criticism of the provisions of teacher professional development, exemplified in Wood’s vignette presented at the beginning of this chapter. A short review of the literature on teacher professional development shows it to be a contested term with much confusion over types of provision between in-service, training and continuing professional development. Some educationalists criticise in-service provision in Ireland as being ‘characterised by a cult of the immediate’ and ‘focused on the practical and the utilitarian’ (Sugrue and Úi Thuama 1997, p.67). This reflects the criticism of knowledge transfer and functional education systems (Freire 1972). This practical and utilitarian focus to in-service provision evokes a deficit view of teachers who require new learning to

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\(^6\) The Teaching and Learning International Survey is a worldwide evaluation on the conditions of teaching and learning carried out by the OECD. TALIS began in 2008 in 24 countries focusing on lower secondary education, while the 2013 survey was conducted in 34 countries in both primary and upper secondary schools.
address their failings rather than drawing on their experience and existing knowledge.

Ideally, continuing professional development is where professionals improve their knowledge, skills and professional competence to do their work, often through a structured skills enhancement programme. In Ireland since 2001 to recent years the Second Level Support Service (SLSS) provided teacher professional development (Granville 2005). An evaluation of the service found a ‘shift of emphasis from specific curriculum programme or subject-led activities to more ‘generic’ approaches to teacher support’ and went on to conclude

For many other teachers, however, their in-service experience remains dominated by information transfer in relation to curriculum and assessment. For most teachers, in-service provision has been syllabus-related. The subject-defined nature of second-level schools has meant that many teachers have had little or no continuing professional development (CPD) in recent years….In-service training is seen by teachers primarily as technical intervention to support classroom practice or to address school-related issues of a more or less practical nature. (Granville 2005, p.59)

While there is a need for practical and technical support especially when new syllabi or assessment approaches are being introduced, the emphasis on these forms of continuing professional development is a facet of the instrumentalist ideology within Irish teaching and education policies (Gleeson 2010). This instrumentalist dominance is seen in the prevalence of exam-oriented, didactic and a-theoretical approaches to teaching and learning (Lyons et al. 2003; Hogan et al. 2007; Gleeson 2010). This instrumentalist ideology is similar to banking forms of education that

turns them [students] into ‘containers’, into ‘receptacles’ to be ‘filled’ by the teachers. The more completely she fills the receptacles, the better a teachers she is. The more meekly the receptacles permit themselves to be filled, the better students they are (Freire1972 p.45)

He went on to say ‘Liberating education consists in acts of cognition, not transferrals of information’ (1972 p.53). In his call for sustainable education, Sterling (2001) contrasts a mechanistic education paradigm with an ecological paradigm. He argues that the potential for change is limited in a mechanistic education system. Sterling’s
work highlights the limits of prescriptive forms of education with predetermined learning outcomes, rather than an emphasis on education as a process of learning and development of self.

Cosán is the proposed national framework for teachers’ learning in Ireland (Teaching Council, May 2015). Throughout 2015 an open and public consultation process on the draft framework is hosted by the Teaching Council with opportunities for face-to-face as well as online feedback. The draft framework sets out a range of types of learning processes which teachers may engage in during their teaching career. Immersive professional activities are one such types of learning process and the examples given in the draft document include study visits, secondment to another teaching setting or externment to industry or other setting. Overseas volunteering in a professional setting such as the global schoolroom programme could be viewed as an immersive professional experience due to the volunteers work as teacher educators.7

Structured professional development approaches whilst efficient in sharing technical knowledge do not address the complexities of the teaching profession. These critiques underscore the need for greater learner agency, as learning is contextual and emergent, and not easily transferable from one classroom to another. The knowledge shared and gained must be deemed purposeful in order to be integrated into practices and understanding (Wenger 1998) and for change to occur. To support these critiques of technical/instrumentalist continuing professional development, I shall now examine challenges and problems specific to teacher learning and development of professional practices.

Challenges for teacher learning

In their review of research into teacher education Conway, Murphy, Rath and Hall (2009) note that contemporary teaching is more demanding requiring complex

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7 Due to the timeliness of this research being conducted while the public consultation on Cosán was taking place, a three page policy brief was prepared for the Teaching Council highlighting overseas volunteering as an immersive professional experience. This policy brief is at the end of this thesis as Appendix G.
roles with increased demands for quality and performance improvement. To respond to these demands they suggest that teacher education must be based on a situated and assisted practice model of learning to teach. Darling-Hammond and Baratz-Snowden’s report *A Good Teacher in Every Classroom* (2005) describe three common problems associated with learning to teach: misconceptions about teaching; the problem of enactment or theory/practice divide; and the complexity of the teaching role. Whilst much of Darling-Hammond’s work relates to initial teacher education, her principles and good practice recommendations could also be applied to the in-career continuing professional development of teachers as the same challenges for change are faced as they are specific to their profession. With regard to teacher learning for global citizenship and development education Tormey and Batteson (2011) develop Darling-Hammond and Baratz-Snowden’s three challenges by adding a fourth. The four challenges identified are listed below and each is elaborated on in the following section:

- The challenge of the apprenticeship of observation
- The challenge of enactment
- The challenge of complexity
- The challenge of identity

The apprenticeship of observation was named by Lortie (1975) where he describes how student teachers begin the socialisation process into teaching while they themselves are students in classrooms. This is where they develop an understanding of what teaching is. Lortie claims that ‘the average student has spent 13,000 hours in direct contact with classroom teachers by the time he graduates from high school’ (1975 p.61). Darling-Hammond and Baratz-Snowden (2005) argue that the challenge is to acknowledge this prior knowledge held by student teachers in order to enhance their understanding and to change their preconceived notions and misconceptions. Lortie writes about the generalised notions students have about the teacher role and teaching from their apprenticeship of observation. They are not deliberately studying their teachers but rather their learning ‘is intuitive and imitative rather than explicit and analytical; it is based on individual personalities rather than pedagogical principles’ (1975 p.62). This kind of prior knowledge is often acknowledged for the failure of teacher education programs and practices. Sugrue’s (1997) study of primary teachers confirms the perception of teaching as a craft
reinforced by an inherited teacher identity. One study of Irish primary student teachers’ found they were ‘influenced significantly by teachers with whom they came in contact [and that] lay theories could be formed rather early during schooling’ (Sugrue 1996, p.167). Darling-Hammond and Baratz-Snowden (2005) argue that this is the challenge for teacher educators to develop pedagogical practice and programmes to explicitly draw out student teachers prior knowledge and understandings, as well as to encourage greater reflection on theory and good practice.

This underscores the need for a process of naming and reflecting upon these taken-for-granted ideas of teaching through structured discussions and guided observations. Darling-Hammond and Baratz-Snowden’s (2005) suggested route into this learning process is similar to Freirean educational theory where the student teachers’ views are challenged and they are encouraged to think critically: essentially ‘to take risks, to be curious, and to question….to seek their own answers’ (Nieto 2004, p.359). It also reflects the constructivist view of learning where learners incorporate their prior knowledge and understanding into new ideas and theories, developing comprehension skills, information processing and evaluation skills (Vygotsky, 1978). This also acknowledges that teacher learning is continuous throughout teachers’ careers not just within their university years or early-stage mentoring. Darling-Hammond and Baratz-Snowden (2005) argue for the inclusion of many opportunities for reflection on teaching and practice throughout teacher preparation and early-stage careers. This process needs to be structured and supported by coaching in ‘peer support groups that allow students to develop, strengthen and refine teaching skills together’ (Darling-Hammond and Baratz-Snowden 2005, p.34).

Darling-Hammond and Baratz-Snowden (2005) utilise the phrase the ‘challenge of enactment’ to address the theory/practice divide, which they describe as an unhelpful phrase as all activity is influenced by theory to a certain degree. This is the classic dilemma of teacher education where the theoretical knowledge base is often seen as at odds with the practice of teachers and the realities of classrooms. It may also echo the pre-conceived ideas student teachers hold about teaching. In Ireland, this theory/practice divide is a prominent feature as teachers do not acknowledge the value of educational theory (Gleeson 2012). The value of theory is
underscored by Brookfield who states that ‘studying theory can help us [teachers] realise that what we thought were signs of our personal failings as teachers can actually be interpreted as the inevitable consequences of certain economic, social and political processes’ (1995 p.36). By making the links with relevant theory and academic literature, a teacher difficulties and problems can be recognised as not necessarily personal or local and this may change the focus of suggested solutions. The focus then comes onto the problem rather than the teacher. However, a barrier to this change may lie in the personal individualised orientation dominant in the present neoliberal world (Harvey 1990; Elliot and Lemert 2005). This orientation can focus on individual characteristics or capacities rather than addressing systemic reasons within the education system. Practice theory (Bourdieu 1977) brings the analysis onto the logic of actual behaviours and practices, rather than at a theoretical level.

The lack of recognition of macro-level causes for education failure may be due to dominant discourses at play within teacher education discussions. Cochran-Smith and Zeichner (2005) name two divergent discourses within teacher education; a technical-rational discourse and a complexity discourse. Technical-rational solutions lie in a teacher learning established functions and behaviours in order to address problems arising, while the complexity discourse allows for teachers to negotiate multi-faceted questions. The first discourse places the blame on teachers for inability to implement rational solutions and functions (reflective of the vignette at the beginning of this chapter). From this understanding of teacher development, the focus is on provision of professional development workshops or programmes that are criticised for being prescriptive and having limited learning opportunities (Hoban 2002). When professional development courses are provided in response to immediate need, they can frequently induce feelings of ‘overload, fragmentation and incoherence’ among teachers (Sugrue 2002, p.316 citing Fullan 1999). On the other hand the complexity discourse may lead to frustration and stress that can result from the overwhelming complexity of teaching (Hargeaves and Goodson 1996). Learning about and reflecting on teacher positioning within dominant discourses could work to address and pre-empt this frustration as discussion and analysis of explanations can provide the context for understanding teacher problems. This also is necessary to address the complexity of tasks required in classrooms, the third challenge described by Darling-Hammond and Baratz-Snowden (2005) as the challenge of complexity.
Teachers work is complex: it has multiple goals to address diverse student needs and calls on different areas of knowledge such as content and classroom management. Therefore the knowledge teachers require is complex. Hargreaves and Goodson (1996) argue that teaching is a complex profession as it comprises of multifaceted and complex tasks, evolving over time as new roles and skills are needed and in response to changing social contexts. Conway et al. (2009) names four dimensions of teachers’ practice: teacher as instructional manager; as caring and moral person; as generous expert learner; and as a cultural and civic being. Management of all of these roles is indeed complex. Furthermore, teacher work needs to be situated within an increasingly complex social world with multiple demands. Fullan argues that current society is a dynamically complex and non-linear one in which change is ubiquitous and relentless. New knowledge, new ways of knowing and learning, the global interdependencies are changing all the time in unknown ways (1995 p.254).

Globalisation places more demands on teachers to prepare young people for their future and to develop their skills and abilities in an era of globalised and changing social responsibilities. Darling-Hammond and Baratz-Snowden maintain that ‘helping teachers learn to think systematically about this complexity is extremely important’ (2005, p.35) in order to address the challenge of complexity by providing opportunities for reflection and thinking on their multiple roles. This can be facilitated through teacher collaboration within authentic contexts, rather than through the provision of technical-rational solutions.

Tormey and Batteson (2011) argue for a fourth challenge for teacher learning centred on teacher construction of professional identities based on the relationship of private-selves to professional identity. The challenge for teacher education and in-career professional development lies in finding ways to support the development of professional identity relative to personal values. Ibarra (1999) introduced ‘provisional selves’ to examine how possible selves may be used and rejected as people move between roles within a business culture. He found that novices adapt to new roles through an iterative process of observation, experimentation, and evaluation. As teachers learn throughout their career (Coolahan 2007), their learning and understanding of their selves also impacts on professional understanding and
could translate into an evolution of the teacher professional identities. This understanding of professional teacher identity as fluid was elaborated on the previous chapter, particularly in relation to Bhabha’s (1994) concept of liminality and hybridity.

Zembylas (2003) argues for a post-structuralist view of teacher identity and argues this view as most apt as it highlights the historical context of identity formation, its dynamic rather than fixed nature, and emphasises the links between power and emotions. Utilising Bhabha (1994), Zembylas states that ‘identity is formed in this shifting space where narratives of subjectivity meet narratives of culture’ (Zembylas 2003, p.221). Zembylas (2005) explores teacher identity by examining emotions in understanding meanings of teacher and teaching where emotions are socially constructed and managed:

Poststructuralist thinking has opened the door to considering the importance of the socio-political context in how identities evolve largely out of the history of how emotions, thoughts judgements and beliefs are constructed (Zembylas 2003, p.222).

Consequently, the meanings of teacher and teaching are significantly formed from teachers’ mental images and the socially constructed paradigms that others assign to them. Those paradigms are highly mediated by macro-social and political tensions such as globalisation, privatisation, or budget cuts; as well as micro-contextual ones at the level of the institution or the classroom where the teacher works on a daily basis. Inclusion of identity concerns allows for new possibilities and the reformulation of identity, which is examined in more detail in the following section.

Identity issues

The borderline engagements of cultural difference may often be consensual as conflictual; they may confound our definitions of tradition and modernity; realign the customary boundaries between the private and the public, high and low; and challenge normative expectations of development and progress (Bhabha 1994, p.3)

In this section I will summarise theories of identity formation as formed
in relation to others. I will also make links to research on teacher identity. The study of teacher identity has emerged in teacher education in recent years: Devine et al. (2013) states there is an increasing focus on researching the lifeworlds of teachers and teachers need to appreciate how their own cultural identities may shape their engagement with the curriculum and students. Conway and Clark (2003) highlight the flow between inward and outward concerns where the inward journey of teachers focuses on class management and capacity to teach and the outward journey addresses the broader context of teaching.

Within the sociological school of symbolic interactionism, identity formation has been viewed as a process linked to social interactions where identity is formed and developed in relation to others. Cooley (1902, cited in Simon 2004) created the concept of the ‘looking glass self’, seeing the formation of the self as interactional and reflexive. This was developed further by Goffman (1963) who argues a process of making of ‘selves’ in relation to others evocative of Mead’s (1934) theory of mind, self, and society. Lortie (1975) draws on Goffman’s work on self in his analysis of the apprenticeship of observation which allows the time and space for prospective teachers to construct a predefined notion of what is good or bad teaching. This lengthy time of apprenticeship of observation defines teachers’ core beliefs about teaching and learning, and frames their identity.

However, throughout their teaching careers teachers may fluctuate in emphasis from inward-development and the self to focus on their students concerns (Conway and Clark 2003). Joining and participating in a professional community through local school-based as well as national or international teaching organisations meets this sense of belonging. Community has also become a key area of analysis in understanding the meaning of being a teacher and teacher professional identity. This idea of identity being conferred on us through our interactions with others has been developed by some theorists to view professional identity formation as the result of becoming members of a professional community. Wenger recognizes this connection between identity and practice saying ‘we define ‘who we are?’ in terms of how we relate to others and how we negotiate our participation within the community’ (1999, p.149). This negotiation process informs the social aspect of learning. Bourdieu goes
further to say that dispositions are embodied and enacted within the professional habitus or community in a pre-reflexive manner (Jenkins 1992):

The body does not represent what it performs, it does not memorise the past, it enacts the past, bringing it back to life. What is learned by the body is not something that one has, but something that one is (Bourdieu 1990, p.73).

Student teachers are exposed to foundations of educational theory and professional practices in their teacher education programme and they also draw on their apprenticiship of observation. Their teacher identity is being constructed and embodied through this learning. This process of the construction of teacher identity meets some of the functions of identity such as satisfying a need for belonging, giving a sense of distinctiveness, and allowing opportunity to enact agency (Simon 2004). From a psychoanalytical perspective, Britzman argues that

learning to teach- like teaching itself- is always the process of becoming: a time of formation and transformation, of scrutiny into what one is doing, and who one can become (2003 p.31).

Becoming a teacher and acquiring a professional identity as a teacher implies a more dynamic process than merely being named as a teacher. Beck, Giddens and Lash (1994) argue that this development and process of becoming is in keeping with late modernity and post-traditional societies. This is where identity is viewed as a choice. Giddens argues strongly in favour of self-identity as reflexive and an ongoing process of writing one’s own biography and life. He writes that ‘a person's identity is not to be found in behaviour… but in the capacity to keep a particular narrative going… the on-going 'story' about the self’ (1991, p.54). Giddens’ argument is similar to Beck’s reflexive individualisation thesis where individuals bring together elements of their biographies from a variety of social ties and from global or local networks (Lawler 2008). Increased access to information and other knowledges allows us to reflect on our actions in ways that can be liberating and give us freedom to create our own roles, whilst also troubling as social foundations and roles are undermined. In an era of risk people encounter dangers related to the unintended consequences of our actions and are led to question the knowledge of experts (Beck, Giddens and Lash 1994). Identity is endlessly constructed and
reconstructed in late modernity (Giddens 1991). Identity is constructed and deconstructed in given situations informed by the experience and context. Viewing overseas volunteering in this way suggests it is implicated in intercultural formation and identity reformation with the possibility of belonging simultaneously to a diversity of cultures and roles.

**Hybridity and third space**

Loomba (2005) views the value of postcolonial accounts of the social world lies in the flexibility of the attendant concepts and paradigms and their potential in analysing the current social and political world. Globalisation she argues must be seen as webs and flows of power across multiple sites of repression and resistance with dissolution of geographical and cultural borders. These concepts can also be valuable in analysing learning about global phenomenon such as development issues and inequalities. For example Gutiérrez, Baquedano-López and Tejeda (1999) describe hybridity as a ‘struggle of translation and difference in contexts where cultural and linguistic practices, histories and epistemologies collide (1999, p.288).

Hybridity is one of Bhabha’s (1994) key concepts to understanding and analysing global cultural intermingling. His work addresses themes of diaspora, borderlands and migration, and their impact on cultural identities. Essentially it is a place of redefinition and negotiation of identity and practices, where cultures change and adapt to each other. It differs to assimilation or amalgamation of cultures; it is a place for learning from and with each other. It is disjunctive and destabilising but ultimately Bhabha argues that hybridity has the potential for political negotiation across ‘contradictory social sites’ (Rutherford 1990, p.220). Identities in a global exchange are not fixed; volunteer identities do not enter the volunteering space as rigid, rather they are open to influences and learning moments. This sense of hybridity as the borderlands of knowledge is seen as where personal and professional knowledge are open to change. Bhabha uses the term ‘ambivalence’ to understand how identities are constructed in a complex relational process and relate to cultural supremacy. Hybridity is a useful tool to examine cultural interactions, in challenging
essentialism. It has been applied to sociological theories of identity, multiculturalism and racism in forms of discursive work examining the creation and recreation of symbolic boundaries (Hall 1996).

These perspectives from cultural studies allow for complexity of identity issues, multiple and sometimes contradictory belonging/belongings, roles of dominance and subordination, cultural border zones, placelessness and rootedness. Informed by the postcolonial texts of Bhabha, this perspective allows for new landscapes of meaning and identity, where volunteering could be read as liminal space, in-between tourist and development worker (Simpson 2004).

This potential for negotiation and learning is good as it does not lead to political binaries (them us; coloniser colonised; new old communities). Rather it empathises the ambivalence of positioning, the multi-dimensional social situations as ‘conflictual articulated constituencies’ (Rutherford 1990, p.221). It is a place for ambivalence, for in-between-ness, for negotiation of tensions and contradictions, a third space. The third space is seen as a site of production and reflection of cultural meaning where learning and negotiation takes place:

Third Space, through unrepresented able in itself which constitutes the discursive condition of enunciation that ensure the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricised and read anew (Bhabha 1994 p.37).

Within this third space, liminality can occur where emergent understandings can challenge doxa and taken-for-granted beliefs. Taken from anthropological work such as Turner (1969), liminality has been used to analyse the stages and transition rituals of adolescent boys into manhood. Applying this concept to learning highlights how learners interpret and negotiate new knowledge into their prior understandings. Meyer and Land (2003) suggest three potential outcomes from troublesome knowledge: transformative by bring about a significant shift in learners’ perception; irreversible as their learning is unlikely to be forgotten; or integrative by exposing the hidden and making connections to prior understanding. Viewing learning in this
way utilises liminality as a suspended state of understanding; the betwixt and between (Turner 1969).

Liminality therefore is not the conclusion of a learning journey; rather it is a transitional phase in reconciling new knowledge with older doxa and understanding. It is descriptive of the third space. To Bhabha, liminality and ambivalence is the space for developing alterity, negotiating counter knowledge and advancing contestation of dominant views of the world.

However, the emphasis on the individual is not without critique. One particularly critical account of emphasis on self in volunteering is highlighted below.

**Me to We campaign**

Jefferess (2008) account of the Me to We campaign in Canada is highly critical of the person-centred approach to volunteering motivations. This campaign provides the framework for global citizenship education in many Canadian schools. It was established by Craig and Marc Kielburger who describe themselves as humanitarians, social activists and best-selling authors. On its campaign website, Me to We is described as ‘an innovative social enterprise that offers socially conscious and environmentally friendly products and life-changing experience’. Further on, the following is presented:

We all have the power to change the world. And Craig and Marc- whose personal stories have inspired millions- can show you how. This powerful speech, perfect for people of all ages, details the remarkable story of how Craig and Marc founded Free The Children, which has grown into an international humanitarian organization active in eight developing countries.

When Craig was just 12, his outrage over the death of a former child slave of the same age led him on a trip through South Asia to see first-hand the shocking conditions that young laborers endure. Craig’s older brother, Marc, turned his back on a career in politics or law. He chose instead to spend a year in Bangkok, teaching English and caring for AIDS patients in the city’s slums, before using his Oxford University law degree to empower young people around the world.

…Craig and Marc will help you unlock our own passions and unique gifts to make a difference (Me to We 2015, n.p.).
Jefferess describes ‘We Day’ in Canada where

every year the organization gathers thousands of teenagers in sports arenas around the country to watch performances and speeches by musicians, actors, politicians, corporate representatives and, of course, the Kielburgers themselves (Jefferess, 2012 p.18).

He is highly critical of this individual-centred focus to overseas volunteering and global citizenship. Rather than developing any empathy or solidarity with global communities, he maintains ‘the North American visitor finds fulfilment by loving the suffering people of Kenya’ (Jefferess 2012, p.23).

The celebratory style of ‘We Day’ events arguably ‘reframes humanitarianism and global citizenship education in the terms of the self-help industry’ (2012 p.18) based on the subjective goodness of the global citizenship act. The triumphant rituals of giving reinforce a sense of the developing world being without. This person centred and subjective nature ‘impedes social action by foreclosing the possibility of recognizing how ‘we’ are implicated in the structures that produce suffering and inequality’ (Jefferess 2012, p.19). His analysis contrasts with that of Merryfield who combines the political and the personal in her work examining the difficulties of privilege amongst white US-based teachers. Baillie Smith and Laurie (2011) argue that volunteering is being reframed within neoliberal discourses, privileging individual accounts and that ‘hierarchical spatial imaginaries underpin and bind these processes of inclusion and exclusion’ (2011, p.556).

Modernity has brought individualism into the foreground of our current social experiences (Elliot and Lemert 2005; Giddens 1990; Harvey 1990). Giddens (1990) claims that this inner and subjective orientation is one of the consequences of modernity: we feel a constant sense of anxiety he terms ontological insecurity. While this inner focus can be beneficial in highlighting the subjective elements of experience and learning as well have evoking a sense of agency, nevertheless the structural and objective elements cannot be forgotten. Objective factors such as the political and cultural context of learning and experience are important. Recent emphasis in both volunteering and in teacher education is focusing more onto the self and identity. Some critiques of this emphasis are reviewed in the next section.
In an increasingly neoliberalised and privatised world, individualism is on the rise (Harvey 1990). The technological innovations and financial transactions of globalisation have led to the development of new forms of individualism that are more open, experimental and privatised (Elliot and Lemert 2005). Giddens (1990) argues that this is a consequence of modernity and a response to our growing lack of trust in systems and experts. Modernity offers safety in meeting human basic needs but also conversely offers new dangers and risks, such as nuclear war, climate change, and terrorism (Beck 1992). This leads to novel forms of psychological vulnerability and creates the conditions for the construction of the self as a reflexive project, emphasising our subjective side. Whilst this turn to the subjective is important in our understanding of social experiences, it is not without its critics.

Harvey (1990) reminds us that analysis of social experience must not centre only on the subjective but also take into account material economic reality. This dual analysis is vital in the context of my research as it takes place in the context of globalisation and within the development project (Sachs 1992; Giri and van Ufford 2004; Kapoor 2004). In an era of neoliberalism a new moral environment based on market ethics emphasising competition over cooperation, and the personal struggle for advantages has evolved (Ball 1998; Lynch 2012). The neglect of economic and political aspects could lead to global development issues being viewed as personal and individualised concern rather than a structural issue at cultural, economic or political levels; thus the action and activism arising from development education could focus on charity or lifestyle changes. For example, child poverty could be seen as an individualised concern which actions such as child sponsorship address. However solutions to child poverty requires more than individualised actions; policy initiatives are needed to support child protection and welfare, housing and educational disadvantage to name just some of the relevant areas (End Child Poverty Coalition n.d.). Complex issues and action for positive social change require analysis at multiple levels, including the individual but not exclusively. Systemic change and policy initiatives at a structural level are essential.

Focusing on the subjective, Spivak endorses hyper-self-reflexivity to consider individuals positioning and representation; however the implications and consequences of this are not clearly laid out for collective concerns such as groups or institutions, student groups or schools. Kapoor (2004) questions if her personalised
and micro-level approach can translate into institutional and macro-level politics. Balancing the dualism (objective and subjective) is in keeping with Bourdieu’s work. Bourdieu has been read as a synthesiser of subjective and objective modes of knowledge, of the cultural and symbolic with the material, and of agency and structure (Cuffe, Sharrock and Francis 1998). Bourdieu argues that the role of the social scientist is to unmask social reality and its many inflections, which are concealed behind a veil of common-sense understandings, discourses, and narratives (Jenkins 1992; Bourdieu and Wacquant 1992). However, due to the dominant focus on individualism and self-identity concerns, structures of political and economic, or configurations of political-economic power (Harvey 1990) can remain buried and unclear.

**Emotions as enabling and constraining learning**

While objective factors such as the political and cultural context of learning and experience are important, subjective factors can work also to inhibit or to enable learning. As argued earlier, modernity has brought individualism into the foreground of our social experiences. Giddens (1990) states that this inner and subjective orientation is one of the consequences of modernity as we have lost trust in abstract systems and experts such as tradition, church or science and feel a constant sense of anxiety which he terms ontological insecurity. This inner orientation to our experiences can bring social analysis round towards psychology and many social scientists have embraced psychoanalysis as a means of understanding (e.g. Britzman (2003) in teacher experiences; Elliot and Lemert (2005) in their interpretation of new individualism). While this inner focus can be beneficial in highlighting the subjective elements of experience and learning as well have evoking a sense of agency, nevertheless the structural and objective elements cannot be overlooked. This interplay between the two needs to be reconciled, as I allow for in my theoretical framework. This section focuses on the inner aspects to my research participants’ experience, emphasising the role of emotion and emotional response to their overseas experience of India.
Learning relates to emotional states and responses to new experiences can determine the outcome of accommodation within existing frameworks of interpretation or result in transformation of dispositions. Learning in this way is subjective-dependant on prior knowledge and experiences as well as openness to the challenge of new frameworks and interpretations. Learning can be aided or enabled through emotional responses, as learners’ emotional response and reaction to the environment influences their agency (Conway 2001; Zembylas 2003).

Emotions become important to the learning environment as certain emotional fields can act as inhibiting or as enabling of learning (Corcoran and Tormey 2012; Plutchik 2001). Emotions are defined as states of feelings, spontaneous mental reactions, often accompanied by physiological changes in the body. They are distinguished from reasoning or knowledge but work in ways to influence our thought and behaviours. In terms of Bourdieu’s (1977) explanation of dispositions as pre-reflexive, emotions could also be read as pre-reflexive, where they operate to influence us without conscious thought. Bourdieu uses the term hexis to refer to the habitus personifying behaviours and dispositions where the body is symbolically enacting cultural roles and practices. Plutchik (1980) created an emotion classification system called the wheel of emotions to show how different emotions can be combined or are related. To him emotions serve an adaptive role in helping organisms deal with key survival issues posed by the environment and should be read in oppositional pairs. Plutchik suggested that there are eight primary emotional dimensions: happiness vs. sadness; anger vs. fear; trust vs. disgust; and surprise vs. anticipation.

Haidt (2003) analysed families of moral emotions, suggesting these emotions work to link our values and morals with actual behaviour by engendering action tendencies. He names four families of moral emotions: other-condemning (contempt, anger, disgust); self-conscious (shame, embarrassment, guilt); other-suffering (compassion); and other-praising (gratitude). He argues that anger is strongly pro-social in action tendency as it is the only emotion to motivate direct action to address moral violation. Guilt is linked to compassion (Haidt 2003) which also has a direct pro-social action tendency; however guilt emerges from relationships and attachments and the arising action will focus on the relationship rather than the violation. Pro-social means behaviours of benefit to others rather to oneself and often
volunteering is viewed as pro-social and altruistic behaviour (Hoffman 1979; 2000). Also volunteering is associated with other-oriented empathy, which arguably could be a characteristic of the teaching profession as their work is for the benefit of others. To me, this focus on the benefit to others rather than self is debateable considering the benefits and impact volunteering can have for the volunteers themselves.

With regard to anger, Andreotti (2011) suggests that ‘outrage as a base for activism leads to disappointment, disillusionment, quick burn out, self-righteousness, fundamentalism, being willing to harm others for one’s righteous cause, and most importantly to being so caught up in your rage that you end up attacking the very people you are supposedly working with in the name of making the world a better place’ (2011 p.212). However, she also recognises that anger and outrage can be necessary particularly in contexts of political apathy. Zembylas (2007) argues for a politicisation of anger in schools, and that instrumental education approaches can depoliticise anger and remove it from the classroom. Freire states that love, humility and faith are essential for dialogue as education to occur (1972 p.64), however, he also calls on anger as motivating to action with cautionary note that teachers must be vigilant over feelings and be ‘sufficiently balanced to prevent legitimate anger from degenerating into the kind of rage that breeds false and erroneous thinking’ (Freire 1998, p.51). This reading of Freire on vigilance could also be interpreted in terms of reflexivity and self-awareness particularly where Freire highlights the difference between praxis and inauthentic activism. Freire is critical of an activism which is action without reflection, purposeless action cut off from reflection, or worse reflection alone which he terms mere verbalism (Freire 1972, p.60). Freire (ibid.) describes a process of conscientisation through education and praxis. This meaning of praxis embodies certain qualities and involves a commitment to human wellbeing and respect for others (Carr and Kemmis 1986,2000). This process entails an emotional aspect.

**Emotions in global development**

Bailie-Smith and Jenkins (2012) describe the emotional charged backdrop to international development work centred on profound human issues of poverty,
oppression, deprivation, war and write of the sense of commitment to communities, places and development process. Emotions and emotional responses have been a key element of understanding the volunteer experience (Bamber 2010; Bailie-Smith and Jenkins 2012), reflecting post-structuralist views relating identity formation (Zembylas 2003). Peadar King concludes his book on political travels in Asia, Africa and the Americas with a chapter where he attempts ‘to disentangle the many contesting emotions and understandings’ (2013, p.242) that he experienced whilst filming his documentary series. He entitles one section in this chapter *Incomprehension Sadness and Admiration* (2013, p.243-246), and interestingly he follows it with a section entitled *Analysis, Action, Reaction* (2013, p.246-249). King states the main emotion he felt was incomprehension and lists out many instances of his incomprehension at events, people, policies that culminate into ‘our utter failure as human beings to share the bountiful resources of this planet with each other in an equitable and fair manner’ (2013, p.243). He terms these illuminating moments, which are key moments in his learning journey- both literal and metaphorical journey. But these moments also act as motivators for him to continue his media and education work in awareness-raising.

In a similar vein my research participants are on a journey, literally to North East India and metaphorically on a learning journey about global development. Emotional reactions to place and people can be seen in this thesis and the role emotions and affective responses plays in learning and liminality will be considered in my findings chapters.

**Teacher professional development**

Good practice in teacher professional development is to address all of these challenges and build into reflexive teacher education:

Opportunities to examine firmly held beliefs, for example the apprenticeship of observation, with a view to developing a vision of good teaching cannot be undertaken in short, tricks-of-the-trade courses devoid of opportunities for observation, coaching and feedback from experienced teachers and deep engagement with subject matter and pedagogical strategies in multiple contexts (Conway et al. 2009, p.xxiv)
As stated earlier, in Ireland the Second Level Support Service (SLSS) has provided teacher professional development since 2001 (Granville 2005). In the early stages of its work, the SLSS prepared a paper which defined professional development in terms of learning opportunities which engage the creative and reflective capacity of teachers, in a dialogic context, and envisaged continuing professional development as an organic and long-term process through teachers’ career (SLSS 2002, p.2-3). This definition and approach reflects educational thinking which emphasises teachers as reflective practitioners (Schön 1983; Brockbank and McGill 2007) and situated learning through communities of practice (Wenger and Lave 1991).

Many suggestions of good practice in teacher learning are proposed: for example, Darling-Hammond and McLaughlin (1995) suggest effective professional development opportunities such as study groups, reflective practice, use of multimedia, engagement with current educational research, and experimentation with teaching strategies and methodologies. One account of professional development and educational change that is relevant to my research is the concept of professional learning systems (Hoban 2002) based on a teacher network. This was particularly apt to the research methodology I employed and is explained further in Chapter 4.

Darling Hammond and Baratz-Snowden argue for the inclusion of opportunities for structured reflection and peer support in teacher education to ‘allow students to develop, strengthen and refine teaching skills together’ (2005, p.34). This opportunity would address many of the challenges listed earlier in this chapter. Peer support in learning is evocative of Lave and Wenger’s (1991) concept of communities of practice, where learning is a collective endeavour and occurs through observation and apprenticeship. It stands in contrast to the apprenticeship of observation described above; instead it is a form of practical apprenticeship of learning to master tasks through stages of experience. Furthermore it is intentional learning rather than assimilation. Situated learning within context occurs when:

collective learning results in practices that reflect both the pursuit of our enterprises and the attendant social relations. These practices are thus the property of a kind of community created over time by the sustained pursuit of a shared enterprise. It makes sense, therefore to call these kinds of communities

*communities of practice* (Wenger 1998, p.45)
My research work is a case study of social learning taking place in a collective setting where participants’ develop a shared knowledge that in turn can inform knowledge construction for individual participants. This approach echoes Freire’s (1972) dialogic learning, where learner and teacher work together to enhance their understanding. Elements of dialogic learning can be seen in my work where the overseas volunteering experience creates learning communities of teachers across different national and cultural contexts. This provides the opportunity for teachers to learn about new ideas, reflect on old ways of doing, and consider ways to incorporate change into their practice and classrooms.

Hoban (2002) advocates the use of the term professional learning system in recognition of the insights on professional change from complexity theory. This system differs from mechanistic professional development and he deliberately rejects use of the terms development or programme in favour of learning and system. Hoban’s work views educational change as complex, non-linear and long-term with six main influences: politics; culture; structure; context; leadership; teacher learning; and teacher lives. This parallels the aces of the model of social learning used as an analytical framework for this thesis (Wenger 1998). Power axis relate to politics and culture, while collectivity can be seen in the structures. Teacher agency in learning is common to both while leadership and teacher lives relate to Wenger’s axis of role and action. These factors are clearly a mix of subjective and objective factors which need to be addressed in analysis of social change (Bourdieu 1977, 2000).

Hoban (2002) acknowledges educational change as complex, non-linear and long-term. The image below was utilised in my reflection sheet- see appendix C for the sheet and a full explanation in Chapter 5 Methodology. Educational change is placed in the centres of the web surrounded by influential factors: essentially the translation dynamic of social learning for educational change.
To Hoban a professional learning system encourages learning that is both transformative of teaching practices and generative through the creation of new knowledge and understandings (Hoban 2002, p.68). Mezirow defines transformative learning as a learning process aiming to transform taken-for-granted frames of reference where ‘learning requires new information to be incorporated into already well-developed frame of reference, an active process involving thought, feelings and disposition’ (1997, p.10). This allows for learning to be emergent and relevant to the learner. In relation to global learning, this echoes postcolonial pedagogies in imagining education ‘otherwise’ (Andreotti and de Souza 2012). This way does not define any agenda for education or for global politics; rather it is a space for questioning, unsettling, and multiple voices. These approach to critical development education, particularly the actionable postcolonial global citizenship approach, is based on working without guarantees (Kapoor 2004; Andreotti 2007) which clashes with standardised and predetermined learning outcomes.
Secondly, a professional learning community is generative through the creation of new knowledge and ideas. Generation of new knowledge occurs from the critical reflection and space for collaborative learning interactions with colleagues. The generative aspect of a professional learning system shares similarities with the concept of praxis, action to make use of this knowledge in their work. Darling-Hammond and McLaughlin (1995) claim that teacher professional development ideally involves the dual capacities of both teaching and learning, where the learning is put into practice. Praxis is defined as ‘informed action which by reflection on its character and consequences, reflexively changes the ‘knowledge-base’ which informs it’ (Carr and Kemmis 2000, p.33).

Freire argues for praxis, where education becomes the practice of freedom rather than integration into dominant thinking. Freire argue that praxis is not just reflection or dialogue but is action upon the world in order to transform it (1972 p.60-61). Praxis involves social transformation and within the context of global development, this transformation can occur within the teacher’s classrooms and approaches to learning, inclusion of development education, and other action for global social justice.

As Freire demonstrated education can either be ‘an instrument which is used to integrate the younger generation into the logic of the present system and bring about conformity to it, or education can become the ‘practice of freedom’ where people learn to deal critically and creatively with reality and discover how to participate in the transformation of their world’ (Freire 1972, pp.13-14). For teachers, transformative learning is seen as occurring when teachers’ experiences are channelled through purposeful reflection. Kemmis describes communicative action as a ‘kind of reflection and discussion we do when we interrupt technical or practical action to explore its nature, dynamic and worth’ (2001 p.93). This process is dialogical and open as Kemmis argues for open communicative space where ‘issues or problems are opened up for discussion. . . [allowing] people to achieve mutual understanding and consensus’ (2001, p.100). Conversation alone is not enough; reflection and learning on taken-for-granted ideas can lead to transformative learning if that reflection is structured, valued and purposeful thus meeting the premises of social learning (Wenger 1998). These premises highlights the value placed on what is learned relates to the social value placed on it. People pursue what knowledge is
valued in their social world (or habitus) and can be employed by them, therefore learning is considered purposeful (ibid.). If a topic is not given value in society or an opportunity to engage with the topic is not provided, then learning about it lacks purpose and learning is not stimulated.

**Chapter conclusion and synthesis to literature review section**

This thesis examines the process of social learning of Irish teacher-volunteers, examining what factors inhibit or enable their learning in order to change practices, and become empowered to use their new knowledges and experiences in their everyday work and professional practices. This first section of my thesis contains three chapters; an account of my theoretical framework and giving an overview of development education in Ireland (Chapter 1), the context of overseas volunteering and a review of studies of teachers’ overseas encounters (Chapter 2), and an examination of agency, emotions and identity in social learning (Chapter 3).

Chapter 1 firstly presents the research context and problematic, and then introduces practice theory utilised to analyse the social learning process of my research participants arising from their volunteering. A key focus is on the practice of teaching development education arising from international volunteering; thus I include a review of development education and its implementation in Ireland. My theoretical framework is a model of social learning (Wenger 1998) and adapted for use in this research context. Within Wenger’s model, the axis of collectivity and subjectivity are addressed in this context though cosmopolitanism and teacher agency, while the power and meaning axis is concerned with postcolonial theory and the representation of the developing world. Finally the axis of practice and identity focus on teacher praxis in the teaching of development education.

Chapter 2 focuses on the objective context of volunteering within a global development setting. Criticisms of development NGOs and volunteer sending programmes are examined where they appear to perpetuate the white man’s burden, endorse deficit representations of the developing world, and maintain the superiority of the developed world- the west is best syndrome (Jefferess 2008, 2012). I review
postcolonial and cosmopolitanism theories which are utilised to analyse international volunteers’ experiences. From this review the concept of Freirean cosmopolitanism is suggested as an approach to the analysis of the situated experience of this dialogic and participatory encounter between developed and developing contexts and between Ireland and India. I view the teachers’ overseas experience as a social learning process which provides the opportunity for the teachers to collectively reflect and learn about their professional practices and consider ways to incorporate new ways of doing into their classrooms. This is the apprenticeship of reflexivity as an intentional reflection addressing complexity of the teaching role and task, unmasking knowledge within professional experiences, and giving insight into teacher professional world from a different stand-point. Additionally their encounters with North East India provide an opportunity to engage with global development, which could enable and empower them to consider ways to include development education into their classroom practices. Drawing on Bhabha (1992), I employ the concept of liminality to describe the learning space for volunteers as a space for hybridisation of their experiences in India and to reconcile these with their existing dispositions and practices.

Chapter 3 addresses the subjective side of learning including agency, identity and emotions, as well as examining problems and challenges facing teacher learning change in practices. I present the critiques of dominant form of continuous professional development provided in Ireland, building an argument for emergent forms of continuous professional development. This form allows for an examination of the subjective and objective factors within change processes as a valuable method to understanding learning and change. Emotions and affective response play a role in motivating the teacher-volunteers engagement in social learning.

However, when we view learning and professional development as emergent (Granville 2005) or as otherwise (Andreotti and de Souza 2012) and as a space for questioning, unsettling, and multiple voices this means we must work without guarantees or any predefined outcomes. The process is complex, relying on learner agency and openness to reflections on internalised dispositions. Three specific challenges (Darling-Hammond and Baratz-Snowden 2005) act as barriers to teacher change (tyranny of prior experience, theory/practice divide, complexity and identity concerns) and illustrate the dominance of habitus working against change.
orientations. These challenges reflect the need for purposeful questioning and reflective space to allow for the emergent and to enhance agency towards positive social change. Work on professional learning communities for educational change process (Hoban 2002) shows the complexity of factors involved but also provides the context and structure for this learning space as an apprenticeship of reflexivity.

The complexity of change process suggests the possibility of no change as a viable result and liminality is also used to explain this as the place where teacher-volunteers can be stuck in questioning and unsure where to find answers. The assumption that returned overseas teacher-volunteers will be positively orientated towards engagement with development education is challenged (O’Neill 2012). Volunteers may return with a more complex understanding of global development challenges and some may even be disillusioned by their experiences (Machin 2008; Lough, MacBride and Sherradan 2009). Due to their confusion and questions, returned teacher-volunteers may avoid teaching development education as the issues are viewed as too complex, as well as being unsure of their own reactions to their experiences. This underscores the need for structured learning, yet to be an open process to allow for emergence and thinking otherwise.

In this research the Global Schoolroom volunteering placement should be viewed as a situation where learning is not compelled, is emergent and allows for multiplicity of views. The organisational process is evocative of a professional development process through discussion and exploration of diverse views in order to achieve understanding (Kemmis 2001). It also allows for the opportunity to consider application and integration to the learners own context; to be purposeful knowledge (Wenger 1998). This specific overseas volunteering experience in teacher education creates the possibility for a professional learning community (Hoban 2002) of teachers from different national and cultural contexts to be enacted. These learning communities can develop a knowledge that transcends the knowledge of individual participants and forms shared knowledge through a dynamic collective process where their dispositions and concepts are challenged and changed or justified. Teacher learning is underpinned by the experiential and participatory learning dynamic of Global Schoolroom programme (explained further in Chapter 5) where the ‘teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students’ (Freire 1979, p.5). Through Global Schoolroom, the
teachers have an opportunity to explore through dialectal and dialogical learning, which can help resolve the dilemmas facing teachers who wish to engage with global and development themes in their work. I suggest Freirean cosmopolitanism to describe this process of dialogical learning where teachers working with their Indian colleagues and as a differentiated form of a moral global ethic.

Practice theory (Bourdieu 1977, 1980) allows for learning to happen but also explains why it may not occur. The social learning dynamic could lead to a redefining and adaptation of their teaching and classrooms to address discourses of globalisation and development, or perhaps not. This thesis questions the assumption of a linear change process, where teachers who are motivated to volunteer overseas return to Irish schools and classrooms as advocates for global justice and strongly engage with the teaching of development education. The reality is a multitude of factors which can enable learning and change, but also act to restrict and inhibit it. The return to the familiar lifeworld and habitus can undermine a change impulse, or restrictions within the familiar habitus such as the challenges set out earlier in this chapter, can weaken the intention towards change. Rather overseas volunteering and the teaching of development education need to be understood as dialectical, where one can inform the other but are not causal. The motivation to engage with teaching of global development topics, or to learn more about the causes of global poverty and development theory need support and encouragement ideally through a form of ongoing support process echoing the purposeful and reflective learning space outlined above.

It must be noted that this professional exchange does not reflect all overseas volunteering as the review of research on volunteer benefits in Chapter 2 demonstrates. The Global Schoolroom programme centres on sharing of educational experience by professionals working in the field of education- this is outlined in the preface and the Global Schoolroom programme is comprehensively explained in Chapter 5. The participants in the programme from both India and Ireland are professional teachers working in schools and classrooms. Furthermore, the teaching profession there are certain assumptions about their engagement with social justice and their role in preparing learners for globalised society. In Ireland the Code of Professional Values (Teaching Council 2012) is underpinned by the value of respect, where teachers must demonstrate respect for diversity, social justice, freedom and
democracy. Thus a particular emphasis is given to teachers’ commitment to
democratic and just values and their role in preparing learners for globalised society.
Not all of these features are applicable to other forms of overseas volunteering.

**My research question**

Arising from the research problematic set out in the Chapter 1 Introduction,
and based on literature review set out in Chapter 2 and 3, my research explores the
translation dynamic of a social learning experience examining the subjective and
objective factors which can inhibit or enable this learning to be reconciled with
practices. This translation dynamic examines forms of continuous professional
development work to empower teachers to interact with new knowledge, emotions
and identity, and discourses of global development. I examine these through the
model of social learning (Wenger 1998) which I adapted to the context of this
research and each axis of his model offers particular insights into the process of
social learning arising from overseas volunteering experiences.

My research question can be stated as:

*How do volunteer teacher educators translate their overseas experience into
their understanding of global development and their professional knowledge
and practice?*

To address this question, a variety of factors affecting the volunteers’ translation and
learning process are examined in this thesis. These include subjective factors such as
emotions, agency and prior knowledge of global development, as well as objective
factors such as school setting and management, media, and knowledge of
development issues.

The translation dynamic of social learning arising from overseas volunteering
into their interpretations of global development, teachers’ professional knowledge,
and the praxis of development education in their classrooms become the focus of the
following research findings chapters (Chapters 6, 7 and 8). Additionally Chapter 5 I
present an overview of Global Schoolroom as the research case study. The next chapter explains how I went about studying this social learning process.
Chapter 4: Research Methodology

In this chapter I describe my methodological framework with an overview of the research design, describe the specific research methods employed for data collection, and explain the process of data analysis. I begin outlining qualitative research design, followed by a broad discussion on philosophical issues of epistemology, ontology, and ethics (including access to the research participant group). I then describe my specific research data collection methods (observations informed by an ethnographic approach; semi-structured interviews and reflection sheets) and follow this with a description of my approach to data analysis and use of Nvivo software. I conclude with some thoughts on reflexivity, particularly on my role within the research process. The content of this chapter is supported by Appendix A on research ethics documentation and approval, and by Appendix B which details the participation of teachers in my research.

Qualitative research design

Qualitative research work acknowledges a strong interpretativist tradition (Bryman 2012), allowing research participants to interpret their own world in order to make sense of their experiences (Denzin and Lincoln 1994). This approach allows for richer answers and valuable insights into my participating teacher’s world as defined and described by themselves. Cresswell (1994) describes six key characteristics of qualitative research: research that is exploratory and descriptive; has an emergent design; utilises naturalistic data collection; makes use of humans as the data instrument; has particular qualitative methods of data collection; and, finally, engages in an on-going inductive analysis from early stage in the research process. All of these six characteristics can be seen in this work and are explained in relation to my thesis in this chapter.

This study has been undertaken using a qualitative research methodology; using interviewing, reflection sheets and ethnographic observation for data
collection. Cresswell defines qualitative research and studies ‘as an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting’ (1994, p.1). According to Denzin and Lincoln qualitative research involves ‘the studied use and collection of a variety of empirical materials- case study, personal experience, introspective, life story, interview, observational, historical, interactional and visual texts- that describe routine and problematic moments and meanings in individuals lives’ (2004, p.2). Many qualitative researchers make use of observation and interviewing methods to collect their data in a natural setting. These data collection methods informed by ethnographic research allows for collection of evidence of life events and group interactions.

Qualitative work also allows for an examination of emergent patterns from data gathered, as analysis begins from an early stage in the research process and can work in tandem with data collection (Cresswell 1994). This allows for the research design to evolve in conjunction with the participants, following lines of inquiry emerging from earlier stages of data collection and be related to relevant theory. This is seen in my work where my fieldnotes inform the later interviews, which in turn inform the data analysis process through my diary and post-interview reflections as well as analytical memos.

**Case study research**

Case studies typically address descriptive questions by showing what has happened, or explanatory questions explaining why something happens (Yin 2003, 2012). This case study is explanatory in explaining teacher learning arising from overseas experiences, and how this learning can translate into changes in classroom practices. Case studies are appropriate ways to study actual events and focus on real-life phenomenon; Yin has defined them as

an empirical inquiry about a contemporary phenomenon (e.g., a ‘case’), set within its real-world context- especially when the boundaries between phenomenon and context are not clearly evident (Yin 2009, p.18)

This work is a case study of a specific Irish NGO called Global Schoolroom,
working in a specific cultural and social context of North East India. Global Schoolroom is not a unique case of an overseas volunteer sending agency. However it is a bounded entity separate from others in its work organisation and context (Yin 2012).

This case study centres on the phenomenon of social learning arising from overseas volunteering in a developing country context, and how this learning can be translated into teaching practices and ways of doing things. A qualitative approach was justified as this methodology favours the understanding of participants’ lifeworld, and specifically their beliefs and meanings with regard to teaching and learning. Qualitative methods permit data collection to occur within their natural settings: the context of the Global Schoolroom experience overseas and the context of my participants’ professional world on return to Ireland. This meets two of the criteria for qualitative work as described earlier: the naturalistic setting for data collection and research that is centred on people and their lives (Creswell 1994).

My epistemology and ontology

Research methodologies are chosen and informed by the philosophical understandings of the researcher, through examination of their epistemology and ontology. That is to say addressing questions of how one knows oneself and the world surrounding us as well as the nature of reality and truth (Guba and Lincoln 1994; Bryman 2012). An examination of these forms of questions determines the choice of methodology as most appropriate for the research in question.

I acknowledge social relations as influences on the research process (Bryman 2012). Essentially I recognise that I as the researcher am not separate from the research and play a role in co-construction of knowledge through my interactions with the research participants. We (researcher and researched) learn together through dialogic relations. My understanding of my influence in the process of data collection and data generation, led me to utilise terms such as research participants and to include myself and my diary in the research data examined here. I believe in the importance of individual and collective agency and view my role as interpreter of my research participants’ perspective and learning processes.
However, I also recognise there is a real world out there that is accessible through my research. These structural and objective realities in the social world can limit our knowledge, our interpretations and levels of agency. This research case study is a global encounter, where well-resourced and good income earners from a European nation travel to an isolated under-resourced region of the world. This is the background to the teacher-volunteer social learning that must be appreciated.

Marrying these two levels of perspectives (micro and macro, subjective and objective) leads me to a paradigm informed by critical realism (Delanty 1997). Critical realism is philosophy of social science which addresses the causal powers of social structures thus recognising the objective reality of particular structures. However, our readings and interpretations of the world are mediated through objectives structures and we as human beings are not separate from our experience; we know about and learn about these structures through our interactions with them, and in response we develop practices and habits of doing (Bourdieu 1977). The subjective and objective are linked in how we understand the world (Guba and Lincoln 1994). My research examines the dialectic between the two as occurring within a learning space and where I as the researcher and my research participants engage in mutual learning. Within this mutual learning, I sometimes take a less participatory approach to allow for my research participants voice to be uninhibited. This point will be addressed later in the reflexivity section.

Use of an individual case study for analysis and in-depth examination of the phenomena of overseas volunteering is the appropriate research method as it allows the study to occur within a real-life context (Yin 2009). The aim of this research is gain insight into their subjectivity of their role and identity in relation to objective elements of globalisation, citizenship and development; thus a qualitative methodology was deemed appropriate to both the research question and for my epistemological beliefs about how we come to know the world.

Disadvantages and critique

Qualitative work is not without its critics; Hammersley (1992) questions the reliability of qualitative accounts of the social world saying they can lack
consistency. A common criticism lies in the lack of visibility of the data analysis process, where it is unclear how the data generated for the study transforms into the data findings. Bryman (1988, 2012) states that observational notes are rarely made available for review, and highlight the use of anecdotalism. The trustworthiness of qualitative research is often challenged as it is viewed as the personal interpretation of the researcher onto the data analysis process (Creswell 1994). The quality of qualitative work needs to be assessed by different criteria such as appropriateness of the methods to the research setting. To address these critiques, the British Sociological Association suggests the use of the criteria of dependability and trustworthiness (cited in Silverman 2000). While Silverman (2001) advocates for use of reliability and validity, other qualitative researchers (Denzin 1998) would question the use of these constructs. For example validity or truthfulness of research is difficult to assess if the researcher believes in interpretativist accounts of knowledge creation, subject to context and temporal conditions. Rather trustworthiness and authenticity are more appropriate criteria and I present my data findings in a rich manner with lengthy extracts. Throughout the Phd process I engaged in an active and rigorous process of reflexive diarying.

This study is a single case study of overseas volunteering which describes learning arising from overseas volunteering. Flyvberg (2006) names five misunderstandings about case-study research: theoretical knowledge is more valuable than practical knowledge; a single-case study cannot contribute to scientific development as one cannot generalise from a single case; the case study is most useful for generating hypotheses, whereas other methods are more suitable for hypotheses testing and theory building; the case study contains a bias toward verification; and finally, it is often difficult to summarise specific case studies. Flyvberg recounts the many criticisms of the case study method but goes on to highlight the many merits to this research approach. In particular he maintains that case studies have the potential to create a more ‘nuanced view of reality’ where ‘human behaviour cannot be meaningfully understood as simply the rule governed acts’ (Flyvberg 2006, p.221).

Arguably the value of case study and qualitative research lies in its rich descriptions of the social and historical context specific to the case (Stake 2006); this is seen to preclude generalisability of qualitative findings from a single case to
another setting or context. However Yin (2003, p.10) argues for analytic generalisation as distinguished from statistical generalisation. Analytic generalisation is where the research can generalise from a single case to expand the application of theoretical understanding. Thus a distinction can be made between theoretical and empirical generalisability; the specific nature and context of this research makes the findings specific to teachers’ world and to development education practice. With this in mind recommendations for the NGO Global Schoolroom are made at the end of the thesis. Additionally with regard to theoretical generalisability, this thesis informs the discussion on the impact of volunteering in enhancing volunteers’ motivations for social and political change when they return to their home countries. My findings are discussed and related to other studies of overseas volunteering thus leading to better theoretical understanding of the phenomenon. I believe this case study and my findings are generalisable to the volunteering sector and to understanding teacher engagement with teaching of global development education.

**Ethical clearance**

All research involving human participants is subject to strict review by institutional ethical review boards (Silverman 2000; Flick 2006). My research is subject to ethical approval from the Education and Health Sciences Research Ethics Committee based at the University of Limerick. Ethical clearance was sought and obtained from this committee and relevant forms and attendant information were submitted in April 2011. The form included a summary of the planned methodology, communications with participants and risk factors. A key concern in research with humans is alleviating any identifiable risk to them as a result of participating in the research work. There is a risk inherent in this research, as it centres on questions of participants’ professional values and concerns. Therefore they may find some questions challenging or demanding, as well as hopefully thought-provoking. My data analysis process was also outlined and received clearance.

At an initial stage in March 2011, all participants in the research were given a draft information sheet on the action research project (see Appendix A). After clearance was received in May 2011, consent forms and full information sheets were
circulated to the participating group. At this preparatory session 12 consent forms were collected. While overseas in July 2011 a further 7 were signed by participants after they had the opportunity to ask questions and seek clarity on a one-to-one basis with me. In 2012 23 teachers signed consent forms before travelling to India. Appendix A contains all research ethics documentation including information sheet from 2011 and 2012, a blank consent form and my ethical approval letter from UL Education and Health Sciences Research Ethics Committee. This is followed by Appendix B which provides a list of all research respondents’ anonymised names and details of participation in the research during 2011-2013.

There are two information sheets provided as there were two small changes made in the research process between 2011 and 2012. In 2011 an action research element was included, where the volunteer teacher educators were specifically asked to teach about their experiences in India. Due to poor engagement with the action research approach this element to the research was removed in 2012. Secondly, changes in the Global Schoolroom programme meant that the Uganda-based programme did not occur in 2011 which required editing of the information sheet.

**Use of images**

Interspersed with my data findings are a number of photographs taken by me during my fieldwork in North East India during July 2011 and July 2012. These are clearly labelled with the respective teaching centre’s anonymised name. These photographs add to the rich narrative by vividly portraying the life and customs of the region. The images shown are in keeping with the Dóchas *Code of Conduct on Images and Messages* (2006). This Code sets standards in promoting fairness, solidarity and justice in portrayal of the developing world in educational and fundraising materials. The aim in using images should be to improve public understanding of the realities and complexities of development rather than to sensationalise poverty or be disrespectful to people and customs in the developing world. The images selected and presented in this thesis are in keeping with this aim.

Other images from published sources are referenced and permission to replicate them was obtained the relevant publisher.
**Anonymising strategy**

As stated in the research information sheets and consent forms, no names or schools are identified in the research writing. An anonymising strategy was developed to clean the data. All teaching centres have been alphabetically ordered in my files and in the tables presented in this thesis, rather than being identified by name or based upon a timeline of my visits. All centres were given a letter from A-K, excluding letter I as this letter is easily confused with 1 in handwriting. All names of teachers have been anglicised, and a baby naming website found through Google was used to supply new names for participants. Vague descriptions of their school settings are given in the interview summary sheet, for example, stating if their school is suburban, urban or rural, the gender of their students, and whether the school is under religious or state management. These are deliberately vague to prevent identification of participants.

However, it is acknowledged that participants could be identified from the work, either by themselves or by volunteer colleagues in the Global Schoolroom. The low levels of teachers participating each year and the closeness of the volunteer groups diminish the likelihood of anonymity. Therefore anonymity cannot be guaranteed for participants, but the confidentiality of data certainly is. Upon completion of this study all data has been transferred to CD-ROM for ease of storage and kept in locked storage at the University of Limerick. In line with data protection legislation it will be destroyed after seven years.

**Data collection methods utilised**

Research methods are the practical procedures for data generation utilised in a research study. In explanatory case studies researchers can make use of a range of data collection methods including direct observations and participant observations, interviews, archives and documents, and physical artefacts (Yin 2012). In this research, I make use of three strategies for data collection:

- Semi-participant observation is utilised within ethnography (Gobo 2011). These took place in two settings, during the pre-departure training
sessions and while the teachers were in North East India during July 2011 and July 2012.

- Interviews: Semi-structured interviewing took place on return to Ireland during the academic years 2011-2012 and 2012-2013. In total 24 interviews took place; however some were unusable due to background noise.

- Reflection sheets: Participants were asked to complete a reflection sheet at the end of the academic year following their trip to India, approximately eight months after return to Ireland. This was distributed by email.

A summary of the total data collected from this research is here:

Table 1 Summary of all data collected

<table>
<thead>
<tr>
<th>Data type</th>
<th>2011</th>
<th>2012</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observation</td>
<td>9 teaching centres</td>
<td>9 teaching centres</td>
<td>18</td>
</tr>
<tr>
<td>fieldnotes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interviews</td>
<td>15</td>
<td>13</td>
<td>28</td>
</tr>
<tr>
<td>Reflection sheets</td>
<td>5</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>

The following sections provide a detailed description of the data collection process, following the order in which they are listed above.

**Access and preparation**

The Global Schoolroom programme is designed as a sharing of educational experience amongst professional colleagues and the Indian student-teachers follow a three year syllabus of modules (full programme details are given in Chapter 5). For the Irish volunteers the initial two weeks in India is spent teaching the Global Schoolroom programme to the Indian teachers. The following two weeks are spent completing teaching observations in the Indian teachers’ schools and providing constructive feedback to each individual Indian programme participant. A further element is to ensure support networks are in place for Indian teachers during the months from September to March when their other assessment tasks must be completed.
Access to the group of Irish teachers was negotiated well in advance between Global Schoolroom staff, my research supervisor and myself. The research work was viewed as a partnership between Global Schoolroom and the University of Limerick and I met with Global Schoolroom staff in January 2011 to explore the project in more detail. Through their engagement with the University of Limerick, Global Schoolroom hoped to develop their Alumni Network of former Irish participants and to provide support to former Global Schoolroom teachers in teaching development education. For me this research project was an opportunity to explore the process of teacher learning through an experience like the Global Schoolroom one, that is with a particular focus on ideas of empowerment which are central to development education. I agreed to provide support and encouragement to Global Schoolroom and to the Irish teachers to integrate their overseas experiences into their teaching, and to support the development of the Alumni Network. My role in pre-departure preparations was to introduce the teachers to development education, stimulate an interest in teaching about global issues, and to provoke enthusiasm for their action research work while overseas. These inputs were for approximately 1- 1 ½ hour workshop format and were just one element of the training programme. In 2011 and 2012 the content differed and I explain these workshops in detail later. This role provided me with the opportunity for data collection in a natural setting (Creswell 1994).

For me, having this relationship with a development NGO was important as I am glad my PhD work will have a practical organisational development purpose. While this reciprocal agreement with Global Schoolroom is in place, participation in the research remains voluntary for the teachers which was clearly explained to them as a group and is further detailed in the research information sheets distributed.

**Pre-departure sessions**

The Irish volunteer teacher educators spend one month in India (July), but meet on six occasions from January to June in preparation for their journey to India.

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8 This support included preparing and submitting grant applications to Irish Aid, Concern and Worldwise Schools Programme. Unfortunately none of these applications were successful. However I continue to make inputs and facilitate workshops on development education as part of the annual volunteer preparation process.
They attend a series of five one-day pre-departure workshops and one three-day residential weekend. After their trip overseas, they participate in one further de-briefing and evaluation weekend. In 2011, I attended three preparatory sessions with the twenty-seven Irish teachers and similarly in 2012, I attended two preparatory sessions with the twenty-six Irish teachers as an observer. I recorded my thoughts from each session in my research diary. After the pre-departure session, I travelled to India with the teaching groups in July 2011 and July 2012 so the process of getting to know the volunteer group in advance was important to the research collection. In 2011, I distributed an information sheet detailing the research project to the group during the March residential weekend to allow the volunteer’s time to reflect on the research between preparatory sessions. In April 2011 I attended another session as an observer, while in May 2011 I returned to distribute information sheets and research consent forms (see ethics section earlier).

As part of the pre-departure training, I was asked by Global Schoolroom management to provide inputs on development education. In planning for these sessions, I was inspired by *Open Space for Dialogue and Enquiry* (Andreotti, Barker, and Newel-Jones 2006). They suggest a postcolonial orientation involves four types of learning: learning to unlearn; learning to listen; learning to learn; and learning to reach out. I adapted their learning to unlearn concept to my metaphor: *Moving from the world in your hands To Unpacking your luggage*. My metaphor is based on rucksack image below in contrast with the assumption of the world as in our hands. I employed this metaphor as an attempt to understand where the teacher-volunteers’ perspectives are coming from and where they are leading to (Andreotti and de Souza 2008). This intervention is intended to question and challenge volunteers’ perceptions of poverty and global development, and to question their positionality as do-gooders or as experts in the exchange of teacher knowledge.

In the pre-departure sessions I made use of the images below in my PowerPoint:
Figure 3 Moving from the world in your hands

Source- handful of protection, Pixabay

To

Figure 4 Unpacking your luggage

Source- Andreotti, Barker, and Newel-Jones (2006) OSDE Methodology workbook is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 License.

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9 Image from downloaded from Pixabay and is free of copyright. All pictures on Pixabay are published under Creative Commons and are free to use in public domain as long as use of the image does not infringe any rights.
In March 2011, I attended the residential weekend in Kilkenny and gave a workshop on development education to the group. This workshop gave an introduction to the concept and included the short movie called *Miniature Earth*[^10]. I then broke the large group into small discussion groups, each with a definition of development education to debate. The groups later shared their commentaries with each other and a lively debate followed on the values base of development education, the role of schools in society and teacher responsibility. I refer further to this debate in the reflexivity section.

In 2012 during the annual residential weekend in Kilkenny I also facilitated a workshop on global development and used a walking debate methodology with statements such as:

**Table 2 Walking debate statements**

<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Development is progress from a traditional low-technology society into a modern, high-technology society</td>
</tr>
<tr>
<td>I give money regularly to a development charity</td>
</tr>
<tr>
<td>I want to volunteer overseas to share my specialised knowledge of teaching</td>
</tr>
<tr>
<td>We must always respect other cultures and ways of doing things</td>
</tr>
</tbody>
</table>

I recorded the group responses to these statements in my diary and some are presented in Chapter 6 in the section on the challenges in teaching. I returned to meet this group again in April 2012 and distributed information sheets and consent forms.

All volunteer-teacher educators participated in the pre-departure sessions on development education, regardless of their interest to participate in the research itself as these sessions were time-tabled as part of their regular pre-departure programme. As not all teachers who were attending the sessions had given consent for participation in the research, I choose to limit my data collection strategy here to my own diary and recorded my reflections on the workshop at the end of each training session.

[^10]: The *Miniature Earth* project is based on the premise if we could turn the population of the earth into 100 people, then the inequalities and privileges are starkly exposed. See [http://www.miniature-earth.com/docs/ME_2010_text.pdf](http://www.miniature-earth.com/docs/ME_2010_text.pdf)
The purpose of the workshops during the pre-departure sessions was to open up the debate on global development and to engage in discussions on teaching a global perspective in Irish classrooms. However, one downside may be that this exposure to my research perspective may have worked to exclude participants who have negative or paternalistic views of the developing world as they went on to choose whether to engage in the research or not. In order to address this I aimed to introduce my research and consent forms in advance of my development education workshops; however, participating teachers had the right to withdraw from the process which some did as the research went on. A further downside is the inclusion of development education as part of the research process in 2011 may have prevented some interested volunteer teachers from participating in the research. For example, one volunteer explained that she was retired from teaching and felt she would not be able to contribute to my work, while another said she as career guidance counsellor could not contribute as she was no longer in a teaching role.

Data collection process

Observations: India July 2011 and 2012

Ethnography is the study of people, their behaviours and actions in a naturalistic setting. Hammersley and Atkinson interpret ethnography in a broad manner saying

it involves the ethnographer participating, overtly or covertly, in people’s daily lives for an extended period of time, watching what happens, listening to what is said, asking questions… collecting whatever data are available to throw light on the issues (1995, p.1).

Within ethnography, the focus is on detailed and rich description of behaviours, practices and social interactions in natural setting, rather than providing recommendations or suggesting practices for replication elsewhere (Babbie 2005). For this particular study recommendations are set out for Global Schoolroom in light of the distinction made between theoretical and empirical generalisability where this
work advances a theoretical understanding of overseas volunteering but relates to a specific empirical setting. The naturalistic setting of the Global Schoolroom overseas programme provides context for developing greater understanding of the teachers’ behaviours and attitudes. This work entails challenges to the teachers as they may be teaching programme areas that they are unfamiliar with, and in ways that may be unfamiliar such as team-teaching or interdisciplinary work. In addition they will be in a different cultural setting, where teachers have different roles and expectations of teaching, as well as many broader language and social differences (Chambers 1987; Cushner and Mahon 2002). These challenges will provide an interesting case study setting to explore the concepts of teamwork and participation across the boundaries of knowledge and of culture. There are many layers of dialogue in action across differences; between discipline and subject silos of school teachers where usually each teacher works within their own discipline and rarely shares content, team-teaches or develops lessons together.

Gobo (2011) discusses the differences between participant observation and non-participant observation as research strategies, saying the latter is where the researcher observes from a distance so as not to interfere. He details the key characteristics of participant observation as the researcher having a direct relationship with the social actors, within their natural environment, with the purpose of observing and recording their social actions and learning their code. Participant observation was more apt to my research context than observation alone; however, it was not accurate for all of my data collection. Therefore I engaged in semi-participant observation (Punch 2001). Semi-participant observation was developed for use in settings where observation would cause complications as participants may wonder what the researcher is doing. The majority of the time I was a mere observer and recorder of group interactions; however, on a couple of occasions I participated in tasks especially evening preparation and planning sessions whilst in India, and also participated in teaching sessions as requested. The requests for participation in teaching sessions were made by the teachers not by me. Furthermore, I led and facilitated discussions on development education, cultural awareness and global development in the pre-departure training sessions which made me a participant in the learning. Therefore in some ways I participated and in others I merely observed; consequently I describe my role as semi-participant observation.
Fieldnotes

Ethnography involves ‘first-hand participation in some initially unfamiliar social world and the production of written accounts of that social world by drawing upon that participation’ (Emerson, Fretz and Shaw 1995, p.1). For this study I made use of both observation and dialogue fieldnotes, to record both the ‘routine and problematic moments and meanings in individuals lives’ (Denzin and Lincoln 2004, p.2). Observation involves studying and recording information on what the researcher can see, hear or experience. In his classic ethnography work *Street Corner Society*, Whyte explains the value of this approach as through sitting and listening where he ‘learned answers to questions that I would not even have the sense to ask if I had been getting my information solely on an interview basis’ (Whyte 1955, p.303). Data was collected on the behaviours and actions of the participants, dialogue and conversations with detailed descriptions of physical surroundings. This is in keeping with Creswell’s (1994) qualitative research characteristic of humans as data collection instruments, acknowledging that the participant is the only one who can accurately and richly describe their lifeworld and experience.

Spradley (1980, cited in Hammersley and Atkinson 1995, p.185) suggests nine key items to detail in fieldnotes, which can preserve the context of the observations. These nine areas are:

- Space- physical places
- Actor- people involved
- Activity- set of related acts that people do
- Object- physical things present
- Act- single actions people do
- Event- set of related activities that people do
- Time- sequencing
- Goal- what people accomplish
- Feeling- emotions felt and expressed

Using this checklist as a guide, my fieldnotes included concrete descriptions of each centre, details of the Irish teachers there and their Indian student teachers, their process of work and delegation of programme areas, their teaching subject areas, and other relevant facts. Typically an ethnographer makes temporary notes called jottings on their encounters and observations which are later written up as
detailed fieldnotes (Emerson, Fretz and Shaw 1995). In my case, jottings were written on large post-its and in my notebook, which are small and allow for unobtrusive note-taking. These observational fieldnotes were developed into extended entries in a typology as suggested by Emerson, Fretz and Shaw (1995). Their typology consists of sketches which describe an individual scene using detailed imagery or a still-life; episodes which recount continuous action and interrelated scenes; and fieldnote tales which build a series of episodes in a highly interpretative manner (Emerson, Fretz and Shaw 1995, p.84-99).

In preparation for travel, I established a system for writing jottings and notes held in an A5 sized ring-binder, allowing for flexibility and movement between sections. The four sections were colour-coded for ease of movement between sections. The four sections were; my research diary; preparation for overseas trip and travel documents; observation fieldnotes; and dialogue fieldnotes. In discussion on the process of jottings or scratch notes building into full and consolidated fieldnotes, ethnographers stress the timing aspect to full and accurate recording, as memories and accuracy denigrate over time (Emerson, Fretz and Shaw 1995; Madden 2010). As most of my conversations occurred in the evening after the teaching day was completed, fuller fieldnotes were not possible to write-up until the following morning. This delay in the writing up suited the daily routine, as I did not need to observe the Irish teachers at work with their Indian colleagues; rather it was their team preparation sessions that were of greater interest to me. Dialogue fieldnotes were recorded on critical conversations and other notable conversations engaged in with the teachers. As necessary I provoked or prompted these conversations by asking some questions designed to engage the teachers in reflection, particularly on the reciprocity aspect to their work. Typical question topics included: their learning about the teaching and learning process; the potential impact of their experiences on their Irish classroom; questioning about the purpose of education especially about citizenship education and about teaching as a process of empowerment; analysis of different teaching methods; understandings of teamwork and interdisciplinarity. My full fieldnotes contain a chronology of events; descriptions of events and places; emergent areas of interest and issues arising. Two progress reports were sent to my supervisors in Ireland by email while overseas, which aided the process of reflection on data and data analysis.
Dialogue fieldnotes were written daily on the critical conversations. These fieldnotes were based on my jottings. While this could mean a decrease in the richness in data due to memory loss or time lapses, I decided against the use of an audio recorder which could interfere with the natural setting and the collection of reflections (Emerson, Fretz and Shaw 1995). The decision not to use an audio recorder also reinforced the naturalness of the data collection setting which is a characteristic of qualitative work (Creswell 1994). In year 1 data collection (July 2011) I hand wrote all jottings and fieldnotes. The decision to not use technology was partly made for me as I understood most of the teaching centres lacked a constant supply of electricity. However, on return to Ireland it meant a lengthy period of writing up these notes and typing them. For year 2 data collection (July 2012), I decided to bring my small laptop and used this in the evenings and in the privacy of my room, to type up my daily handwritten notes. I decided to do this because of the lengthy write-up time but also on realising that electricity was more regular and consistent than expected. However, the use of technology did create barriers. On one memorable occasion, I brought the laptop with me to a teaching centre as I knew in advance there would be lengthy gaps in the day for me to type. This strategy backfired as it definitely formed a barrier to interaction with the Indian group. The laptop was so foreign and different to the setting that I quickly closed it and returned it in my bag.

Overseas: India July 2011

To immerse myself in the work of Global Schoolroom and to maintain the natural setting for data collection (Creswell 1994), I accompanied the group of teachers to India for the month of July. I travelled with the administrative team provided by Cornmarket Insurance (who funds Global Schoolroom) who were travelling to register the students in all the centers. This registration process is complex as it needs to meet the criteria set out by the university accrediting the programme. Birth certs and other forms of official identification must be collected, along with details of previous exam results. All relevant documents were collected and scanned, photos of all Indian students taken, and ID cards printed and laminated.
All ten teaching centers were visited by the administrative team across three states of North East India- Assam, Meghalaya and Tripura. Of the ten centres, four were Don Bosco managed, five belonged to the Holy Cross Order and one was based at a Sisters of Charity complex. In 2011, I travelled with the team and visited nine of the centres. Unfortunately illness prevented me from visiting the last centre. A summary table of the teaching centers in July 2011 is here:

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Irish teachers</th>
<th>Primary</th>
<th>Secondary</th>
<th>Other</th>
<th>Number participating in research</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC-A 2011</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>TC-B 2011</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-C 2011</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>TC-D 2011</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-E 2011</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>TC-F 2011</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>TC-G 2011</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-H 2011</td>
<td>3</td>
<td></td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>TC-K 2011</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>TC-J 2011 (NV)</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>27</td>
<td>10</td>
<td>15</td>
<td>2</td>
<td>21</td>
</tr>
</tbody>
</table>

NV= not visited

**India: July 2012**

In 2012, the same ten teaching centers were visited by the administrative team and as with the precious year, I again accompanied the administrative team. In 2012, we followed the same route but in reverse order. Again I only visited nine of the centres beginning with the centre I missed visiting in 2011. The last centre to be visited is quite isolated and would have necessitated lengthy travel. Furthermore, my stay would have coincided with the teaching practice element of the programme
which does not require much evening preparation and may involve teachers being away all day (or even overnight) at local schools and I would be unable to accompany them. Therefore I decided not to travel to this centre.

A summary table for July 2012 is below:

Table 4 Teacher participation in the research by teaching centre in July 2012

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Irish teachers</th>
<th>Primary</th>
<th>Secondary</th>
<th>Other</th>
<th>Number participating in research</th>
</tr>
</thead>
<tbody>
<tr>
<td>TC-A 2012</td>
<td>3</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>TC-B 2012</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-C 2012</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>TC-D 2012</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>TC-E 2012</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>TC-F 2012</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-G 2012 (NV)</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-H 2012</td>
<td>2</td>
<td>1</td>
<td></td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TC-J 2012</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TC-K 2012</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>26</td>
<td>14</td>
<td>9</td>
<td>3</td>
<td>23</td>
</tr>
</tbody>
</table>

NV= not visited

Observation settings

Each centre varied in terms of resources and layout. Often the Global Schoolroom programme took place in a different building from where the teacher-volunteers lived, such as a parish hall or in the school auditorium. Some centres had a living space near their bedrooms for the teachers to relax in and to complete their preparation work. During the day the heart of most teaching centres was the dining room or refectory where all meals and tea-breaks were taken and where the tea/coffee supplies were kept. I adopted this place as my base and I often would
spend the entire day sitting in the refectory writing my notes and speaking to anyone who stopped by. While this meant I met school visitors and engaged in many extraneous conversations, it also meant I had close access to the teachers and could initiate conversations with them when they were on break, and knew where to sit during meals.

In the evenings the pattern differed. Most teacher groups would spend 2-3 hours preparing teaching materials and resources for the following day. Therefore I would relocate myself to this preparation area and volunteer to help in this process. This meant my role was more of a participant than an observer. In all centres I requested access to preparation meetings, even though not all teachers consented to participate in the full study. In these cases, I did not record any direct comments from non-participating teachers in my fieldnotes, just observed the group interactions. At the beginning of these observations the teachers would often look at me, but as I sat there mutely they would pay less attention to me. On one or two occasions, I would be asked for an input into the planning. My chosen strategy was to deflect the questions back to the group to elicit more talk from them taking a stance of naïve inquiry (see reflexivity section later). At times teachers would ask what I thought of their planned approach and I would answer in a way to encourage reflection on their chosen method rather than advocating for one approach over another. This I found a valuable approach to the research and to gain insight into their thinking. In two teaching centres I was asked to help in teaching sessions- in one I acted in a role-play of a classroom setting and in another I facilitated a small group discussion and took feedback notes. This reinforced my role as one of semi-participant observation (Punch 2001) described earlier as a dialectic between observation and participation where one is foregrounded at particular times.

Typically the volunteer days were quite full with teaching their Indian colleagues from 9am to 3 or 4pm with one hour for lunch. Most took the remainder of the afternoon off to walk in the district or to accompany their host on community visits or activities. Dinner was usually at 6pm followed by preparation sessions for the next day. Due to the intensity of their work, I believe the observer role was the best approach to data collection as I did not wish to impede the teacher-volunteers’ work.
Data collection in Ireland 2011-2013

**Interviewing**

Kvale defines the qualitative research interview as ‘an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena’ (1983 p.174). The interviews were designed to be wide ranging to provide an opportunity for free-flowing conversation and to probe specific areas in detail. A set of predetermined questions was not created; however, an interview topic guide to a range of issues was prepared and is presented in Appendix C. These interview guides feature a list of question areas rather than actual questions as the exact wording will alter in each context (Kvale 1983). Prior to each interview I read through my overseas fieldnotes specific to the teacher and their teaching centre in order to relate my questioning to their specific context. In these fieldnotes I sometimes noted particular topics to follow-up. For example, Isabel and use of the word poverty where I noted the use of the term while observing her work in India- this is explained in Chapter 7.

All interviews were recorded on an audio recorder and transcribed by me. Unfortunately the interview quality for two complete interviews (Timothy and Daniel) was very poor due to background noise and therefore not transcribed or used in the research. During a further four interviews, the sound quality deteriorated during the interview and so some of the later data could not be heard to be fully transcribed.

To support my recordings of the interviews, I designed an interview sheet using headings from an exemplar interview documentation sheet (Flick 2006, p.289). I adapted the original headings for my own work:
After the interview was completed I wrote two short reflexive statements in my interview diary: on the process itself and on the interview content. These statements were often added to while transcribing the interview. This approach was suggested by Miles and Silverman’s (1984, p.51) use of contact sheets an equivalent process of qualitative research note-taking. Miles and Silverman list five benefits in the use of these sheets. A number of these benefits were applicable to me: the sheets acted as a guide planning for next stage/interview; I used them to record possible codes or to revise existing codes; and to aid analysis process. The other benefits identified by Miles and Silverman’s (1984) include the coordination of multiple fieldworkers and where the notes would serve as a reminder for later stages of the research process.

The post-interview statements on content were of particular practical benefit in identifying specific participants’ words for inclusion in data chapters especially for examples of teaching development education in the classroom (Yin 2003). The short reflective pieces were also of benefit as particular topics arose during interviews which I gradually become more aware of and wrote about in my research diary fulfilling the criteria of continuous data analysis through an iterative and circular process of data generation and analysis. This is a characteristic of a qualitative methodology (Cresswell 1994).
A reflection sheet was designed calling on Hoban’s professional learning system and using one of his images. Hoban views education change as a complex system, where the individual is viewed in ‘related action’ between the teacher and the system (2002, p.61). His work was reviewed earlier in Chapter 3. In his book, Hoban uses a number of images to illustrate his theory. Below is his image of educational change as a complex system and a web of interacting concepts which may (or may not) influence teachers and create educational change. When reading Hoban’s work, his images struck me as applicable to my work and I choose to adapt one of them to use as a reflection piece with the teachers.

![Educational change as complex system](image)

**Figure 5 Educational change as complex system**

Source- Hoban 2002, p.37

On the following page of the reflection sheet I provided four boxes with a key question to address asking them to reflect on the impact of Global Schoolroom on their teaching and learning approximately 1 year after their return from India. See Appendix C for a blank reflection sheet. The four boxes asked for responses to the following:
• Learning about development and change….
• Impact on your life and your teaching (or other work)….
• What it means to be a teacher in globalised world….
• Any other thoughts….

The total data collected from 2011 and 2012 is summarised below. I then go on to address the process of data analysis.

Table 6 Summary of all data collected

<table>
<thead>
<tr>
<th>Data type</th>
<th>2011</th>
<th>2012</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Observation</td>
<td>teaching centres</td>
<td>9 teaching centres</td>
<td>18</td>
</tr>
<tr>
<td>fieldnotes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interviews</td>
<td>15</td>
<td>13</td>
<td>28</td>
</tr>
<tr>
<td>Reflection sheets</td>
<td>5</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>

Data analysis

In keeping with Creswell’s (1994) characteristics of qualitative work, data analysis begins at an early stage in the data collection process and is exploratory and descriptive in order to examine the meaningful and symbolic content. Furthermore, he argues that in qualitative research work data analysis is interlinked with data collection. This was seen earlier when I described the interview reflexive statements as valuable to my analysis; it is also seen in the presentation of data findings as these are interlinked with analysis and discussion relating to my theoretical framework. Typically qualitative data analysis utilises a segmenting and reassembling approach (Boeije 2010) to the data, where data is broken down into segments to examine meaning. This process is helped by use of codes. Codes are ‘tags or labels for assigning units of meaning to the descriptive or inferential information compiled’ (Miles and Huberman 1994, p.56). Codes used to organise the original data and are attached to chunks of data; the chunks can be words, phrases, sentences, or whole paragraphs.

Three forms of data analysis were employed in this study:
• Deductive coding: four case study exemplars were selected representing the four challenges explained in Chapter 3- these are presented in Chapter 6

• Development education: specific examples of teaching global development issues and ‘bringing India into the classroom’ based on entries from my post-interview notes- presented in Chapter 8

• Inductive coding was utilised for specific concepts: professional development and identity, personal identity, and knowledge and interpretations of global development- presented in Chapter 6 and 7.

The deductive analysis follows Yin (2003) approach to the interpretation of case study data where theoretical concepts guide attention to certain data; this is most clearly seen in the use of my post-interview statements in the analysis as these identified particular respondents and themes. Later research data was reassembled (Boeije 2010) into a typology of common themes which were redeveloped into key concepts, allowing for the voice of participants to emerge from the data. To Yin (2003) this is termed pattern-matching where patterns are recognised and used to form an explanation by linking the raw data with theoretical understanding. My coding process was aided by both analytical memos and my research diary, described later.

The codes utilised in this work are displayed in Appendix D in a table with four columns listing the main code name, sub-codes and initial codes followed by the number of source documents and number of coding references. This is followed by concept maps for my three data findings chapters showing how the categories linked together with relevant theory.

**Qualitative data analysis software**

The advantages of using qualitative software for data analysis are many. These packages can provide the ability to form links between data codes, allowing data to be presented as nodes or clusters of information. Also data can be visually represented as the software can count frequencies of words to form wordles or other visual formats. The software allows for importing of documents from word
processing packages, as well as importing of PDFs, photos and audio files. Whilst some social scientists criticise use of computer assisted qualitative analysis, others such as Welsh (2002) maintain it supports a detailed and transparent data analysis process, and also praise software for its usability.

For this research I used the qualitative research software package called Nvivo. The programme has the capacity to manage data, coordinate ideas and query data (Bazeley 2007). Coding of source documents is easily completed using the quick coding bar, and Nvivo also has a coding stripe on the right of the screen showing the extent of coding utilised in each paragraph. For this research I primarily used Nvivo to manage the data from the multiple source documents. I imported all of my sources from MS Word documents; namely interview transcripts, fieldnotes, reflective sheets. These were coded in the process described earlier using both deductive and inductive approaches.

Codes are called nodes in Nvivo, and I established two types of nodes to organise data. Free nodes are the first step in coding process where a chunk of relevant text is highlighted as a code and given a title. Later tree nodes are created through a process of categorisation where multiple free nodes (also called child nodes) are organised into a hierarchical structure with a parent node as title (Bazeley 2007). The full listing of tree nodes with both parent and child nodes is presented in Appendix D. This data reassembly (Boeije 2010) allowed recognition of common themes which were redeveloped into key concepts, allowing for the voice of participants to emerge from the data. This reassembly process followed two stages of hierarchisation: tree nodes were built up from free nodes as thematic categories which then informed the primary theme of each of my data chapters.

**Analytical memos**

For the next stage in qualitative data analysis, I made use of analytic memos to gather my thoughts and reflections on themes and connections between data and theory. Analysis of data begins from the beginning of the research data collection and acts to inform future data collection in an iterative and circular process (Creswell 1994). To formalise this process I made use of analytic memos and my research
diary- especially calling on my post-interview reflexive statements. The Nvivo software provides for this option, where memos can be created within the package. Emerson, Fretz and Shaw (1995) argue that a researcher in the field begins to intuitively reflect and interpret their observations and data. Formally this process is called writing analytical memos where a more probing eye can be brought to reflections and commentaries on data collected. Miles and Huberman refer to the flows of data analysis activity as data reduction, display and drawing conclusions (1984, p.21-22) while Boeije (2010) describes qualitative data analysis as a segmenting and reassembly approach. Gibbs (2002) lists many uses of analytic memos in qualitative research including recording thoughts on coding and questioning as the research process continues.

Analytic memos are primarily used for integrating data, for reflection and dialogue between sources, noting surprising responses. Groenewald (2008) gives guidance on memoing describing them as instruments to capture ideas, insights and observations in creative manner. They can be free from grammar rules and do not need to be written in particular style. Memos facilitate the researcher thought process in clarifying ideas, and are open to clarification and adaptation as thoughts on research data, on analysis and enhance the trustworthiness of the research.

As Creswell (1994) said, data analysis begins at an early stage in qualitative research, and can be exploratory and descriptive to capture meaningful content. Drawing on this, I prepared a number of memos which informed my thinking on the data as well as drawing on my research diary entries. The primary purpose of memos for me was to capture meaning from the data presented to me, and to reform this through reassembly into data to be presented in my findings chapters. Major analytic memos written during the course of this research include:

- Reflexivity- me and the participants; explaining my research to participants; discipline language issues; my role as researcher of the Irish teachers
- Teachers as learners
- 4 challenges- identifying exemplars and other data
- Development education examples
- How Indian experience informed their work
As is clear from the titles listed above, many of the memos clearly related to data and emerging themes. The reflexivity memos were drawn from my research diary, which provided two key roles during the research: addressing reflexivity issues and identifying specific exemplars and case studies to illustrate theoretical themes.

**My own research diary**

A research diary is a significant feature of qualitative research work as it not only is a log of events and engagement with participants, but it also provides a space for recording of reflection on the work itself (Emerson, Fretz and Shaw 1995; Hammersley and Atkinson 1996; Altricher and Holly 2005; Watt 2007). Saldana (2009) argues that all analytic memos are akin to research journal entries. In many ways this was the role that my diary took throughout the entire PhD process, not just during overseas fieldwork and it played a strong role in data analysis. Emerson, Fretz and Shaw (1995) argue for the inclusion of the research diary within the data collected rather than as a separate document as it can play such a vital role in informing analysis. Watt (2007) claims that upon reading her diary at later stage, she could recognise the process of becoming a researcher through her work and to review the process of development of her identity as a researcher. These benefits of diarying were clear to me, and they greatly aided the analysis process. Notably a number of data displays and depictions (Miles and Huberman 1984) were drawn by me; the concept maps setting out my three data findings chapters are included in Appendix E.

After all data collection interviews, I recorded my own observations on the activity as interview reflexivity statements which were invaluable notes and guide to the data analysis process. These notes were reviewed in advance of the next interview and thus informed the questioning process. Furthermore at pre-departure training sessions, I recorded my reflections on the workshops and weekend activities in my research diary. I structured my research diary on the levels of professional reflection questioning developed by Brockbank and McGill (2007). But I also allowed space to record my emotional responses as ‘feelings of personal comfort,
anxiety, surprise, shock or revulsion are of analytical significance’ (Hammersley and Atkinson 1995, p.192).

During the data analysis process my diary took on a further role as it allowed me the space for reflection and memoing on the interactions between my data and theories. This was a process of constant revisioning, with many illustrations and concept mapping to make links and connections across areas. The diary allowed me the space for consideration of my worldviews as they came into contact with the data, and to understand my process of interpretation to assess my influence on the data. This leads into a discussion of reflexivity in the research process.

**Reflexivity**

Despite best efforts to suspend judgement and disbelief, who one is, what one believes and does, implicitly and ineluctably shapes the process and products of research (James 1993, p.8)

Reflexivity is an attitude of attending systematically to the context of knowledge construction, and defined as a process of facilitating understanding of both the topics of the study as well as the research process employed (Watt 2007). Reflexivity is essential in the qualitative research process and is the personal and professional reflections and examination of oneself as researcher, with the view to becoming more aware of how the researcher can affect interpretations of events and observations. In this way reflexivity can be seen as essential to process of knowledge construction inherent in my thesis. Bourdieu draws on the French verb reflectre to define reflexivity as an action which bends back on (Bourdieu and Wacquant 1992) and refers to reflexivity as epistemological analysis of knowledge, or a sociology of sociology. The reflexive researcher can uncover and systematically explore the ‘unthought categories of thought which delimit the thinkable and predetermine the thought’ (Bourdieu 1982, cited in Bourdieu and Wacquant, 1992 p.40). Bauman commends sociological questions which ‘defamiliarise the familiar’ (1990, p.15).

Reflexivity is a contested process; Bryman refers to the growing ‘industry of books that collect the inside story of the research process’ (2012, p.394) while
Bourdieu has been critical of endless autobiographical referentiality as reflexivity (Bourdieu and Wacquant 1992, p.41). Bryman (2012) defines reflexivity as viewing oneself as within the process of knowledge construction rather than as a detached and objective observer and discoverer of neutral facts. In other forms, reflexivity strongly relates to researchers’ epistemology as their theory of knowledge leads to questioning of assumptions and beliefs about the nature of knowledge (ibid.).

There are three levels of epistemic reflexivity set out in An Invitation to Reflexive Sociology (Bourdieu and Wacquant 1992). Firstly, reflexivity can highlight the social situatedness of the researcher not as the analysis of individuals, but to the ‘social and intellectual unconscious embedded in analytic tools and operations’ of sociological enterprise. This level engages with the researcher as autobiography and in being reflexive about one's role and effect as a researcher, examining your ‘social origins and coordinates’ (Bourdieu and Wacquant 1992, p.39). This shares a common understanding with many other sociological definitions of reflexivity.

Secondly, sociological enquiries and research must be regarded as ‘collective enterprise’ of a discipline and characteristic within sociology rather than as the work of individual sociologists. This level of epistemic reflexivity engages in the examination of sociology as ‘a microcosm of an academic field’ (Bourdieu and Wacquant 1992, p.39). Social science has a unique perspective on the world which acts ‘to buttress the epistemological security of sociology’ (Bourdieu and Wacquant 1992, p.36). They argue that studying the conditions of sociological production of knowledge will enable it to overcome those conditions. Kenway and McLeod focus on reflexivity as ‘the practice of reflexively situating and historicizing the space of one's point of view as a scholar and a sociologist’ (2004, p.527). In this quote they identify two levels of reflexivity similar to Bourdieu. However Bourdieu and Wacquant speak of three levels.

Thirdly, reflexivity can address the division between researched and researcher, examining ‘the intellectual bias which entices us to construe the world as spectacle’ (Bourdieu and Wacquant 1992, p.39). This addresses the process of knowledge construction in sociology, where the task of sociology is to ‘uncover profoundly buried structures... which constitute the social world as well as the
mechanisms which ensure their reproduction or their transformation’ (Bourdieu and Wacquant 1992, p.7).

Using the three levels of reflexivity set out above, my focus was not to use my diary as a simplistic account of my feelings or thoughts. Rather I aimed to focus on the social organisation of my overseas experiences and on insights into my data collection process. The rest of this section addresses these issues and this approach is also reflected in my epistemological position of critical realism as the interactions between the objective and subjective in reflexively reading and understanding my data.

My social coordinates with the research topic

Particular features of this research project were especially attractive to me, and I believe the work moves forward from my personal interests and earlier studies of social change. Firstly, India as the site for research was attractive as I have travelled extensively in South East Asia and India and I welcomed the opportunity to return to India for the research fieldwork. Although never an overseas volunteer myself, on my travels I have met many Peace Corps volunteers and other organisations, so I had an insight into their world, their expectations from the process and their hopes or despondency. Secondly, my research work on the women’s movement in Eastern Europe (undergraduate dissertation, University of Limerick) and the anti-globalisation movement (Masters in Equality Studies, University College Dublin) had left me with more questions about social movements and their potential to bring about macro-level social change. For example, one specific difficulty I experienced centred on gender issues where some large collectives claimed to endorse equality and feminism, yet their organisational practices did not reflect any gender awareness. Also I had questions on whether the ideals and aims of social movements were compromised by engaging in policy-making initiatives or by State funding conditionality.

My interests and focus then moved towards micro-level and individual change; around this time I heard Stephen Sterling speak at a conference in Dublin about educational paradigm change and found his work quite inspiring. It brought a
focus onto the potential for education in raising awareness of environmental and
global development challenges. However, over time my frustration with this
approach also emerged as there are strong limitations to the action and change
arising from formal education and awareness-raising work can be focused on
individual lifestyle changes rather than collective action.

This thesis attempts to reconcile these two levels, macro and micro, or
objective and subjective as Bourdieu (1977, 1980) terms it. I attempt to account for
the subjective influences in learning about global inequalities. To me ultimately
learning and movement towards change cannot be imposed; rather it is a complex
mix of knowledge and personal engagement which brings it about.

Humble (2012) writes of the influence of his experience and professional
commitment to development education in researching a development education
organisation. Likewise for me, a commitment to the potential of international
development work (including volunteering) may influence me towards a positive
interpretation of the work of Global Schoolroom. Furthermore, my values and beliefs
in development education were laid out from the beginning of the data collection
process and as stated earlier this may have influenced participants’ choice to engage
in the research. Being clear in the aims of the study was the ethical position to take
and this reflects Bryman’s (2012) assertion that the researcher cannot be separate
from the data collection and the knowledge construction process.

Sociologist studying teachers- disciplinary reflexivity

As I explained earlier when I described the observation settings in India, I
sometimes was asked to for my opinion or input. I deflected these settings by turning
them into reflection questions for the teacher-volunteers. I set myself up as the naïve
inquirer, saying ‘I’m not a teacher’, ‘that’s interesting- please explain more’, or ‘I
never heard that before’. I often stated I was a sociologist. Bourdieu and Wacquant
(1992) write of the need for reflexivity to move beyond the biographical and
examine the disciplinary knowledge being created. For me as a sociologist studying
teachers gave me the space for this naivety as well as the stimulus for asking
questions from a different disciplinary perspective. As I come from a different disciplinary world, I needed to learn the language and practices of the teaching discipline through a social process of knowledge co-production. By stating I was not a teacher, the teacher-volunteers had to explain clearly and in non-jargon language which gave me distinctive insight into their world of teaching and their practices. It may also have aided deliberate reflection in uncovering doxa of educational practices (Bourdieu 2000).

The naïve inquiry role that I adopted to facilitate the process of co-construction was effective as it lessened my role and allowed my research participants’ voices to take precedence. This questioning stance also reflects the ‘outsider-orientated discourse’ (Bourdieu 1977, p.19) where outsiders ask for rationalisation and explanation of habitual practices for their understanding but also invokes meaning-making for the research participants. However I cannot be an outsider as I am fully engaged in the research and a co-participant. Accordingly the stance of naïve inquirer from a different disciplinary position was most appropriate.

**Intention to ‘ensure’ transformation**

Stake (1995) describes the variety of roles that a researcher can take on during the process; teacher, advocate, evaluator, biographer, theorist and interpreter. As I do not believe a neutral role is possible in research, should I have moved from a position of naïve inquirer to a teaching intervention? During the data collection process, there were times when questions were addressed to me on the nature or causes of poverty. Likewise during the preparation weekends, I did facilitate sessions on development education which could be seen as an interventionist stance.

However I tried to show respect for my respondents and not to interfere with their learning process by being the dominant voice. This was challenging at times as I moved from taking a role in leading the research (i.e. at preparation weekends when discussing development education) to allowing space for participants to take the lead in discussing development issues and topics. It was a concern that arose often in my research diary and interview notes.
Formal education systems may have many critics and are not perfect: yet they provide the space for raising learners’ awareness of and engagement with global concerns. I believe teachers play a key role in bringing a global perspective into classrooms and in strengthening learning about development at local and global level. I presented to the volunteer-teachers on the topic of development education, thus making explicit my belief in development education as a necessary preparation for young people. As I said earlier engaging in a research project with practical value was important to me; additionally it was important that my research help ‘uncover profoundly buried structures’ (Bourdieu and Wacquant 1992, p.7). Through this uncovering process, I cannot ensure the transformation of the social, cultural, political and economic structures towards a just and sustainable world (Irish Aid 2006, p.9) as I cannot compel my beliefs about global development onto others. Neither do I view my research participants as empty vessels to be filled with development knowledge from me (Freire 1972). I can only facilitate the uncovering of knowledge and assist their learning in some way: where the teacher ‘is himself [sic] taught in dialogue with the students’ (Freire 1979, p.5). Writing and diarying on my expectations and hopes brought my beliefs about teaching and the teaching role in preparing young people for a globalised world into the research process; at times I reconsidered my beliefs as the discussions with the teachers challenged me to reflect and question my stated position. For example, arising from the workshop with teacher-volunteers in March 2011, I noted the group questioning if development education is idealistic and their discussions on whether schools should promote specific values or behaviours. Their questioning and discussions also raised questions for me to reflect on and engage with to consider and reconsider my beliefs on formal education or my expectations from development education.

My research participants need to find their own answers to make sense of their experiences in India, find how it fits with their worldviews, and consider how to engage with development knowledge in their professional teaching.
Chapter conclusion

This chapter gave an overview of my methodological framework, including the specific research methods employed for data collection and the addressing of research ethics and the negotiation of access to the research participant group. Full details of my specific research methods (observations, semi-structured interviews and reflection sheets) are given, followed by a discussion of the process of data analysis and use of Nvivo software. The six criteria for qualitative research work (Creswell 1994) were addressed throughout this chapter. Qualitative research is highly descriptive and rich; this can be seen in the data findings chapters where descriptive accounts of the volunteer experience are presented. These lengthy extracts from fieldnotes and interviews demonstrate the naturalistic data collection process centring on understanding people’s experiences of their world and illustrate their interpretations and readings of this globalised world. Qualitative work employs an emergent design to the research data collection process; this is seen where one data collection method informs another. The use of observations and fieldwork was essential for me as a researcher to gain insight into the volunteer experience, but in a non-obtrusive manner that did not interfere with their work and commitment. This insight would not be possible to gain from a quantitative research approach. Finally, I have shown in this chapter how qualitative research involves on-going data analysis from early stage in the research process; this will also be shown in my findings chapters which present findings in relation to theoretical framework.

The following four chapters present my research findings, using detailed and rich extracts from fieldnotes and interviews, drawing a complex and holistic picture (Creswell 1994) of overseas volunteering. I begin by describing the specific research context of Global Schoolroom’s work in North East India and then examine the organisation itself in the following chapter.
Chapter 5: The Research Case: Global Schoolroom

This thesis is a case study of an Irish NGO called Global Schoolroom, specifically examining Irish teachers’ voluntary participation with Global Schoolroom, their learning from the programme and engagement with development education in their classroom practices. As such this is not a study of NGO operations, organisational finances or management structures (except with regard to volunteer recruitment and preparation). Neither does this thesis examine the impact of the Global Schoolroom programme on Indian teachers nor on the wider host communities of North East India. This thesis deals mainly with the experiences and learning of the Irish volunteers and my research question addresses the translation dynamic of situated experience of overseas volunteering as a process of social learning. This chapter describes the context of the Global Schoolroom organisation and the origins of the teacher education programme of Global Schoolroom using media sources and programme evaluation reports. The chapter concludes with a debate on the appropriate theoretical lens (postcolonial or cosmopolitanism) to address NGO work in global development and the phenomenon of overseas volunteering drawing on my fieldnotes and interview data sources to inform this debate.

The global development challenges faced by North East India are one particular set of objective factors which provide the context for volunteers’ social learning as well as the motivation for the establishment of Global Schoolroom. Appendix F highlights the socio-economic situation of North East India, addressing asymmetrical income and other economic differentials, education inequalities, literacy rates and the racism experienced by the tribal people\(^\text{11}\) of North East India. I acknowledge that I am giving a brief overview of the region in this chapter rather than any in-depth socio-economic analysis. This is to give some background to the peoples and traditions of the region and I hope I do not fall into the fallacy of a single story (Ngozi Adichie 2009). I rely in particular on the work *Northeast*

\(^{11}\) The tribal groups in the North East deliberately use the word ‘tribal’ to describe themselves rather than adivasi which is the term used a heterogeneous ensemble of ethnic groups, typically inhabiting/ historically hills and forests and considered to be the original inhabitants of India. According to the official Census held in 2001, Adivasis constitute 8 per cent of the total population of India, over 84 million people (Minority rights group international 2005a).
Migrants in Delhi (McDuie-Ra 2012) and Troubled Periphery: Crisis of India’s North East (Bharmik 2009)\textsuperscript{12} for much of the detail on the people and customs of the region. Appendix F summarises some of the educational concerns that the Global Schoolroom programme aim to address and inform the development of their teacher education programme since its inception. The following section describes the organisation, its history, and operations and provides an account of their teacher education programme.

**Who are Global Schoolroom?**

The Global Schoolroom programme seeks ‘to promote the sharing of educational experience between communities worldwide to help eradicate poverty, promote economic development and build sustainable communities’ (Global Schoolroom mission statement, n.d.). In order to achieve this aim, the organisation works with two core principles- reciprocity and sustainability. Reciprocity can be defined as a sharing of knowledge and skills, culture and values between Ireland and India. Sustainability refers to the long-term sustainability of the programme, developing local partnerships leading to the programme becoming locally managed and implemented without the need for Irish intervention. In their organisational documentation, Global Schoolroom (n.d.) states their guiding principles on their website as:

**Mission Statement**

Global Schoolroom is dedicated to sharing educational experience between communities worldwide to help eradicate poverty, promote economic development and build sustainable communities\textsuperscript{13}

The power of education to enlighten one another and expand each individual’s scope for opportunity

\textsuperscript{12} The titles of these two books give the North East region name in a different format; one uses two separate words while the other amalgamates them. It is unclear why these two formats are in use or what difference they signify; I choose to use North East India while writing this thesis as this was the first format I was introduced to.

\textsuperscript{13} While this research was ongoing, Global Schoolroom changed their mission statement to the following: ‘Global Schoolroom brings teachers from Ireland together with their global counterparts to build each partners capacity through the sharing of educational experience, expertise and good practice’. As I began this work with the statement in the chapter above, I continued using it. Their organisational principles remained the same.
A primary education for every child to achieve the UN’s Millennium Development Goal for Universal Education

Sharing good educational practices to enrich the collective educational experience and widen the cultural horizons of everyone involved

Working directly with teachers and communities to build a strong framework for high standards of teacher training which, once in place, can then be delivered by sustainable local networks

Forging respectful links between educational partners to their mutual benefit

Under Irish company legislation, officially Global Schoolroom is a company limited by guarantee not having a share capital (Companies Act 1963). This form of company suits the legal requirements of charities, social enterprises and professional bodies as they have a separate legal personality and provides limited financial liability to company directors (Companies Registration Office, nd). The organisation is also registered as a charity in Ireland (CHY18768). They are signatories and compliant with a number of voluntary good practice charters such as The Wheel Governance Code, Dochas Code of Conduct on Images and Messages, and the Comhlámh Code of Good Practice for Volunteer Sending Agencies.

Global Schoolroom has a board of six members. There is one paid staff member Garret Campbell supported by an unpaid administrative intern. Cornmarket Insurances provide funding and administrative support for the Global Schoolroom programme as part of their corporate social responsibility programme. Funding has also been sought from Irish Aid to support their work.

History of Global Schoolroom programme

Gwen Brennan and Garret Campbell began Global Schoolroom in 2005. They were both secondary school teachers working in Ireland at this time. While travelling in North East India, they met a Salesian priest, Fr. Anthony Valluran and travelled with him to villages in Assam, Meghalaya and Mizoram. Through him and their experiences there, they learned of the difficulties in teacher education provision in North East India. Global Schoolroom worked initially to identify these and to build an appropriate programme to meet local needs and demands. On their return to the region in 2006, they delivered workshops to local teachers (Boyle 2008). From
these beginnings, Global Schoolroom now offer a three year accredited teacher education programme to the Indian participants with the attainment of a Diploma in Teacher Education on completion. This Diploma in Teacher Education is accredited by University College Dublin, Ireland and is now also recognised by the Don Bosco University, Guwahati in North East India.

On their website, Global Schoolroom describe their work as:

Global Schoolroom works directly with teachers and communities to build a strong framework for high standards of teacher education. …This is achieved through the forging of respectful links between educational partners to their mutual benefit. This sharing of good educational practices enriches the collective educational experience, widens the cultural horizons of everyone involved and expands each individual’s scope for opportunity. Children in the communities involved receive a better quality education which ultimately leads to greater economic development and higher standards of living (n.d.)

An episode of the Irish TV documentary series Nationwide (Feb 22nd 2012) highlighted three Irish-based NGOs working overseas. Global Schoolroom was one of the three and they interviewed Gwen Brennan and Garret Campbell, founders of Global Schoolroom and they also interviewed some participating Irish teacher-volunteers. Gwen and Garret explained their reasons for establishing Global Schoolroom as to offer opportunities in teacher training in North East India, saying ‘Our energies are not in building schools, but in building the expertise to run the schools’ and ‘we are not coming as experts telling them what to do’ (Nationwide 2012). Garret described the Indian school context where there are lots of dedicated and committed teachers, without formal training, suffering in lack of confidence, and with no training in how to deal with 60-70 students in a classroom (ibid.). Gwen described the benefits of the experience in India saying ‘you are forced to go right back to yourself and find resources that are useful’, while Jodi, an Irish volunteer said ‘as a teacher you live for the summers and to be going back that was a very good sign’ of the benefits and enjoyment she gained from her experience (ibid.).

During the summers of 2008, 2009 and 2010, the programme took place in five centres in North East India: Silchar, Umswai, Umkiang, Nongthymmai, and Namdong. Three of these five teaching centres are in Assam in small communities except Silchar a large city in Eastern Assam and Nongthymmai which is a suburb of Shillong, Meghalaya. In 2008 the Global Schoolroom personnel travelling to North
East India included 15 Irish teachers and three Cornmarket staff (Boyle 2008). They delivered the programme to almost 200 Indian teachers and in June 2011, 133 Indian teachers graduated with their Diploma in Teacher Education. This was the first three year cycle of the Global Schoolroom programme. The three Cornmarket staff provided administrative support to the Diploma to meet the specific registration requirements of the accrediting university in Ireland e.g. birth certificates, academic records etc.

In July 2011 (the first year of my data collection) 27 Irish teachers were recruited from Ireland to deliver the programme at ten teaching centres in the three states of Assam, Meghalaya and Tripura. This was the beginning of the second three year cycle. The administrative team in 2011 comprises four Cornmarket Insurance staff. Furthermore, four Indian teacher graduates returned to Global Schoolroom as part of the tutor team. They spent a month in Ireland receiving additional training and support from Global Schoolroom and UCD, and returned to India to work with their teaching colleagues in North East India. In July 2012, 26 teachers were recruited as volunteer teacher educators with three administrative support staff from Cornmarket Insurance.

Global Schoolroom programme

Each year Irish teachers are recruited as volunteers to go teach the Global Schoolroom programme for four weeks during July. July is the chosen month as Irish schools are closed allowing teachers time to volunteer, and schools in North East India close for the first two weeks allowing Indian teachers to participate in the Global Schoolroom programme. The volunteers are organised into teams in advance for travel and assigned to each of the teaching centres; typically a team would comprise of a mix of primary and post-primary teachers in order to meet the range of needs of the Indian teachers. An example is given below from my fieldnotes, July 2011:
Tabitha is a secondary teacher, in large school in Dublin. She is making a movie to share with her students in Ireland; the movie is based on her experiences and centres on the cultural differences between Ireland and India.

Joy is a primary teacher in a rural school in Munster

Cassie is a former guidance counsellor who has lived and worked in Africa before returning to Ireland. She is now retired from teaching and enjoys travelling.

In advance of travel, the teaching teams meet and prepare for their 2 weeks of workshops with the Indian teachers. This forms the major part of the pre-departure sessions; they also meet with previous years volunteers to review Indian teachers’ progress, their assessment sheets from previous year, and any other work completed. This provides continuity as different Irish volunteers may travel to India annually, but the Indian teachers are the same group for three years. On completion of the three year programme, the Indian teachers receive a professionally recognised Diploma in Teacher Education. This Diploma is accredited by University College Dublin and is now recognised by Don Bosco University Assam.

Annually the course syllabus and programme is facilitated by Irish teachers run over a 4 week period each year. Assessment of the Global Schoolroom programme is on-going and includes teaching observations, reflective work and assignments throughout the year. Participants are required to complete a number of assignments over the academic year and to keep a reflective journal throughout. In addition teaching by Indian participants is observed during the month of July by the Irish volunteers, and the Indian teachers submit lesson plans for review and receive feedback during the month. Below is a summary table of the modules taught during July each year:
Table 7 Global Schoolroom three year syllabi

<table>
<thead>
<tr>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classroom teaching</td>
<td>Development of lesson materials</td>
<td>Building a school community</td>
</tr>
<tr>
<td>Portfolio development</td>
<td>Assessment</td>
<td>Special education needs</td>
</tr>
<tr>
<td>Educational psychology</td>
<td>The reflective teacher</td>
<td>Training for leadership 2</td>
</tr>
<tr>
<td>Teaching practice 1</td>
<td>Training for leadership 1</td>
<td>Teaching practice 3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Teaching practice 2</td>
</tr>
</tbody>
</table>

Source: detail taken from Global Schoolroom handbooks 2010-2012

Below are two examples of evening preparation scenes from the same teaching centre but in different years:

TC-B, July 2012

Preparation session Tuesday evening

The Indian teachers were asked if they wished any areas reviewed from last year- they said they have don’t have good understanding or belief in Rogers work. The Indian teachers had difficulty with this lesson plan last year- this is clear from their booklets and in the feedback from last year’s volunteers.

Terri said ‘to be honest I never got any of this philosophy stuff’ - she thinks it is too abstract for her as she has a practical scientific mind. Davinia has designed some images to draw on board to explain clearly Rogers’s principles of facilitating learning, learner-centeredness, practical activity and inclusion.

Davinia will give a grind [extra class] on Rogers’ theory tomorrow afternoon after regular programme session. She says she is not feeling too confident about him, but I think she has a good grasp of his work.

---

14 Carl Rogers was a humanistic psychologist. He believed that every person could achieve their goals in life through self-actualization into fully functioning persons. His books include *Freedom to Learn: A View of What Education Might Become* (1969).
Sarah is making posters as teaching aids including a storybook called Bobby the butterfly. Also a snakes and ladders games with dice- all of these are homemade from card, markers and glue.

I offer to help and cut out the dice shape for here. R and C [from admin team] offer to colour in the game and dice.

Sarah explains that shapes and shape making are all part of the 6th class maths syllabus- the pupils must make cubes and cuboids. I am unsure what a cuboid is. Sarah explains it is a box shape. She says some of her Irish pupils find this challenging.

Here is the finished story book:

![Bobby, the butterfly book](image)

**Figure 6 Bobby, the butterfly book**

Source Mags Liddy July 2011

Global Schoolroom’s programme was developed and adapted in response to local educational needs; in recent times the Right To Education Act (2009) has brought about many changes in schooling and impacts significantly on the work of Global Schoolroom in the region. This legislation is explained in the following section.
The Right of Children to Free and Compulsory Education Act 2009

In 2009, the Indian legislature passed the Right of Children to Free and Compulsory Education (RTE) Act which gives each child in India from ages of 6-14 years the right to free, elementary (primary) education (Ministry of Human Resource Development, Government of India, n.d.). This is underpinned by the Indian Government’s commitment that no direct or indirect costs should be borne by the child or its family. The Indian Government is committed to meeting these costs such as direct school fees or indirect costs such as uniforms, textbooks, mid-day meals, transportation. The Indian Government is working to provide both policy and resource supports for the flagship programme Sarva Shiksha Abhiyan (Education for All) which incorporates many interventions to promote universal access and retention (Ministry of Human Resource Development, Government of India, n.d.). The types of interventions vary from the construction of new schools and additional classrooms, the provision of toilets and drinking water in schools through to in-service teacher training and academic resource support, and support for improving learning achievement.

Under these schemes and arising from the legislation is the promotion of child-centred education in child-friendly schools and increased teacher capacity to ensure learning outcome are met (UNICEF, nd). Oxfam India (2015) state there are significant improvements in the provision of education since the enactment of RTE legislation.
However, their report says that the quality of education has been neglected and reports that three out of four children currently out of school in India are Dalit (32.4%), Muslim (25.7%) or Adivasi (16.6%)\(^\text{15}\). The tribal people of North East India would be included in the Adivasi grouping.

In India, children usually start formal schooling at age 6 and attend the same school throughout their educational career. Primary level education is the equivalent of Classes 1 to 6 and secondary level from Classes 7 to 12 with final examinations taking place at the end of Class 12. The RTE act aims for one teacher for every thirty students at primary level (Class 1 to 6) and one teacher for every thirty-five students at upper primary level (Class 7 to 10). However, UNICEF say that 41% of primary schools have a pupil-teacher ratio of more than 30 and 31% of upper primary schools

\(^{15}\) Dalits otherwise known as Harijans (untouchables) are a scheduled caste and are oppressed under the caste system (Minority Rights International 2005b). The three groups listed (Dalits, Muslims and Adivasi) are the most discriminated in India: for example in housing see (Thorat, Banerjee, Mishra and Rizvi2015) and job applications (Thorat and Attewell 2007).
have a ratio more than 35 pupils to teacher. Furthermore, not all teachers working in Indian schools have received formal teacher education- UNICEF maintain that 80% of regular teachers and 72% of contractual teachers are professionally qualified leaving a considerable number unqualified. Based on my experiences while in the region, I would say the teachers at higher secondary schools tend to have teaching qualifications but the teachers at elementary and kindergarten level do not. There is also evidence of wide prevalence of corporal punishment across the country according to UNICEF. However, this it did not arise as an issue when I was in India.

The RTE Act introduces the teacher eligibility test to assess teacher capacity. These are compulsory tests and only teachers who meet the test requirement will be eligible for teaching jobs. According to the Indian Express (March 8th 2014), Maharashtra held the first state wide test and just 5% of candidates qualified. A total of 367, 896 candidates appeared for paper one (for D.Ed. qualified) and 224, 094 appeared for paper two (for B.Ed. qualified). Only 4.43 per cent (paper one) and 5.95 per cent (paper two) candidates passed the teacher eligibility test. The Indian Express argues that this poor pass rate reflects the appalling state of teacher education in Maharasha.

Analysis of education in India disputes the impact of RTE in particular saying that the new legislation has had no impact on learning outcomes and student performance (Woodrow Wilson Centre for Policy Studies 2013). Much of the funding to date has gone into school infrastructure rather than provision of professional development opportunities. The report is critical of the lack of restructuring within teacher education, of hiring processes for teachers, and the lack of incentives for teachers to improve their capacity. It notes that some funding for teacher education has gone into the physical facilities of teacher education colleges rather than professional development.

Within North East India, there are further challenges. Padhi (2010) identified five specific problems for teacher education in the North East region: firstly, few people are interested in the teaching profession; secondly, there is an absence of practical training in curriculum where existing teacher education is limited to theory; thirdly, existing teacher education does not take local conditions into account; fourthly, there is inequality in the level of teacher employment opportunities across
the seven states (Assam has many more opportunities as it is the largest geographically); and, finally, there is a low number of teacher education facilities. For example, Arunchal Pradesh has one Government Institute with an annual intake of 60 student teachers (Padhi 2010, p.440-441). To put this figure in context, the population of Arunchal Pradesh was 1.255 million in 2012.

This section provides a brief overview of the educational challenges facing the region provide the background to the establishment of Global schoolroom- as stated earlier Appendix F provides an account of the socio-economic situations of the region. These circumstances inform their ongoing work programme through the provision of an accredited teacher education programme. I now go on to address the work and organisation of Global Schoolroom, beginning with the question of Global Schoolroom as a development NGO or a volunteer sending agency.

**Development NGO or volunteer sending agency?**

A key question arose for me during this research process is whether Global Schoolroom should be considered a development NGO or as a volunteer sending agency. Smilie (1995) illustrates the multitude of terms and phrases utilised within this sector: NGOs; non-profit; charities; friendly societies; and voluntary organisations; as well as volunteer sending agencies. Accompanying the variety of descriptive terms, the numbers of NGOs registered in OECD countries doubled between 1980 and 1993 to almost 3,000 (Hulme and Edwards 1997), although the exact figure is not clear. Categorising all of these organisations is difficult; Korten (1990) created a generation model of development NGOs, and this model had a clear influence on Mesa’s (2005) generation model of development education outlined earlier. Korten’s generation model focused on development programme strategies, where first generation NGOs worked in providing disaster relief and welfare. A good example is the origins of the UK-based international development NGO Oxfam which began as to provide famine relief for children in Greece in 1944 (Smilie 1995). Second generation NGO development strategies focus on self-reliant community development. The third generation in Korten’s model refers to NGOs
with more sophisticated organisational structures including many work areas and programmes and often operating in multiple countries. Oxfam is certainly now in the third generation with poverty alleviation, global citizenship education and advocacy just some of it many areas of work. However, the difficulty with Korten’s (1990) division is that all volunteer organisations are placed in one category. While this may have been correct analysis in the past of say Government funded and supported international volunteer programmes such as the Peace Corps in the US or APSO in Ireland, the professionalisation of the development sector and the increasing commercialisation of international volunteering work means that all volunteer-centred organisations cannot be consumed into one category. Therefore Smilie (1995) developed a typology for voluntary service to account for the evolution of voluntary service, with some similarities to Korten’s model.

Smilie’s (1995) typology consists of four stages as outlined below. Stage one is community-based voluntarism which covers direct involvement and delivery of service; stage two is institutionalisation, building on the work of stage one into larger scale delivery which in turn evolves into stage three as professionalisation. Stage four is essentially the welfare state with complex provision of social services to meet the needs of citizens and with robust civil society (Smilie 1995). Global Schoolroom can be seen to have expanded from stage one in its early days of 2005-6 where their work was small scale, direct teacher professional development provision based on personal interactions between Garret Campbell, Gwen Brennan, Fr Anthony Valluran and the schools in North East India (described earlier). I suggest that now Global Schoolroom can be read as at stage two of this typology. There are two main grounds for this: firstly, the organisation is incorporated as a limited company and is a registered charity. Additionally it is evolving towards professionalisation as it currently has one paid employee (Garret Campbell, CEO). However, the majority of its workplan is undertaken by volunteers thus it is not stage three. Secondly, Global Schoolroom is working with the regional governments in North East India by lobbying for teacher education provision to meet the requirements of the Right to Education Act (2009). This means their work plan involves both direct service provision as well as wider engagement with government ministries. Also the accreditation and recognition of the Diploma in Teacher Education by universities formalises their approach to teacher education. At this moment I suggest Global
Schoolroom have the characteristics for stage 2 in the typology of voluntary service; a change to full paid teacher educators rather than voluntary would see them at stage three.

In many ways Global Schoolroom is more of a volunteer sending agency than a development NGO. However, this reading of their work may be determined by my research focus on the learning processes of the Irish volunteer teachers rather than taking a holistic view of the organisation. The management describe the organisation as ‘about education…we never had the intention of Global Schoolroom being an aid organisation’ (interview, April 2012). Through their work in North East India they meet many of the definitional requirements of a development NGO in terms of community development and support as well as advocacy and policy engagement (Korten 1990). Possibly the organisation should be understood as a hybrid of the two organisational types. This hybrid understanding of volunteering and development as intertwined may aid analysis of different forms of volunteering, especially voluntourism and the for-profit volunteering sector. In response to increasing commercialisation of volunteering and questioning of overseas volunteering work programmes, organisations such as Dóchas16 in Ireland have collectively prepared self-regulating codes for overseas development organisations to ensure that their work is effective, accountable and has lasting impact on their partner communities.

For-profit volunteering cannot be categorised with development NGOs as for-profit agencies are not necessarily advocating for change in developing world. In fact their work and mission may work to perpetuate resource inequality and maintain patronising views of the developing world as deficient and in need of western capacity and resources. Analysis of the organisational aim and mission statement of the volunteer sending agency could highlight the potential for positive change and impact of the overseas volunteers work. This would work to exclude the more limited aims of the for-profit overseas volunteering sector. Analysis of the organisational type could be further informed by use of particular theoretical

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16 Dóchas is the association of Irish non-governmental development organisations. Dóchas provides a forum for consultation and co-operation between its members and helps them speak with a single voice on development issues. Global Schoolroom is not a member.
approaches used to interpret overseas volunteering and this will be examined in the following section.

**Postcolonial or cosmopolitan**

In Chapter 2 I outlined the postcolonial critique of international development NGOs work plans and overseas volunteering: this critique could be summarised as modernisation orientated in bringing development to the developing world, stimulating economic growth and promoting western values and social institutions, and could be said to perpetuate paternalistic views towards the developing world. Global Schoolroom could be open to the modernisation charge as their programme centres on developing educational skill and experiences within North East India. In the quote from their mission statement given earlier, Global Schoolroom write of the ‘sharing of good educational practices to enrich educational experience’ which ‘widens the cultural horizons of everyone involved and expands each individual’s scope for opportunity’. This is evocative of a capabilities approach to development. Yet this statement is followed by ‘a better quality education which ultimately leads to greater economic development and higher standards of living’. The second sentence could be read as endorsing an economic growth orientated model of human development. Literacy is a necessary skill in modern societies and for participation in the economy. This could be critiqued as linked with modernisation ideals of ‘the universal attainment of universal knowledge through universal education for universal development’ (Andreotti 2011, p.97), a view which argues that ‘the goal of education is to empower individuals to act according to what has been defined for them as development, a good life, and/or ideal world’ (Andreotti 2011, p.97). Due to their privilege and access to wealth and resources, Global Schoolroom volunteers could be interpreted as benevolently sharing their capacity and experience with the South, and their work interpreted as an imposition of western developed expertise.

However, the ethos of Global Schoolroom appears to be contrary to this interpretation of NGOs working overseas; it appears to subscribe to a more cosmopolitan view (Dobson 2006; Mignolo 2007) evoking mutual benefits through
professional capacity development. Arguably this is linked to the social wellbeing view of human development (Kirby 1997) which involves enhancing capabilities to realise freedom and opportunities in life (Sen 1999). The immediate benefits for the Indian teachers from participating in the programmes allow them to access continuing professional development and lead to improved salaries and family incomes. Furthermore, the role of education in social change is complex. Transition cannot be brought about just by education alone; it is a complex mix of social, cultural and institutional change (Bourdieu 1977). Improvement in educational and teaching standards is one factor in poverty alleviation and improving living standards in the region.

In my interview with Global Schoolroom management, we spoke of colonialist and paternalistic attitudes in volunteering, meaning if work programmes were designed with a deficit view where volunteers from the developed world are necessary to bring expertise into the developing world. Global Schoolroom management explained that the NGO is explicitly not colonial with its method of working being teacher to teacher as peers. Their organisational mission statement uses phrases such as: ‘works directly with teachers and communities’; ‘achieved through the forging of respectful links between educational partners’; ‘mutual benefit’; and ‘sharing of good educational practices enriches the collective educational experience’. These words evoke a sense of cosmopolitanism based on common professionalism and respect, partnership and mutuality. To illustrate this Global Schoolroom management described a key debate that took place within the organisation on the inclusion of teaching practice and attendant assessment for accreditation when the programme was being established. Some volunteers felt teaching practice and assessment was an imposition; however, the Global Schoolroom management insisted on its inclusion to demonstrate the ability and capacity of the Indian teachers in often challenging teaching circumstances. Furthermore, they successfully argued that the omission of teaching practice would undermine the academic merit of the programme.

GS mgmt. 1: it’s amazing the people who still think that- not near as much now but certainly in the early days [there was] a lot of resistance amongst our early volunteers, resistance to the Diploma and building excellence amongst the Indian teachers… there was sense amongst some of them sure how
would they be able to do that? The poor teachers, they have to go out to work in the paddy fields and then they come home and you expect them to do assignments. And sure the poor teachers, how can you expect that?

(Global Schoolroom management interview April 2012)

Furthermore, they describe the dominance of charity and aid thinking amongst some applicant volunteers:

GS mgmt. 1: we never had the intention of Global Schoolroom being an aid organisation. We are about education. We happen to be a charity cos that’s for organisation stuff- we are not aid organisation. It is amazing the perception that people have, even still, where they feel this is all about Irish people going to help the poor unfortunates who cannot manage themselves…

(Global Schoolroom management interview April 2012)

This view of the poor teacher in India was contrary to the understanding of my research participants. In the quote below, Samuel recalls his recognition of the professionalism of Indian teachers saying he remembered:

... being so impressed by people who are working in very difficult circumstances and who are making such a huge effort to engage with Global Schoolroom...

(Samuel, post- primary teacher, interview October 2011)

Teresa also acknowledged the importance of the Indian teachers’ experiences and capacity saying:

The first thing that you learn is that you’re dealing with very confident competent able teachers themselves. Okay they might be, need to learn about methodologies and things like that but they’re very open to what is going on and they’re also very willing to share what they’re doing as well.

(Teresa, primary teacher, interview 1, November 2011)
As both Samuel and Teresa are repeat volunteers with Global Schoolroom, these quotes illustrate that the selection and recruitment process undertaken by Global Schoolroom works as these two volunteers recognise and celebrate their Indian peers teaching and working in challenging circumstances. The following section describes the selection and recruitment process conducted by Global Schoolroom.

Within the Global Schoolroom organisation and management, the selection process for volunteers deliberately aims to exclude those who use ‘that kind of language about charity, about aid, you do question if that is the kind of person you want’ in both the application form and in the interview. Global Schoolroom management said about the volunteer application form that:

GS mgmt. 1  ... the question on motivation, that’s a key question and we always spend a good bit of time reading that one, the answer they give and the language they use cos that can be quite telling

(Global Schoolroom management interview April 2012)

The selection process begins with the application form and is followed by an interview. It appears to works to exclude those with overt Orientalist or charitable frameworks. This selection has implications for my research findings, as extreme paternalistic views of the developing world were not demonstrated. This may be due to my research undergoing a double selection process: once by the NGO management and recruitment process as described here, and secondly, as the participants knew of my research interests and may have chosen not to engage in the research as described in methodology chapter.

In the recruitment process and selection of volunteers, Global Schoolroom management maintain they specifically reject the applicants who state their wish ‘to make a difference out there’ and those with unquestioned assumptions of development and progress. In this way, Global Schoolroom staff expect questioning of power inequalities and asymmetrical resource differentials between the west and South from their volunteers. In this way Global Schoolroom cannot be accused of blindly reproducing inequalities or of promoting a liberal ‘civilizing mission’ of saving the planet and people (Jefferess 2008).
The pre-departure process enacted in preparation for overseas allows the volunteers themselves to define their work programme, recognises their autonomy and encourages use of their individual abilities within the boundaries of the defined syllabus. The pre-departure training sessions work to challenge assumptions about poverty, encourage the development of critical thinking and address the politics of knowledge production in the design of the programme. A common critique of western volunteers is their understanding of the communities they go to work with as materially and culturally deficient (Jefferess 2008). One of the Irish teachers demonstrated the opposite view, one of cultural esteem. Vincent describes how crucial it is to him that the work and ideas brought from Ireland are placed within the social context of India and in appropriate ways:

The importance of them [Indian teachers] using their own resources and what they had themselves and that our Western own notions… we shared but ultimately they had their own very, very, very valuable culture. It was so important that they would use their own, for instance, their own resources— we applied some of our methodologies that things would be a bit more interesting and all that kind of thing, but interactive, not in a Western way. In an Indian way as it were….that was appropriate for their culture.

(Vincent, primary teacher, interview November 2011)

Vincent went on to talk about how he did not want to be viewed as an expert coming to teach the Indian teachers new ways but wanted to facilitate them in finding a balance where they can learn from him but only what is relevant and applicable to their own context and culture:

Certainly the whole business of really respecting, ultimately respecting people’s culture and… I probably wouldn’t be the kind of person who would want to impose my views, my own views as being gospel on them… I actually found myself at pains to encourage them to use, yes, to maybe modernise their methods or their approaches or to maybe try different things and become a little bit more creative but be creative using their own bits and pieces, and their own experiences because everything that’s Western isn’t necessarily good.

(Vincent, primary teacher, interview November 2011)
In some ways, Vincent’s facilitation of this balance between western knowledge and the particular social context of North East India is evocative of the third space (Bhabha 1994). One particular answer or solution is suggested as definitive for the Indian teachers, rather their learning is facilitated in order to enhance understanding and find appropriate ways to adapt new knowledge. This is the borderlands of knowledge, where new landscapes of meaning are negotiated and ‘the same signs can be appropriated, translated, rehistoricised and read anew’ (Bhabha 1994 p.37).

At the evaluation session on return to Ireland Vincent strongly advocated for the inclusion of Indian educational theorists and writers in the revised syllabus:

[I asked the Indian teachers] is there any Indian philosophers that we [could include in the syllabus]. It would have been delightful from our point of view if we could bring back with us a perspective on somebody who is Indian or that they might have shared with us

(Vincent, primary teacher, interview November 2011)

Comments and discussion such as this led to revisions in the Global Schoolroom syllabus booklets: for example, the educational psychologists now include Rabindranath Tagore, winner of the Nobel Prize for Literature in 1913 who established an experimental school in Santiniketan near Kolkata (Nussbuam 2010). His educational philosophy, plus the work of Mahatma Gandhi and Dr Sarvepalli Radhakrishnan, are all now included on the Global Schoolroom syllabus, revised in light of the feedback described above. Furthermore, there is an ongoing revision of the programme through the partnership structure of the NGO and shared planning through the feedback from meetings with school principals and management in India. This reflects Global Schoolroom itself as a learning organisation responsive to the needs of participants and volunteers and with the flexibility to address new educational circumstances such as the RTE Act.

Overall this engagement with Indian teachers as peers and respect for their professional abilities clashed with dominant interpretations of India as poor and developing. Furthermore, Vincent’s comments could be read as subverting the ‘West is best’ syndrome (Jeffersess 2012) of volunteers as bringing expertise to the deficient developing world. Often when volunteers are recruited as specialists, skilled in
particular areas such as education, they can easily become viewed as better and advanced as well as seeing themselves in a superior position to the communities they work with. Gaining a balance between the need for some specialist skills with the recognition of host community’s capacity and knowledge is key for volunteers to recognise themselves as learners gaining much from the overseas experience. In the next section Karen describes how she addresses her concerns with how she, as an overseas volunteer in India, was portrayed to her students by her teaching colleagues in Ireland.

**Resisting saviour status**

Karen is a Religion teacher working in a suburban post-primary school. In our interview she says how the experience with Global Schoolroom reaffirmed her awareness that teaching was the correct carer choice for her. She researched the people and culture of North East India in advance of travelling there, partly because she was asked to present on the region to the Transition Year group in her school but also because of the links and connections with the syllabus she teaches. These links can be seen in the both social justice module and the morality section of the syllabus, though as she explains ‘mainly it is an intellectual engagement with the ideas’. The Religious Education syllabus in Ireland says in its rationale that

> Human development is the development of the awareness of self as separate and unique, with the capacity for reflection, imagination and creativity; open to ideas of truth, goodness, and beauty… religious education is well placed to provide students with opportunities for reflection on human experience, as well as for understanding and interpretation of that experience (Department of Education and Skills 2000)

Karen is comfortable with acknowledging the limits of her knowledge to the Transition Year students in her school and seems comfortable in presenting questions to students, rather than specific answers. In talking to her students, she explains:
I spoke to them and presented the research I had done on the North East and what I had learned about Khasi culture. I wasn’t entirely sure about what I knew and so had to say I will get back to you on this… I didn’t want to be painting a picture of going out and doing this good deed...

(Karen, post-primary teacher, Interview May 2012)

Karen is very aware of how India and her volunteering are presented- she describes below the efforts she made to present the lives of the Indian communities and people she was working with:

Karen: I suppose the biggest thing is how I tell the story of my experience there- doing it accurately and doing it justice and conveying to the students you know if there is such a thing as a true experience, of how they see my experience, not just as me in terms of a teacher out there, but am I accurately representing the people, their lives, culture.. That is something I am still thinking about—how does one represent that? Besides packing up the students and taking them off the plane with you… I was keen you know, as I was a religion teacher, I wanted to challenge the notion that it was motivated by some religions experience or going in search of something. And that for me was not the case

ML: is that the association of India with some kind of mystical...?

Karen: They thought I was going over to help the poor children in India. At one point someone was organising a fundraiser and was saying Ms B is going out to work with the street children in India and I was keen to say actually no that is not what Ms B is doing.

And I did not want this image of me as a saviour going off and I certainly didn’t want the students to get idea that I thought this of myself either. So I think I was at pains, to make that clear in that talk which was nice with the TYs. It was more like a seminar, informal and so they could ask whatever questions...

I think that made it plain enough for my reasons for doing it and my fears about doing it. I think they got a fairly honest sense of what my fears were and what I thought of myself. I

17 Transition Year (TY) is a one-year school-based programme between Junior and Senior cycle of post-primary education in Ireland. It is designed to act as a bridge between the two by facilitating the smooth transition from the more dependent learning of the Junior Cycle to the more independent self-directed learning required for the Senior Cycle
certainly wasn’t the saviour going out to save the world or anything like that.

(Karen post-primary teacher, interview, June 2012)

Later in the interview I raised the question of how her being set on a pedestal for the ‘great work’ she is doing links with the fundraising necessary for her participation in Global Schoolroom. Fundraising is often criticised as a charitable response to the need of the developing world; the cultural politics of benevolence (Jefferess 2008). The aims of fundraising can be contradictory to the creation of a sense of solidarity or understanding of other lives which Karen strives for in her presentation on India.

ML: I was thinking of the representation of yourself and the work you were doing, - you know when you are presenting that as well as fundraising [in the school]. Is there any conflict between these two?

Karen: Absolutely even amongst the staff, my colleagues praising me for the work I am doing. I feel a bit icky about that… I am so conscious of that because in some regards they are just saying they feel highly of one of their colleagues but its feels a little strange.

Then at other times you feel like you are going around with the begging bowl trying to scrape funds. Which is why I didn’t [fundraise] initially in the school, it was through friends and family. And then the teachers kinda convinced me- They decided to do the sports day in aid of Global Schoolroom and that was how they convinced me in the end

(Karen post-primary teacher, interview, June 2012)

Karen struggled with the identity being given to her and worked hard to overcome this in her choice of words and descriptions of Indian communities. She acknowledged the praise given to her by her peers and colleagues however she also questioned the motivations for this praise. This status is evocative of symbolic violence (Bourdieu 2000) where prestige given by peers confers an advantageous position. Is she viewed as saving the world and Indian children? How can a balance be found between fundraising concerns and perpetuating the deficit view of the developing world in need of resources? Karen, in many ways, exemplifies the third space (Bhabha 1994; Rutherford 1990) as a space for negotiation of identity and
subversion as she is challenging the perceived interpretations of her motivations as a volunteer and attempting to advance new understanding. She emphasises the moral connections and justice not as abstract concepts but as motivators for her volunteering overseas.

These questions and the portrayal of volunteering in India make Karen feel ‘icky’ but could also work to inhibit learning from overseas experiences. Whilst this is not resistance or indifference to global development (Machin 2008) it can work to inhibit and limit a returned volunteer’s commitment to global development. Being portrayed as a role model for positive social action and put on a pedestal for her students is an uncomfortable place for Karen. The cultural capital (Bourdieu 1986) accrued by volunteering may work to inhibit further engagement for positive social change as it can reinforce special status.

The work of Global Schoolroom celebrates the professional capacity of Indian teachers, and acknowledges their cultural value and beliefs. This positive portrayal and accurate depiction of India and teaching there contrasts with dominant charitable imagery of need in the developing world which are further reinforced by fundraising initiatives (Kirk 2012).

**Freirean cosmopolitanism**

The work of a development NGO or volunteer sending agency can be interpreted through two theoretical frameworks of cosmopolitanism and postcolonial theory. Within the Global Schoolroom organisation, the recruitment staff appear to make use of postcolonial-informed thinking and questioning of power inequalities and resource differentials between West and South. The selection process deliberately rejects applicant volunteers who wish ‘to make a difference out there’ and those with unquestioned assumptions of development and progress. The organisation does challenge some of the assumptions about poverty, encourages the development of critical thinking and supports interventions ‘at the level of meaning and ontological choices that [can work to] justify cultural supremacy and exploitation’ (Andreotti 2011, p.261).
Postcolonial theory has emerged as an important tool in the analysis of volunteering and international exchanges. Development NGOs and volunteer sending agencies are criticised as viewing the developing world as passive and dependant on the developed world and for encouraging benevolence and charitable responses. The main criticisms of development NGOs from postcolonial perspectives can be summarised as: lacking critical and informed accounts of global poverty; encouragement of benevolent and charity responses; maintaining the West as source of solutions to global poverty; and, placing the task and responsibility onto individuals rather than institutions (Arnold 1988; Zemach-Bersin, 2007; Kirk 2012). Simpson describes ‘the rhetoric of ‘poor-but-happy’ [which] presents few questions about the nature of, or reasons for, poverty’ (2004, p.684).

Whilst postcolonial theory brings valuable insight to this research work, my research identifies some limits to this theoretical understanding. One limit to postcolonial standpoint is particular to the Irish positioning globally (Childs and Williams 1997). Ireland is a former colonised country; however, it also manned the colonial project of the British Empire and is now part of the European Union which maintains many inequitable trade agreements with developing world. The question arises as to how do Irish people position themselves: as moral comrades of developing world working in solidarity; as linked to neo-colonial projects; or, as cosmopolitan professionals exchanging skills and experiences? Postcolonial theory provides some insight into this answer through the concept of hybridity (Bhabha 1994) but the implication that Western privilege requires unlearning is questionable to the Irish as their global positioning is not easy within a simplistic binary opposition of coloniser and colonised (Kuhling and Keohane 2007). Thus Ireland and Irish people need to problematise their positionality as ‘the coloniality of being shaped the subjectivity of the people involved’ (Mignolo 2006, p.152). This positionality also needs to be considered within the context of dominant discourses of modernisation and human capital theory in Irish society.

Cosmopolitanism may be a more helpful approach to interpretation of volunteers’ experiences, as it celebrates the professional authentic connection between teachers as a cosmopolitan consciousness (Bamber 2010). According to Bourn (2014) the ethical values base of development education centring on social justice shares much with the ethics of cosmopolitanism. Cosmopolitanism can be
seen in the pre-departure preparation workshops which allow the volunteers themselves to define their programme and recognise their professional autonomy and abilities within the boundaries of the defined syllabus. The volunteer team assigned to each teaching centre work in a participatory and facilitatory manner both amongst themselves and with their Indian peers, in a sustainable long-term programme jointly designed by Irish and Indian participants and are conscious of the material and resource differences.

However, to describe a cosmopolitan global moral ethic based on professional peer exchange is not always enough; a benevolent global moral ethic could motivate volunteering but also encourage charitable responses to the developing world and lead to soft forms of teaching a global perspective (Andreotti 2006). The absence of power and politics in global development can prevent activism for global change from being implemented (Liddy 2015). Differentiated layers need to be identified within cosmopolitanism needs to discern the diverse approaches to global ethics. Dobson (2006) differentiated between thin and thick cosmopolitanism arguing that thin cosmopolitanism based on a moral argument for common humanity is not strong enough for social change or redress inequalities. Thick cosmopolitanism is centred on causal responsibility and could be adapted to refer to the professional responsibility from Irish teachers to Indian colleagues in the sense of collegiality and sharing of education experience. I suggest Freirean cosmopolitanism as a differentiated form of the universal cosmopolitan global moral ethic. This has parallels with Kumar (2008) view of development education as emancipatory and dialogical learning based on a critical humanist approach to learning. Freirean cosmopolitanism works to describe both the global moral ethic towards all other as well as the bottom-up and participatory approach adopted by Global Schoolroom. This approach is based on the professional networking and collegiality from the teachers in forming bonds across material and national divides working together in a dialogic manner.

The evidence to support the use of Freirean cosmopolitanism lies in the Global Schoolroom mission statement. The earlier quote ended with the sentence- ‘Children in the communities involved receive a better quality education which ultimately leads to greater economic development and higher standards of living’. This sentence appears to support an economic growth oriented form of human
development, with attendant need of literacy and numeracy skills for human capital. This model is based on concepts of full employment, economic activity leading to better educational standards; this could easily be read as endorsing modernisation theory and following a linear path to human development and progress based on the Western historical experience. However, the rest of the paragraph endorses a capabilities approach (Sen 1999) as seen in the words ‘forging of respectful links between educational partners’, ‘sharing of good educational practices enriches the collective educational experience’, and ‘widens the cultural horizons of everyone involved and expands each individual’s scope for opportunity’. Furthermore, Global Schoolroom first guiding principle states their belief in ‘the power of education to enlighten one another and expand each individual’s scope for opportunity’ which clearly evokes capabilities. Belinda, a primary teacher-volunteer recognises this similarity of teaching professional work and purpose saying:

No matter where in the world we are the job of a teacher is to teach children so they can have a brighter outlook for their future. We teach them about life, making decisions and morals and values. While the subject matter may be different the theory behind the purpose of education is the same

(Belinda, reflection sheet, June 2013)

This second reading of the mission statement as capabilities-focused is supported by other evidence such as the teaching practice debate discussed earlier and the work practices of Global Schoolroom. The programme’s expectations regarding teaching practice is an area that created much argument in the early days of Global Schoolroom where some volunteers questioned if Indian teachers could be graded by same standards as Irish (Global Schoolroom management interview, April 2012). This expectation of professionalism from Indian teaching colleagues is coupled with a work ethos of peer-to-peer facilitation. It is not expert-led, where Western capacity fills a need or gap in India, akin to filling vessels of banking education (Freire 1972). Rather it is dialogic, facilitatory and mutually constitutive in a process of interaction and continual reconstruction of thought and action (Carr and Kemmis 2000, p.34). Thus Freirean cosmopolitanism is used to designate the work and ethos of Global Schoolroom.
Chapter conclusion

This chapter focused on the specific organisation at the centre of this thesis, the Irish NGO Global Schoolroom. The data is grounded in my fieldnotes and interviews as well as media stories about Global Schoolroom. It began by describing their work and programme designed to meet the educational challenges in North East India. These challenges were then described, followed by a brief account of the new Right to Education Act (2009) which aims to change the landscape of education by providing access to free primary (elementary) stage education. However, its enactment faces challenges, notably the lack of teacher education opportunities and qualified teachers in the region. This lacuna is what Global Schoolroom aims to address through the provision of an accredited teacher education programme.

Since 2014, the Global Schoolroom diploma in teacher education is recognised by a regionally-based Indian university, the Don Bosco University, located in Guwahati, the capital of Assam. This is a significant change and aids their work in moving towards meeting the RTE Act requirements for teachers in India. Time will tell the full implications of the Act and its changes to schools and teacher employment; however Global Schoolroom have shown ability to react and adapt as the context of their work changes. This can be seen in their responses to the RTE Act, as well as the changes which have been made in programme content in response to volunteer and student feedback demonstrating their adaptability to circumstances. Furthermore the programme is closely connected to the actual school management and staff in North East India who are the best judges of local circumstances and educational needs.

Adaptability to local circumstances is just one feature of Global Schoolroom organisational practices that suggest cosmopolitanism as an apt approach for analysis of their work. Although features of their recruitment practices draw on postcolonial thinking, cosmopolitanism corresponds more with their organisational mission statement and principles. Their work plans of engaging Irish and India teachers as professionals through sharing of knowledge and experience demonstrates the organisation’s recognition of professional skill. Also their belief in the capacity of Indian teachers and schools to adapt and meet the demands of the RTE Act and
Millennium Development Goal of universal primary education (MDG2) supports a capabilities reading of their work.

After establishing the appropriateness of cosmopolitanism to analysis of Global Schoolroom, we need to address how volunteers can gain a better understanding of global development. An experience of the developing world in itself is not enough to encourage learning on these topics; further work is necessary in studying the sociology and politics of development. However, how much consideration is given to positionality and to understanding global poverty and difference in the pre-departure sessions is uncertain. The absence of structured learning on global development could prevent understanding of the complexities of global development. New experiences can be an empowering and transformative process; however, some participants struggled to understand the complexities of their overseas experiences.

Symbolic capital accrued by overseas volunteering could inhibit learning about positionality, to perceive social, economic and political contradictions (Freire 1972, p.15). The status of savior prevents analysis such as this as one pedestal position could work to undermine respect and equality towards Indian peers, possibly leaving the volunteer in a liminal state of uncertainty and ambiguity. Actively working to reject savior status could encourage conscientisation and learning. In Chapter 7 I will present more on participants understanding and confusion liminality and as a transitional phase (Bhabha 1994) where new learning questions and challenges prior beliefs and understanding. Volunteers can be confused by their overseas experiences with uncertainty and questioning rather than the promotion of teaching global development. This leaning space is evocative of third space (Bhabha 1994; Rutherford 1990) as the site of negotiation of meaning applicable to the context and dispositions of the learner.

This chapter also contributes to debate on cosmopolitanism, which is a popular approach to understanding global exchanges (Brock 2009). One differentiated form of cosmopolitanism is thick cosmopolitanism (Dobson 2006) based on causal responsibility. Dobson uses this concept to argue for a global justice ethic on climate change, where responsibility for carbon emissions lies in wealthy developed countries and as such these countries and people have strong binding ties
which oblige them to global strangers. However, the ethos of Global Schoolroom centres on a sharing of professional experience and expertise and does not purport to share such a causal responsibility. The concept of Freirean cosmopolitanism may be valuable tool in analysis of NGOs and global development work. Freirean cosmopolitanism is suggested as a form of differentiated cosmopolitanism reflecting both a global moral ethic as well as the work programme and ethos of Global Schoolroom.

Having set the scene and context for my case study, I now turn the focus onto the Irish volunteers. Overseas volunteering can be viewed as having high potential for learning by teachers from their surroundings, colleagues and the communities they volunteer in. The following chapters will focus on this argument for potential for learning beginning with the Irish participants’ professional learning.
Chapter 6: Reflexivity in social learning

The focus of my research is on the impact of overseas volunteering on the participating Irish teachers working as voluntary teacher educators. Through their work with Global Schoolroom the volunteer-teacher educators are away from their everyday social context, yet remain working in the familiar field of schooling and their professional field. This complex mix of familiar and different elements within their field sets up the opportunity for reflection and learning on a deeper level with regard to their professional practice. In describing reflexivity, Bourdieu wrote of the ‘social and intellectual unconscious embedded in analytic tools and operations’, and the need to examine your ‘social origins and coordinates’ (Bourdieu and Wacquant 1992, p.39). While he was writing in particular about the social researcher and sociology, his words can also apply to my research participants and this approach shares some parallels with actionable postcolonial education of learning and unlearning (Andreotti 2011). The translation process of their learning from volunteering is analysed through practice theory (Bourdieu 1977, 2000), where the volunteer teacher educators negotiate meaning from their experiences and attempt to integrate it into their professional practices and habitus.

When applied to a professional context, reflection is a process for making sense of experience, and it increases professional knowledge and capacity in a given situation (Schön 1983). Reflection is a systematic process of reviewing actions and behaviours, providing opportunity to reframe complex professional questions and then modify actions consequently. Reflective practice occurs when a teacher critically considers their work practice and may modify their behaviours as a result of their thinking. Often reflection takes place after an event but also can be seen in anticipatory reflection (Conway 2001). It centres on the belief that in modern society human beings are reflexive and have the agency to reflect on their actions and identities in relation to the social world (Giddens 1990). However, I argue reflections and learning is limited by the habitus: the ‘systems of durable transposable dispositions… as generation and structuring of practices (Bourdieu 1977, p. 72). This determines what practices and behaviours are appropriate and possible within
the field; as we will see in this chapter a number of factors can limit both the possibility of change and the extent of the changes.

This chapter begins by examining the habitus and physical environment of my research participants’ volunteer work, examining areas of similarity between the overseas encounter and the Irish professional context. It then goes on to address the work of Darling-Hammond and Baratz-Snowden (2005) and Tormey and Batteson (2011) in naming profession specific challenges for teacher learning which may prevent change; these were detailed earlier in Chapter 3 and are the challenge of prior knowledge, complexity, enactment and identity. These challenges suffuse the data findings presented here and in the following chapters. In particular the themes of complexity and identity are called upon in a variety of ways to highlight my research participants’ experiences. Identity is addressed throughout the thesis; in this chapter the focus is on the participants’ identity concerns about their professional role. Specific case study exemplars were selected from my data to demonstrate these challenges. These individual cases are supported by other evidence of the theme to indicate that these case studies are not cherry-picked from the data. Rather these themes can be found across multiple sources arising from a process of data triangulation (Denzin 1978).

The challenges named by Darling-Hammond and Baratz-Snowden (2005) can be viewed as objective factors: however, it is teacher subjective engagement with these structures that is considered here. This interplay evokes Bourdieu’s (1977, 1980) concept of habitus in reconciling the objective and subjective. Habitus is socially generated through human interactions where we explore the boundaries of our behaviours and construct our social world. It is not an entirely subjective process as objective social and political structures also play a role where habitus works at an intervening level to mediate between structures and agency. Bourdieu’s work is also employed later in this chapter to highlight the capital accrualment by individual volunteers as the benefits arising to them can aid their career paths as well as giving them prestige and symbolic capital (Bourdieu 1984, 1986).

Below is a quote from Davinia where she sums up how her experiences in India act to stimulate her thinking about her work in Ireland. She evokes a form of
reflection-on-action where India provided ‘the foil’ to review and question her own work:

ML: ... but tell me you said there we don’t do anything for pure altruism, what were the kind of things...

Davinia: from Global Schoolroom in particular? [pause] I think the enjoyment in education, not that I had lost it in the classroom, I always enjoyed teaching and if I lost it I would leave. I think maybe the enjoyment of working with in a different community, with a different age group and working with other Irish professional and learning from them and a great sense of fun- a great enjoyment in the learning. I think as the years have gone on, I always said I have learned from the Indian teachers by accident but now I go out intentionally wanting to know how they do this, how do they manage to run schools effectively, how do they manage to engage in, how they manage to keep interest in what they are doing as it is so routine and if they are interested is another question. Stuff like that- I am interested in the place of school in their society. It is very easy to say that are 20 or 30 years behind us, but that implies they are behind us. I am more interested in how the school is embedded in the community, in the structure- I find that very interesting and I am interested in seeing things, how local people are living in the .. school area, and among the parents and the families, just interested in that and observing rather than concluding anything from it...

I have rediscovered what education is all about, it is important about education, what it is all about. Why is it that I am teaching? What did I value in teaching? What is the drop in teaching that has happened here? That's not to be critical of the system here- things must change but there are some areas that are add-ons that have detracted from education here. And I am coming at this from special education in particular. So all of those things I have re-evaluated. Looking at the Indian education system has given me the foil to look at those questions, to look back at the system here- I think coming out of my context helped me look back at the context here

(Davinia interview extract, October 2012)

The data findings presented here illustrate the complexity of habitus in the translation dynamic of social learning arguing that the familiarity of the setting aids learning. As the volunteering setting is similar to professional habitus of the Irish teacher-volunteers, reflection on and experimentation with professional practices is
straight-forward social learning process with a clear path of purposeful learning with integration into everyday practices. Lizardo (2012) claims that a dramatic change is required in habitus to disrupt taken-for-granted practices. The physical move by the Irish teacher-volunteers to another country and culture fits with this dramatic change in condition. However the professional setting of schools and teaching work shares much commonality described below. In contrast to Lizardo, I suggest that the sense of familiarity within habitus encourages social learning with regard to the teachers’ professional knowledge and role. Within the familiar professional habitus, the teacher-volunteers engage in deliberate process of reflection on their work: ‘travel with intention’ as Davinia describes it. There is clear purpose and value to the knowledge they gain from volunteering and this is supported by opportunities for integration into their everyday practices on their return to Ireland. Changes and transformation of their practices can be seen resulting from learning within a familiar habitus with regard to teacher professional development. This is in contrast to Irish teacher-volunteers engagement with global development as we shall see in Chapter 7.

The volunteer setting of Global Schoolroom sets up a process of intentional learning, the apprenticeship of reflexivity described later in this chapter. First I describe the field of schooling and professional habitus highlighting the familiarity of Irish and India settings.

**Habitus of schools**

The physical move from the developed world to the developing world engages the Irish volunteer teachers with the reality of a different life and culture and gives them the opportunity to see the challenges of global development first-hand. This physical move from Ireland to India involves changes in their environment and in their habitus. As explained earlier, habitus is analogous to a broad set of flexible but deeply rooted guidelines to behaviour (Calhoun 2007). Behaviours and practices became legitimated and habitualised in a process that is both generating and regulating to social life; where habitus is created through a social interactive process
and particular patterns and ways of doing are transferrable from one context to another (Bourdieu 1977). Practices can change due to specific contexts and over time, as they are temporally located, constructed in both space and time; ‘intrinsically defined its tempo’ (Bourdieu 1977, p.8 italics in original).

Volunteering and living in a developing country can be viewed as a socially and culturally different experience; and the region of North East India provides plenty of illustrations of global development challenges and significant cultural differences. These challenges have been examined in Chapter 5, while Chapter 7 will address the cultural differences. However the primary setting for the Irish volunteer teachers’ work is the schools and classrooms of North East India. Therefore the question arises as to whether this setting is significantly different to engender questioning and disruption to interrupt dispositions and taken-for-granted behaviours.

The schools in North East India have many similarities as well as some contrasts with Irish schools. Most people in the North East use their tribal languages in daily life. However due to the multitude of languages and tribal groupings, much of the bureaucracy in the region takes place in English which is recognised as the second language of the region rather than Bengali, possibly to distinguish itself as a distinct region (McDuie-Ra 2007). The physical familiarity of the school setting where the overseas volunteering occurs can be seen in the images below.

**Figure 7 Classroom layout with heavy wooden desks evocative of Irish schoolrooms in the past**

Source: Mags Liddy 2011
The religious management of the schools is a further commonality. Sixty-one percent of post-primary schools in Ireland are under Catholic management (Lynch and Lodge 2002); while at primary level 2,841 primary schools in Ireland out of a total of 3,169 schools are under Catholic Church patronage (Coolahan, Hussey and Kilfeather 2012). Laura, a volunteer teacher in TC-C, July 2011, highlighted the familiarity between school management in Ireland and India saying:

It was like watching a mirror of it. There were good schools there were bad schools. And the learning was that no matter where you go, the ... people are the same. The same sense of insecurity about their own skills. The same sense of being put upon by the parish priest. The same sense of not begin paid enough, classes too big or too small, it’s the same

(Laura, interview 1 October 2011)
The Sisters of the Good Shepherd were established in France in 1835 and operated four Magdalene Laundries in Ireland. Today Good Shepherd Services in Ireland provide services to women and children who are homeless or vulnerable to becoming homeless.
The dancing image is of particular note as both the hip hop and the Mizo traditional bamboo dancing (show later in Chapter 7) took place on the same stage as part of a celebratory session for Global Schoolroom volunteers. The display was a strange mix of familiar and different dance styles.

Two notable differences between the Indian and Irish systems stood out for me as an observer of the Indian education system. One difference lies in the roles of Principal and Head Teacher in Indian schools. The Principal of the schools tends to be a priest; however his role lies in school management and community engagement rather than teaching. He is usually quite well educated to higher degree level although he may not have a B. Ed. The Principal is not the parish priest but the two priests usually live together and the Irish teachers stayed with them in their house. The Head Teacher is often a nun and she usually has a B.Ed. in addition to other qualifications. She teaches within the school, manages the timetable and deals with discipline issues. Her role is more in keeping with the Irish role of Principal. The second difference I noted was the lack of divide between primary and post-primary schools: most schools we visited offered all years of education from Year One (aged 6) to Year 10 (aged 16) with some schools continuing to Year 12 (aged 18).

The following extract from my fieldnotes describes morning break-time in TC-J in July 2012 and illustrates the complex conjunction of the familiar and strange. The setting was the School Principal’s office which was nicely furnished with air-conditioning. However, we were drinking unusual fruit juice:

**TC-J, July 2012**

Fr Seejohn bought coconuts for us at the market for all of us to drink during morning break-time. Sr. Rosin [the Head Teacher] opened the coconuts for us with a machete in her office and we drank from them using straws.

We took lots of photos of us sitting in her office drinking from the coconuts and it was nice in there as she has air-conditioning in her office. However she also keeps a machete in there!

I think Donna would have liked a cup of tea but as we stayed in the school instead of going to the priests’ house, so this was not possible.

In summary the volunteering experience for the Irish teachers shares commonalities with their Irish professional habitus: the religious management and ethos of the
schools; the familiarity of schedules; design and classroom layout; and the similarities in the types of music and dancing popular with young people. However, differences exist: the distinct roles of Principals and Head Teachers; the fruit and other food provided for break time. A mundane everyday activity such as morning break demonstrates here the conjunction of strange and familiar for the Irish volunteers.

Furthermore, research shows there are three profession-specific challenges to teacher learning and change, which will be addressed next. Darling-Hammond and Baratz-Snowden’s report *A Good Teacher in Every Classroom* (2005) names three challenges for teacher learning: challenge of the apprenticeship of observation; challenge of enactment; and challenge of complexity. The data presented here emerged from the deductive phase of coding, examining the data sets for these three challenges. The data source documents included fieldnotes from 2011 and 2012, interview transcripts and end of year reflection sheets. Each challenge is exemplified by a key case study of one research participant, and supported by data from other participants.

**Observation: Prior experience or intentionally reflexive**

The term the apprenticeship of observation was coined by Lortie (1975) to describe how student teachers had begun the socialisation process into teaching before they were student teachers while they were school students in classrooms. Lortie stated that ‘the average student has spent 13,000 hours in direct contact with classroom teachers by the time he graduates from high school… students have protracted face-to-face and consequential interactions with established teachers’ (1975 p.61). Darling-Hammond and Baratz-Snowden (2005) argue that this prior knowledge held by student teachers and based on their apprenticeship of observation must be confronted in order to change their preconceived notions and misconceptions. Lortie writes about the generalised notions students have about teachers and teaching from their apprenticeship of observation. School students are not deliberately studying their teachers but on the contrary their learning ‘is intuitive
and imitative rather than explicit and analytical; it is based on individual personalities rather than pedagogical principles’ (1975 p.62). This idea of an intuitive and imitative learning is similar to Bourdieu’s understanding of dispositions as engrained behaviour called on in everyday practice (Bourdieu 1977). This intuitive learning will also be seen in the discussion of enactment later in this chapter.

Darling-Hammond and Baratz-Snowden (2005) maintain that a process of naming and reflecting upon these taken-for-granted ideas will challenge student teachers’ conceptions and beliefs as well as to encourage greater reflection on theory and good practice. This approach is similar to Freirean educational thought to encourage critical thinking and ‘to take risks, to be curious, and to question….to seek their own answers’ (Nieto 2004, p.359).

**Apprenticeship of observation**

Camille is a primary teacher and has been teaching for approximately eight years. She has participated in Global Schoolroom over a number of years, as well as participating in other overseas work, demonstrating her commitment to sharing educational knowledge and skills. Below she describes her surprise in realising how much she knew about teaching and pedagogy:

**Camille**

I was shocked that I could come up with things on the trot, you kind of don’t give you credit, you are going well I am actually a qualified teacher. Because you just think oh god what would I do but then when you actually see you know it is kind of like... you can, you can plan any subject and you can apply the multiple intelligences… the whole teaching is such a science, teaching is a science, you know the way people go it’s a vocation - both my parents are teachers and I guess I just went into it. And you know I used to teach in their school when I wasn’t even qualified. He used to ring me up if there was no sub at quarter past nine... So to realise there is such a science to it, I just thought you got up and you did it. But when you see it broken down, you know the way the course is laid out and there is an actual skill in it.

**ML**

Was that not clear to you when you were in [name of teacher education college]?
No, not really not really, I never ever thought about it as much because it was teaching, there is a science to it and I was like well actually there’s a method and you know I never thought, I felt you just got up and you know. But people would say you know it’s either in you or it’s not, that kind of comment on teaching- does she have it? She’s got the makings of a teacher, all these sayings- Does she know the science of it, does she actually know how to you know teach.

…in our final year, we had to do big survey and do you think yourself that teaching is a good job and I was like yes, I’m coming from a family of teachers where education is very valuable, everybody in my family and all my cousins went to college. I came from that background and why did you become a teacher? And do you see yourself proud [of being a teacher]?

…to be a teacher in Ireland, it’s a brilliant job to be honest, you have the holidays and that. You do get a lot of slagging but I think people do have respect for you and have time for teachers and respect teachers. They are seen as somebody who care, it’s a caring role really and if you enjoy it- like I love it, I love going out to school every day. It’s very, very satisfying

(Camille, primary teacher, Interview 1 October 2011)

From this lengthy extract of our interview, a number of elements of apprenticeship of observation are made clear. Camille’s family background created an immersion into a world of teaching for her which may have worked to limit her consideration of other careers- as she says ‘I guess I just went into it’. Not only did she have 15 years of observing teachers in action while a school student plus her years in higher education, Camille also lived with teacher-parents and was called on to work as a substitute teacher before qualification. This immersion into teaching, in my reading of her words, enhances her immersion in an apprenticeship of observation into the profession of teaching, its behaviours and practices embodying the professional dispositions as regular social behaviours in Bourdieu’s theory; in Lortie’s terms learning the intuitive and imitative folkways of teaching (1975 p.62). Due to the intensity of the integration into apprenticeship of observation, questions could be asked about her openness to other professions or career paths.
Camille is very proud of her chosen profession, saying ‘I love it, I love going out to school every day. It’s very, very satisfying’. Later in the interview she demonstrated a strong motivation to share teaching skills and enhance other teachers learning, saying she was open to others observing her teaching and describing how much she learned from observing Irish and Indian peers and colleagues. Later she also said that ‘she learned more from [name of her Irish teaching centre team mate] than all my time in college’. Her enjoyment and commitment to education was clear and her return as a volunteer with Global Schoolroom shows this. She was a successful student in her own school days and went on to university to become a teacher. To become a teacher in Ireland requires considerable academic success as entry for teacher education courses is competitive (Coolahan 2003). Entry is granted on the basis of points assigned to grades achieved in the Leaving Certificate a terminal national exam competed after 5-6 years in secondary school. She describes familial buy-in to the professions and to the education system. Not only does she have personal success in the system, but her wider family have also gained academic success- she says ‘I’m coming from a family of teachers where education is very valuable, everybody in my family and all my cousins went to college’. Thus it can be argued that Camille herself is a successful product of the education system, and may not choose to be critical of the very system which accredits her success.

In contrast to Camille’s embeddedness in the teaching profession, Isabel said

I had never stood inside a classroom from the day I left primary school to my teaching practice. Now there was the usual principals’ sons and daughters who had all the subbing in the world before they went to college, but I wasn't one of those…

(Isabel, primary teacher, Interview 1 October 2012).

In this statement Isabel identifies her background as different to many as she was not ‘a principal’s daughter’ and did not have any substitute teaching experience before she went to teacher education college. However, her identification of this difference underscores the concept of apprenticeship of observation into the profession through familial ties as well as the classroom experiences described by Camille. She acknowledges that her lack of knowledge of professional practices and behaviours affected her ability on teaching practice as a student teacher.
The apprenticeship of observation operates at a passive level where students absorb their experience in an unintentional and unquestioning manner without any conscious evaluation. In comparison through the process of observing their colleagues in Global Schoolroom, both their Irish team colleagues and the Indian teachers in a formal manner, engages the volunteer-teacher educators in an apprenticeship of reflexivity. In this sense observation is identified by participants as a key area of beneficial learning, this observation is combined with reflexivity to generate an apprenticeship of reflexivity.

**Apprenticeship of reflexivity**

Darling-Hammond and Baratz-Snowden (2005) argue for the inclusion of many opportunities for reflection on teaching and practice throughout teacher preparation and early-stage careers. This process needs to be structured and supported by coaching in ‘peer support groups that allow students to develop, strengthen and refine teaching skills together’ (2005 p.34). These strategies are argued for in initial teacher education (Conway et al. 2009). The data presented below demonstrates an argument for the Global Schoolroom process as a form of peer support. This peer support is enacted through the teaching teams working on joint tasks requiring reflection on teaching and learning strategies as well as professional experiences and understandings of teacher work and role. This approach echoes the concept of professional learning as a process of becoming (Conway and Clark 2003; Zembylas 2005). It is the mirror that Laura referred to in her earlier quote.

Bryony, one of my research participants and a retired primary Principal, referred to all teachers as ‘lifelong learners’ where the choice of teaching as a career requires professional challenges involving learning new ideas and new approaches. Her comment endorses the Teaching Council notion of the continuum of teacher learning and professional development (Conway, et al 2009). One of the key forms of teacher-learning identified by participating teachers was observations. There was a real sense they valued the opportunity to watch colleagues at work. Observation of teachers is central to Global Schoolroom practice and is one of the programme
modules each year. As part of the programme the Irish teachers observe each other teaching the Indian teachers, set up deliberate observations of teaching to demonstrate techniques or teaching dilemmas, and act as mentors to the Indian teachers in their classrooms. There is a cumulative effect of teaching observations across all of these levels of interaction, where peer learning occurs between Irish primary and secondary teachers, as well as between Irish and Indian teachers.

Here I wish to highlight the irony of learning from teaching observations considering that the lengthy apprenticeship of observation is highlighted as a challenge. However, the teaching observations required in the Global Schoolroom programme are different as there is a conscious effort being made to model good practice for colleagues, to provide constructive feedback to India colleagues, and as the teaching observation is a grading requirement for programme completion. This is conscious observational work rather than involuntary learning though osmosis and immersion into the folkways of doing and being a teacher. In Bourdieu’s (1977) terms, the learning though observation of Global Schoolroom is a deliberate disruption to dispositions and taken-for-granted teaching, while the apprenticeship of observation can be seen as forming dispositional and pre-reflexive beliefs about teaching and ways of teaching.

Observations were identified as one specific way the Irish teacher-volunteers learned and developed their professional practice due to their work with Global Schoolroom. This is significant because of the absence of these kinds of observations in the dominant forms of teacher professional development in Ireland. Lynch and Lodge (2002) refer to Irish teachers as relatively autonomous in their classrooms, while Hargreaves (1995) critiques the Balkanisation of teaching subjects from each other. For example, Natalie, working in adult education said that

The majority of us don’t watch other people teaching … when you see other people teaching it makes you think about yourself and you know maybe oh yeah I’ll do that… this could be fairly differently or this could be organised differently

(Natalie, adult education teacher, interview 1 November 2011)
The benefits of both observations and reflection to their learning can be viewed as guiding rethinking and learning on teaching and teaching behaviour. Laura felt affirmed in her teaching skill and ability by observing the other approaches adopted by her team colleagues:

I felt really affirmed by it- I felt really affirmed by talking to other colleagues and seeing the characteristics each of them had and they brought to their own schools

(Laura, post-primary teacher, interview October 2011)

To Barbara the diversity of methods and approaches employed by the different team members provided a good learning opportunity for the Indian students as:

Our teaching methods probably are all very different. I suppose it allowed Indian teachers to see okay- you don’t have to have just one method to get a class interested... They have a wide spectrum to choose from.

(Barbara, post-primary teacher, interview, November 2011)

Natalie identified the sense of being part of a team as a valuable learning to her. In the quote below she contrasts this with her individualised work context in Ireland:

We were very much a team before, during and during the whole six months you know. You were looking at the skills that the other person had and what you could add, how you could, what areas you could contribute maybe more strongly in but here I just noticed it there is a complete lack of emphasis. I actually don’t think teachers see themselves as being members, in my, maybe where I am working, we don’t see ourselves as a team. We actually see ourselves, in certain [ways as] individual.

(Natalie, adult education teacher, interview November 2011)

The process of learning from their Indian and Irish peers is clear and is set in stark contrast to dominant approaches to the provision of professional development in Ireland. Research shows that the most common form of professional development for teachers in Ireland was attendance at courses and workshops (TALIS 2008). Fewer teachers in Ireland participate in mentoring, peer observations or observation visits to schools than their OECD colleagues (ibid.).
The intentional reflective process or apprenticeship of reflexivity described here stands in contrast to the apprenticeship of observation outlined earlier. This intentional process can also be seen in the following section on enactment or the theory/practice divide. In a similar manner, greater acknowledgement of their capacity and knowledge occurs when the teacher-volunteers engage with educational theory.

**Uncovering the science of teaching**

Darling-Hammond and Baratz-Snowden (2005) utilise the phrase the challenge of enactment to address the theory-practice divide, which they describes as an unhelpful phrase as all activity is influenced by theory to a certain degree. This is the frequently cited dilemma of teacher education where the theoretical knowledge base is often seen at odds with the practice of teachers and the realities of classrooms. This enactment divide may also reflect the pre-conceived ideas (or dispositions in Bourdieu (1977) terminology) that teachers may hold about teaching. The value of theory is underscored by Brookfield who states that ‘studying theory can help us [teachers] realise that what we thought were signs of our personal failings as teachers can actually be interpreted as the inevitable consequences of certain economic, social and political processes’ (1995 p.36). By making the links with relevant theory and academic literature, teacher difficulties and problems can be recognised as not necessarily personal or local and this may change the focus of suggested solutions. Whilst Brookfield’s (1995) work reflects the need for engagement with the political and social aspects of teacher work, the value of teaching and learning theories can also be seen in my data; in particular the value of educational psychology theory was acknowledged. This reflects the process of making the habitus conscious and recognising the ‘objective potentialities... things to do or not to do’ that define practices and ways of doing (Bourdieu 1977, p.76). Uncovering these dispositions and naturalised practices involves working at the matrix of ‘perceptions, appreciations and actions’ (Bourdieu 1977, p.83) and this involves the discovery of doxa or self-evident givens that are beyond question (ibid.).
Enactment as the recognition of ingrained knowledge can be seen in the extract from my fieldnotes where I am speaking with Global Schoolroom volunteer Vincent:

**TC- K, July 2011**

After dinner, July 16th [2011] 9-11pm
ML and Vincent are sitting together at the dining table after dinner. They are chatting about their lives back home, our family situations etc. We sit and talk for approx. 2 hours. … Colm [admin team leader] walks in and out to the fridge but no one else comes into the room. Vincent’s Irish team-mates are attending a wedding in the village while the admin team were upstairs watching television.

Vincent asks about my research and I explain what it is about [the context of Irish teacher learning and professional development arising from volunteering]. He agrees with much of what I say and says he has been thinking and reflecting on teaching also.

Vincent explains his thoughts by talking about Rogers, Piaget and Gardner [these are three psychologists from Module 2 of Global Schoolroom Year 1 programme]. He says he hadn’t read any of this since college but when he read over the module booklet, he realises that all of this theory is in his practice. The theory has become ingrained into his teaching work saying ‘I haven’t looked at them since college, but I recognise how much a part of my practice’. He mentions Piaget in particular- the stages of learning. He later goes on to say about Global Schoolroom experience- ‘you are stripped away to nothing but your markers’… Global Schoolroom has ‘made me question, made me wonder’.

In this example, the gap between academic theory and everyday practice is thus shown to be false as Vincent relies on Piaget’s theory in his work: however Vincent is not conscious of doing so as it is ingrained and possibly pre-reflexive. During our conversation Vincent vividly describes going into the attic to find the Piaget textbook illustrating his lack of reading (or more accurately his lack of need to read) any educational psychology during his teaching career. He did not realise the extent of the integration of theory into his professional practice until he is called upon to teach Piaget. When he read the Global Schoolroom module book on Piaget he realised that it was integrated into his thinking on children’s learning: particularly what is appropriate for each age and level based on Piaget developmental model. This is a very interesting integration of theory into practice as Vincent describes
himself as a childhood literacy expert focusing on young children’s acquisition of reading and writing skills. There is a clear connection between his work specialism and Piaget’s theory. Developing literacy is a clear developmental task for children following a prescribed route to full literacy and writing skills, which mirrors Piaget’s developmental stages.

Vincent was not alone is his newly-found awareness of the integration of theory into practice- Camille also mentioned this in her realisation of teaching as a science in her interview extract above. She describes being shocked at the recognition of her capabilities and skill being valued as the science of teaching. Grace describes how the Global Schoolroom process made her re-engage with the foundations of teaching:

Working with other teachers from Ireland in detailed preparation for the work in India was hugely beneficial to me- it was a wonderful opportunity to revisit, renew and reflect on the foundations of education and teaching practice.

(Grace, post-primary teacher, reflection sheet 2011)

In response to the question on the impact Global Schoolroom experience had on your teaching, Natalie wrote in her reflection sheet:

[One of the benefits was in] seeing education from different settings. This encourages one to examine one’s own approach to teaching and learning and makes one aware (especially in the case of international students) of how their education may have differed… The programme helped re-enforce how we all learning in different ways and it’s so important to integrate this into one’s teaching.

(Natalie, adult education, reflection sheet 2011)

Additionally Barbara wrote in her reflection sheet:

…a realisation that effective teaching does not necessarily stem from use of modern resources, but that the teacher him/herself is a valuable resource. It reiterated the necessity of planning and structuring a class (which can tend to be forgotten after doing the H.Dip)

It also served as a reminder of different educational psychologies and approaches to learning
All of these statements from participating teachers reflect their re-engagement with educational theories, pedagogy and teaching and learning approaches which have been forgotten after their formal pre-service teacher education experience, especially where they do not see these theories and learning as linked to their everyday practices. This is enactment as Darling-Hammond and Baratz-Snowden (2005) describe; it also entails reconsidering dispositions and practices (Bourdieu 1977) in uncovering the science of teaching.

The Global Schoolroom programme affords many opportunities to engage in talking about teaching, in preparing to teach teaching, and to teach. This was identified by Natalie as being highly beneficial, giving the Irish the chance to revisit much theory on teaching and learning, and to reflect on its impact on their own work and professional practice.

I suppose we should all be on automatic pilot when it comes to reflection but often times one isn’t… you know there is a reason for it, even if it takes you a while to kind of process the reason and I hope maybe teachers in India are seeing that as well.

(Natalie, adult education, interview November 2011).

When speaking to the teachers about their own teacher education experiences, some realise how much they have forgotten and suggest ways for teacher education to change to adapt to learning.

*TC- B July 2012*

We have been speaking of the educational psychologists, which were part of last year’s programme of modules but the [Indian] teachers have asked for some revision on them. We have been discussing the language difficulties in reading Carl Rogers in particular for the Indian teachers as his language and concepts are complex.

I asked Brenda ‘do you remember Rogers from teacher education programme’? She responded ‘No I don’t…’ and goes on to say that her understanding of educational theory in college was nothing as it made no sense at all to her. She suggests teachers should go to college and learn this.
theory after 4-5 years of teaching experience. She says ‘it makes sense then when you have something concrete’.

(Extract from fieldnotes; Participants- ML, Brenda and Davinia).

This suggestion is to address the gap in understanding abstract educational theory through long-term teaching experience for example 4-5 years not just weeks of teaching practice that is current procedure in initial teacher education. This practical experiential work of teaching would provide the context for greater engagement with teaching and learning theories.

Other research participants demonstrated enactment in their commentaries: Barbara wrote in her reflection sheet that ‘learning is an activity that we should be doing all the time- teaching is not an end to teacher’s learning and we should all be upskilling when the opportunity presents itself’. Isabel states how

the training we got before we went- it was like eureka, eureka, eureka. Every time I went it was like all the ingredients were in my head, I probably learnt it all in [college] but I felt things were kicking

(Isabel, primary teacher. Interview 1 October 2012).

Linked with the acknowledgement of ingrained prior knowledge on teaching and theory, is the realisation of the need for continuing professional development. This emerged as a feature during interviews, where the participating teachers identified ways they have learned and developed their professional practice due to their work with Global Schoolroom. This feature can be seen in the quotes below:

You’re pushing yourself to function on that higher level is essential for you as a teacher I think, you can just let yourself go because other people don’t care… [you can] just let things go or do the same boring old things and you can let yourself go because no one is going to challenge you on it, like the kids aren’t going to say why aren’t we doing something different or when are you going to do this or when are you going to do something new

(Sarah, primary teacher, interview October 2011).

We had this conversation in India over dinner one night- as a teacher in Ireland, you start and you can finish thirty, thirty five years later and not
have turned out a lot of the same thing. Obviously that’s not ideal but there isn’t you know anybody having a chat with you on a yearly basis or even every second or third year to see well how do you think you’re doing and just stopping and someone asking you well how did- how do you think this year went or what went well and what didn’t go well [laughs]. How could you improve on it, nobody ever asks you that only yourself.

(Natalie, adult education teacher, interview 1 November 2011).

From these two quotes you can see the participating teachers value and believe in continuing professional development, demonstrating their openness to learning and to change in their professional practices. However, research on teacher continuing professional development in Ireland shows that the responsibility to engage in professional development lies with individual teachers due to the lack of any appraisal or professional review system (TALIS 2008).

While the above section highlights the positive side to learning arising from Global Schoolroom experiences, one respondent Laura described how she will not participate again as she feels she does not know enough about teaching to be effective. Laura is a retired Science teacher who completed her teacher education in the 1970s. In this interview extract, she describes her lack of understanding of teaching and learning strategies and theories in comparison to her two team-mates Fiona and Karen, both post-primary teachers also:

Laura: If you looked at my [teaching observation] reports you would see I am very good at the verbal return, I could sit them down and say ‘you are a very good teacher but you need to get more eye contact going’ and so. But I... my strong point was that I could be very affirming with people and they need to be affirmed. I’m not good at writing it all down and saying you need to do X and you need to do Y.

If you look at Fiona’s reports, you know report back on teaching- if you look at hers and then mine you can see her teacher education profiles coming through. You can see her own experience coming through and I was very aware of that, they were very well trained as teacher educators in their H.Dip. I’d say Fiona got a first and Karen near to it. You could see… they wrote so many lesson plans and they were bloody experts at them. I never wrote a lesson plan in my life [laughs]
ML: you did the H.Dip- did you not do them in teacher education?

Laura: yeah you know it was... I would go in and I would know it. But I wouldn’t have it written out at ten past nine we will be handing out microscopes it would have been far more loose, which isn’t always a good thing you know. But it wasn’t a bad thing either. But they were very well versed in it. And they were very good at the feedback. And it was one of the reasons I wouldn’t go back for a second year. I don’t think I am versed enough in what is required in terms of feedback in order to be able to honour the role enough.

(Laura, retired post-primary teacher, interview October 2011).

As a retired teacher Laura has considerable experience in teaching students in a disadvantaged post-primary school, in both a pastoral/support role within a school, and in curriculum development. For all of her professional experience and knowledge Laura did not feel capable for the role of teacher educator and mentoring and thus she exemplifies the theory practice divide. She did not feel she understood or was able to communicate the needs of the Indian teachers, not in the way her younger colleagues understood from the theory of teaching.

For many Indian teachers, a boost of confidence was necessary; Laura provided this saying ‘I could sit them down and say ‘you are a very good teacher but you need to get more eye contact going’… my strong point was that I could be very affirming with people and they need to be affirmed’. But she did not feel she had the theoretical aspects of teaching and learning to fulfil her role as teacher educator. Nor did she enjoy the report writing on Indian participants as she felt she lacked the knowledge of pedagogical theory.

One teacher-volunteer named specific ways that her teaching has changed as a result of Global Schoolroom programme; Leanne is described in the following section.

**Experimenting with team teaching**

Leanne is a post-primary English teacher and also a learning support coordinator in a large, urban, state-managed secondary school. She is familiar with
official policies for learning support and was aware of good practice guidelines which call for use of team-teaching (or co-teaching as it is sometimes referred to in the literature). However, she had been reluctant to employ this approach with children with special educational needs (SEN) and she describes how the Global Schoolroom experience led her to overcome this reluctance. She begins by talking about the pre-existing teamwork in her department of her school:

**Leanne:** There’s more collaboration now. I am Year Head as well as Learning Support Coordinator now, and I think... we are very much working at department level rather than individual teachers. We had recently, we had a whole school inspection in English and every department now has to have the same learning outcomes for each year. As far as team-teaching is concerned, we introduced that this year.

**ML:** Good- and how is that going?

**Leanne:** It’s going really well. We introduced it- I came back from India in summer and... it is the way learning support is going now. Instead of the student going out for learning support, instead the resource teacher comes to them... not a SNA, now they would set targets and get them working, helping the teacher with strategies. We have one teacher who is nearly his whole time doing that now, doing learning support, teaching in different classes...Working along with the teacher, setting targets and assessing needs, looking at learning outcomes. It’s a new thing in the school and we are still getting used to it, but it is moving that way.

And there had been a recommendation in the SNA section and we said we would go for it. But it was definitely going to India that I saw the benefit of it … convinced me of the benefit of it. What you saw that night we were all planning together- the SEN discussion, the different ways of approaching things, learning from the way other people approach things, their methodologies. You just learn so much from it. So many benefits

(Leanne, Interview 1 November 2011).

In this extract Leanne demonstrates what she learned from the Global Schoolroom experiences of team-teaching and how it has impacted on her professional work since returning to her regular school. She admits she was open and working in a team environment and aware of good practice guidelines, yet continued
to have reservations about team-teaching until she had first-hand experience of it. In the safety of the volunteering experience, Leanne had the opportunity to experiment with teamwork, team-teaching and planning in a form of anticipatory reflection (Conway 2001) on her teaching work.

Samuel expressed similar sentiments about the practicality of the Global Schoolroom experience of other ways of teaching saying:

you’d be told this would be a good way to teach this and this would be a good way to teach that but you never actually had a situation where you’d somebody in a room showing how to do it, that was the difference when you were in India, you were actually experiencing how these things worked on the ground, rather than somebody saying think-pair-share is a great idea, works really well for teaching second year poetry

(Samuel, post-primary teacher, interview October 2011).

Towards the end of our first interview Leanne identifies another way that student learning could be enhanced through the building of greater links and exchanges of knowledge of practice between her secondary school and the primary schools in her school catchment area. This learning arises from the Global Schoolroom team set-up which pairs primary and post-primary teachers together and from the lack of division between primary and post-primary in the Indian education system.

ML: and your Indian colleagues? From the Indian teachers, in terms of going out on teaching practice. What was the learning there?

Leanne: This is one thing I definitely brought back was the working with a primary teacher. There needs to be more links between what is happening in sixth class and secondary school. There is a complete separation between them and there should be more links- it would be great to ask what did you do with them, what methodologies did you use... in teaching Maths... how did you teach them long division. Cos they are coming in to us and we’re doing it totally different and... there should be more continuity in the literacy initiative as well, they should really be more links. And in the resources

(Leanne, Interview 1 November 2011).
Leanne demonstrates her learning and professional engagement with the issues and problems that face not only SEN children but children who come from a different style of instruction. She can be seen to be moving from technical-rational objectives of teaching towards more student-centeredness in learning, where the changes in her dispositions towards teaching are being enacted in her professional habitus. Furthermore, in our second interview and follow-up emails, Leanne told me she has been asked to teach development education in next academic year. She says she is nervous of this as it is new to her, but this is reflective of her school in recognising the value of the inclusion of global awareness. Also an exchange programme with an NGO working in Uganda has been initiated which Leanne participated in and she spoke of the benefits the students gained and its impact on the wider school community.

While not all of the credit for these changes can be ascribed to Global Schoolroom and to Leanne’s overseas volunteering experience, the changes in Leanne’s work and her practices demonstrate the endorsement of change in her habitus through dispositional modification. In this process of learning, she highlights the ease of the change process where it is actively supported and encouraged in her workplace and her surroundings. The move towards team-teaching is a mandated change in the interests of good practice for SEN teaching. Fears of change are understandable, yet in the safe professional environment of Global Schoolroom, Leanne is presented with the opportunity to experiment with change in practices and finds the process encouraging.

Teaching as a complex profession

A third challenge identified by Darling-Hammond and Baratz-Snowden (2005) is the complexity of teaching as a professional occupation calling on multiple skills and knowledges. Teaching is a complex profession (Hargreaves and Goodson 1996), evolving over time as new roles and skills are needed and also evolving in response to changing social contexts. The many roles a teacher may perform in their work includes: curriculum related tasks such as establishing an environment for
learning and managing the learning tasks at appropriate pace; organising the lesson sequences and planning for the academic year; working with other teachers in the school; evaluating and measuring student learning through continuous assessment and course-work; and designing tests for grading. A teacher is also responsible for disciplining student behaviour, and may have a supervision role in outdoor activity and during playtimes. Their administrative tasks include reporting to parents on student learning and to principals on classroom activities. They may also have additional posts of responsibility for whole school assessment, curriculum development, staff development or academic and pastoral mentoring for students.

Teachers work has multiple goals to address diverse student needs and calls on different complex areas of knowledge. Darling-Hammond and Baratz-Snowden state that ‘helping teachers learn to think systematically about this complexity is extremely important’ (2005 p.35). This addressing of complexity can be facilitated through teacher collaboration within authentic contexts, rather than the provision of technical-rational solutions. The Global Schoolroom context could be viewed as such an authentic setting for teacher reflection on the multiplicity of tasks and roles required in the teaching profession as this professional role is the centre of the programme. This is furthering the process of making conscious taken-for-granted practices by naming the schemes and observed order (Bourdieu 1977).

In the interview extract below, Teresa talks of how the Global Schoolroom programme made her think about the act of teaching. In order to be able to describe and talk about her classroom work with Indian peers, she had to think of all the steps entailed in her work. Teresa has been teaching for many years in a large urban primary school; she is also a repeat volunteer with Global Schoolroom and she has volunteered as a teacher in other parts of India.

Teresa: I think professionally what it [being a Global Schoolroom tutor] does is it- because I often think I know nothing- I can’t do it, I don’t know where to start, I don’t know what, what am I doing. And then it’s when you kind of needle and pin-prick the whole thing you realise well I’m doing this and I’m doing this and I know how to do that and I know how to do that but you forget about all the things you do know. And you just take them for granted or you …

sure I don’t know anything really- I just teach without being able to define what all the millions of things that that entails.
So I think professionally Global Schoolroom makes you think about what you do you know and brings you right back to the basics of how you go about things and how you know, it just makes you think about your own teaching again.

ML: Yeah.

Teresa: Because you can’t, going out to India you, I suppose you have to- it’s hard to put this one into words- have a concept about the basics of teaching again and how to... It’s like breaking the big picture into small steps and it forces you to kind of go backwards on that. Well how do I teach reading? Okay well there’s this and this and then you do that, and then there’s the other thing whereas I would say I teach reading...

(Teresa, primary teacher. Interview October 2011)

In the extract you can see how Teresa came to recognise her abilities and the capacities inherent in her professional everyday practice. The simplicity of saying ‘I teach reading’ is contrasted with the complexity of naming all the stages of engaging a child in learning to read, developing their abilities to read, and inspire their interest in reading and learning. This meta-cognitive recognition of her work was required of her by her work with Global Schoolroom. Also her description is similar to Camille’s recognition of the science of teaching, where both teachers appear to now acknowledge the taken-for-granted knowledge and capacity they have developed from their studies and work.

What Teresa specifically describes above is the breaking down of the complexity of her job into a multiplicity of skills of teaching in order to explain it to other teachers. She thus comes to realise the complexity and actuality of teaching, understanding the professionalism of it, and naming the science involved in it as Camille says.

Further commentaries by participants that relate to acknowledging the complexity of teaching work include: Natalie who wrote in her reflection sheet of ‘learning to be culturally sensitive and non-judgemental within an educational setting’; Sarah who said ‘there’s no good saying that we’ll finish after 2 hours, we’ll settle for that. We wanted new methodologies, wanted to get as much learning out of every activity as we possibly could’; and, Karen who said that ‘ looking back at it
now I find I got so much more in those four weeks that I do on a daily basis in school, and in a regular month at home’.

**Volunteering as accruement of capital**

All of the gains and professional benefits described above could also be read as capital accruement by the Irish volunteers. Symbolic capital is understood as the acquisition of a reputation and honour with the potential capacity to maintain unequal access to resources and differentials in power (Bourdieu 1984). My respondent group are well-paid public sector workers with guaranteed pensions in Ireland. Furthermore they have freedom of movement, to come and go, to leave and to choose to leave. Analysis of the benefits of volunteering in terms of class and socio-economic positioning is necessary. As development NGOs are large transnational agencies, working in many countries both with and beyond the nation-state, it follows they and their work could be included in Sklair’s (2001) technical faction of the transnational capitalist class of globalising professionals working to further their own interests.

This analysis is aided by the recent trend of placing economic value on social and cultural capital activities; Comhlámh (2013) research work on the socio-economic contribution of volunteering argues that volunteering is akin to a full-time job as volunteers worked between 30 and 49 hours per week during their placements abroad in 2012, and suggests the value of all volunteering is equivalent to €10m or 0.01% of Irish GDP in 2012, with 300 people employed directly in the VSA sector in Ireland supporting further employment in various services, such as IT, financial services and catering. Volunteering is a profitable business; particularly the voluntourism sector and in 2008 The Telegraph claimed that the international gap year market will be worth £20 billion by 2010 in the UK. One strong critique of overseas volunteering concluded:

development volunteering serves as a government-subsidised apprenticeship scheme carried out with limited accountability to the beneficiaries- the poor in developing states (Georgeou and Engel 2011, pp. 300-301).
Within all the discussion on humanitarian motivations, altruism and personal empathy, it is wise not to neglect analysis of the business side of the sector, as well of the professional gains and enhancement of cultural and economic capital for the individual volunteer.

My research also showed how some respondents use their volunteering experience as a pragmatic and rational way of enhancing their knowledge and aiding their career paths. The learning presented by my research participants in this chapter shows considerable gain and professional enhancement. Additionally, overseas volunteering can add to participants CVs and career prospects, as it is read as symbolic of broader engagement with social justice and commitment to work to address inequalities. This reflects the ethos and stated profession values of the teaching profession in Ireland (Teaching Council Code of Professional Values 2012) and thus adds to their accruement of symbolic capital. Furthermore, there is the cultural capital accrued from the status of overseas volunteering; the saviour imagery that Karen firmly rejected in Chapter 5.

Three of my respondents explicitly identified an economic gain from volunteering, or to be more precise the potential of career and economic gain. Daniel identified the importance of the teacher education focus to the volunteering work rather than direct teaching as a key motivator for him in volunteering with Global Schoolroom. He wanted to gain as much experience as possible in education as possible to catch up:

I came to education [profession] late. I was 27 when I started teaching and I’m 31 now. So I am trying to make up for lost time now by getting as much experience as I can in as many areas as possible… what it came to be bore little resemblance to what I thought it was going to be in my mind, but with each meeting I was increasingly reassured and impressed by it.

(Daniel, primary teacher interview, November 2012).

Tammy said that teacher education and training is a future career path she is interested in as well as the opportunity for her to develop her teaching, while Barbara spoke of her career ‘master plan’ which included volunteering but also included experience of working with adults:
I decided that I would actually have to put my master plan into action. I’ve always wanted to do volunteer work and I always had India in the back of my mind but it was trying to figure out how best to go about it… when I saw the ads up for Global Schoolroom maybe over the past two years, I went ‘ooh that looks interesting’. Because it would appeal to me in that I’m sharing my skills with someone else and not just teaching English. It’s teaching people how best to use their own skills…And also it gives you an insight into maybe what third level could be like because essentially you’re delivering the equivalent of a H.Dip. course [former title of teacher education programmes in Ireland]. So, it gives me the opportunity of working with adults and seeing the different dynamics that would exist in that

(Barbara, post- primary teacher interview, October 2011).

These quotes highlight the translation of social experience and cultural capital into economic capital (Bourdieu 1986), expanding our understanding of capital in all its forms with an underlying base of economic gain. Volunteering is often viewed as altruistic which contrasts with the considerable gain and professional enhancement and career prospects described here. Volunteering could be interpreted as the translation of social experience and cultural capital into economic capital and maintenance of socio-economic class position (Bourdieu 1986). The professional learning and benefits accrued by volunteers’ leads to a broader question on the nature of volunteering and altruism. Hoffman (1979 p.2) defines altruism as behaviours aimed at helping others without self-interest or gain. However, the benefits gained by Irish volunteers raises questions over simple altruism as motivation for volunteering as there is a definite gain to the individual volunteer.

The social and cultural capital accrued by volunteers includes the networking opportunities between primary and post-primary teachers, greater understanding of education systems, teamwork skills, and the prestige of being a volunteer, while the economic capital gains could be listed as the development of skills and capacities, knowledge of global development, and experience in another cultural context. This is not to say that overseas volunteering can be viewed as just a canny option for career advancement, as indeed only three of my participants highlighted this benefit, but it does acknowledge the considerable benefits gained by volunteers.
Chapter synthesis and conclusion

This chapter presented my research participants learning about teaching with regard to their professional world. These themes are analysed from the perspective of practice theory where specific ways of teaching and conceptions of teachers’ profession role and practices are produced and reproduced (Bourdieu 1977). As the work the research participants undertook in India is directly related to their work in Ireland and as such has direct value and purpose, there is clear learning from the influence of both their Indian and Irish colleagues to be seen. Participants learning with regard to their profession can be viewed through Bourdieu’s (1977) concept of dispositions in a process of interplay and adaptation with and through the habitus. Habitus is not fixed or permanent; rather it is generated and regenerated in constant interplay where a stimulus encourages the reconsideration of prior dispositions and behaviours within the habitus of schools and classrooms. Learner agency is seen through incorporating new knowledge into their professional practices and professional role. This may be in professional engagement or through teaching of global development concerns in their classrooms. This is addressed in the following chapter.

The Irish volunteer-teachers are recruited as skilled, knowledgeable and proficient teachers to share their experience and capacity with Indian professional peers. They work in a similar environment and habitus of familiar classrooms and school settings. However, their role in India is on the other side of the teaching fence as they work as teacher educators and as facilitators of adult professional learning, rather than as teachers of young people or as masters of a particular subject field. These two roles of teacher and teacher educator have different expectations; in particular the teaching practice work where the Irish volunteers provide constructive feedback and grade the classroom teaching of Indian programme participants is a key difference. This process of making conscious, in naming the steps and stages of their work allows for the uncovering of naturalised practice, acknowledgement of prior understanding and recognition of embedded theoretical knowledge.

The provision of professional development in Ireland is often in the form of direct instruction rather than practice-based learning. For the Irish teachers, Global
Schoolroom provides a safe place for experimentation with new ideas and approaches, and the learning arising from the experience can be enacted within their work and classroom practices. Observations emerged as a theme in the research both as the findings of the dominance of apprenticeship of observation and the tyranny of prior experience finding. However, this is contrasted with the active learning shown from observing peer teaching colleagues at work. The apprenticeship of observation (Lortie 1975) operates at a passive level where students absorb their experience in an unintentional and unquestioning manner without any conscious evaluation. In comparison the process of observing their colleagues in Global Schoolroom in a formal manner, engages the volunteer-teacher educators in an intentional apprenticeship of reflexivity.

Their active engagement in an apprenticeship of reflexivity can also be seen in their recognition of the science and theoretical knowledge of their profession addressing the challenge of enactment. The majority of teachers felt rejuvenated from the task of revisiting educational theory. Through this process many realised the links between their everyday practices and theory which engaged them in confronting their dispositions and enacting reflexive practice. Within their familiar professional world of schools, the Irish volunteers engaged in social learning together with their Indian colleagues. The habitual setting allowed the opportunity for safe experimentation with new ideas, while the diversity of the Global Schoolroom teams and the Indian classrooms inspired learning. Some of the ways of teaching were not new or exceptional; often it was the modelling and reflection of themselves as teachers that inspired questions and reflections on how they engage with their classroom work. This setting allowed for an apprenticeship of reflexivity to emerge, which further provided space for enactment and recognition of prior knowledge, and ultimately allow for experimentation with changes in practices as exemplified by Leanne.

All of the gains and professional benefits described in this chapter can also be read as symbolic capital accruement. The overseas volunteering experience is not all altruistic; volunteers gain much in terms of teaching experience and symbolic capital which can aid their career paths. Global Schoolroom does not promote its volunteering programme on the basis of benefits to the volunteer, nor as a professional development experience for Irish participants; rather it, like many other
volunteering sending agencies, emphasise the benefits to the host communities, which are of course the reason and ultimate purpose of volunteering for development. Yet the gains and benefits to the Irish participants must be acknowledged and possibly even accredited to them in terms of formal hours of continuing professional development.

My research shows the volunteers earn symbolic capital, namely the prestige arising from the overseas experience which can be translatable into economic gain. Some even directly earn economic capital as they call on the volunteering experience to make career changes or can simply list it on their CV. These earnings question the view of volunteering activity as altruistic as benefits are to the self not others; and by raising participants’ capital resources it reproduces material divisions. Additionally major income and resource inequalities exist between Irish and Indian teachers in their salary differences, school budgets as well as the professional status of their occupation in each country. In Ireland teaching is a valued, well-paid professional activity and teachers have social status (Coolahan 2003; Conway et al. 2009). This is not the same in North East India where teachers are lowly paid and teacher education is under-resourced (Padhi 2010). The lack of state and government investment in teacher education, which Global Schoolroom attempts to address, underscores the low status of the profession there.

Teacher learning and the impact of participating in the Global Schoolroom programme emerged as a strong feature during their interviews. This was not just resulting from the overseas volunteering element but also could be seen during the preparation weekends where the Irish teams worked together to plan the programme as well as receiving inputs on teaching and learning, adult pedagogies, development and culture. The data is presented here names specific ways teachers learned: through observations; teamwork; and reflective strategies which provided the ‘kick’ that Isabel referred to. Their learning I argue can be viewed as dispositional change in regard to teaching capacity, appreciation of different teaching strategies, and understanding of the professional role of teachers in different socio-cultural contexts. This learning fits in with Teaching Council (2010) focus on developing teachers as reflective practitioners along a life-long learning path. It also and fits with the immersive professional activities suggested as one route for teacher professional development under the Cosán framework (Teaching Council, May 2015).
The data illustrates the complexity of habitus in the dynamic of social learning. Reflexivity is viewed as an activity of modernity; where modernity allows for the self-production of identity and social relations (Giddens 1990). The apprenticeship of reflexivity engaged in by my participants’ develops a reflexive orientation to their professional habitus and practices. This reflexive orientation aids identity making and self-realisation, occurs within a social setting and is resultant from collective work undertaken by the research participants in preparing for India and whilst working with their Indian peers. The social dimension of knowledge production is set within a particular field and social location of education and, has the unintended consequence of uncovering doxa of educational practices by unmasking the orthodoxy as contrast or antagonistic (Bourdieu 2000, p.168). Their learning here is not the result of the dramatic transformation to disrupt their habitus (Lizardo 2012, p.5) but occurs within their familiar habitus and professional seeing to stimulate new thoughts and reflection, engagement with taken-for-granted knowledge. Dramatic change in habitus is not required when the learning relates to prior knowledge and is purposeful by having direct application to everyday practices. This is in contrast to the learning about global development, which is a dramatic change in conditions and is examined in the next chapter.

Habitus is not stasis; the interaction between society and the individual affords the opportunity for pre-reflexive strategies to be reconsidered and adjusted to meet new situations in a logic of practice (Bourdieu 1977). The Global Schoolroom process problematises the taken-for-granted doxic mode, bringing scrutiny onto the volunteer-teacher educators in a neither non-threatening nor didactic manner. Further it brings this level of scrutiny onto actual practices rather than remaining at an intellectual or abstract level as the Global Schoolroom programme presents the chance for experimentation informed by new understanding.

The following chapter will consider my participants learning with regard to the field and social location of global development. This is where further potential for social learning and dispositional change is possible as the setting of North East India is distinctive from Ireland with particular social conditions. The chapter begins by illustrating these.
Chapter 7: Education from global development

This chapter focuses on examining my participants; learning about global development based on their first-hand experiences of North East India. In contrast to Chapter 6, this chapter describes the differences experienced by my research participants which may provide opportunity for reflection, questioning and learning. Essentially this chapter presents data demonstrating my research participants’ understandings and interpretations of global development, arguing that this field contains much dissimilarity for the Irish teacher-volunteers. It will present a number of diverse opinions and interpretations of global development reflecting the diversity of views as well as the complexity of the issues. Following a similar presentation format as Chapter 6, this chapter presents a number of mini-case studies of research participants to illustrate the multiple readings and interpretations of global development. To be considered in this chapter is how teacher identity and micro-political factors can shape their learning about development. Viewing learning in this ways means to foreground the role played by identity, emotional reactions and personal values (Bourdieu 1977; Zembylas 2005). This standpoint allows emotional aspects of learning processes to be seen in my data.

In presenting an analysis of Irish teachers’ interpretations of global development, I argue that the physical move from Ireland to India entails learning from the dispositional challenges wrought by the changes to the teacher-volunteers’ socio-cultural habitus (Bourdieu 1977). This is reminiscent of Lizardo’s (2012) claim that dramatic changes to habitus are required for dispositional reconsideration. The metaphor of borderlands is used to denote cultural interactions across borders and across social and cultural power differentials (Hall 1996; Mignolo 2007). In this research the Irish teacher-volunteers are crossing borders as they are on holidays from their usual professional role yet employed in a voluntary capacity as teacher educators. Their voluntary role as teacher-educators differs to their everyday role as teachers. Furthermore, their wider social and cultural setting is different. This difference can be seen in the everyday interactions at market-places, seeing different religious practices, or visiting people’s homes, which provides an opportunity for learning and insight into other ways of being and doing, or challenging their
dispositions (Bourdieu 1977). It also offers opportunity to make links between their lifeworlds and world of the Other, seen in the comment about the banshee and the chasing the ghost practice in my fieldnotes extract below. This social learning process provides opportunity to transgress representational boundaries and to gain a view into the Other (Andreotti 2011).

All of these features work to fulfil the dramatic transformation of conditions in order to disrupt the habitus (Lizardo 2012, p.5). However the teacher-volunteers learning about global development is hampered by their lack of prior knowledge and thus the context for their new experiences. Furthermore many teacher-volunteers lack the opportunity for application of their learning, particularly through the teaching of global development. The following chapter describes development education work undertaken by some teacher-volunteers. All of them cite resourcing, school support and management as factors in their professional habitus which support their teaching of development education. When these features are not present, the teaching of development education can be inhibited. This complex mix demonstrates the intricacies of habitus (Bourdieu 1977) at work.

Additionally, other factors in the habitus of the Irish teacher-volunteers may work to inhibit learning on global development. For example, these include the lack of development knowledge, the development debate in Ireland, and media- these factors are explained later in this chapter. Liminality is used to describe the learning space that some teacher-volunteers are in, where the questioning of their experiences in India has the potential to challenge prior knowledge and understanding. I use the term liminality to describe this as a transitional phase in learning. For some this liminality is temporary as they move towards more sophisticated views and insights into global development; they are engaging in education as ‘otherwise’, a space for questioning, unsettling, and multiple voices (Andreotti and de Souza 2012). For others however, liminality can become a place without answers and endless questions where volunteers are unsure of how to reconcile their experiences of global development. This latter moment is when a learning intervention is required to guide learners through questioning towards comprehension and reconciliation of knowledge with experience. This learning intervention would centre on the sociology of development and development theory.
I begin this chapter by describing some of the differences in habitus and physical surroundings for my research participants.

**Cultural and social difference**

Below is an extract from my fieldnotes from the first teaching centre visited in 2012. It is short yet the five paragraphs enumerate plenty of difference in everyday ways of living.

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**TC-J, July 2012**

Dan asked about the border with Bangladesh at breakfast and so Fr Lancey suggests we all go there after we finish working at 4pm. We went in two jeeps; the admin team in ours and the Irish teachers with Fr Lancey in his car. He also has a driver. We drove there - it is just 15 km and took about 30 mins. It was getting dusk by then but we took lots of pictures including ones with me with the Bangladesh flag and sign. Donna and Dan spoke to a Bangladeshi truck driver about his work, route and cargo.

On the way back, we drove past a small market and Donna asked to stop. Emma and I looked at the fruit for sale; Donna was very interested in the jackfruits as she had never seen one before. We also watched a chicken being killed by the butcher for a customer. Rather bloody process- I won’t describe this in detail. There were some comments re hygiene and lack of refrigeration but not much. I think we were all a bit taken aback by the vividness of the killing.

On our last stop for the afternoon, we visited ‘the border sisters’ as Fr Lancey termed them. They are a trio of Catholic nuns from Southern India who have started a school in a former police barracks near the border and are building a new school complex nearby. They come to TC-J on Sundays for Mass and so the Irish teachers will meet them again during their stay. There were a number of stray dogs running around the nun’s complex; Daniswar protected Christina from them. He is her hero! It is large area of ground with many buildings; we were brought into a small house near the gates which was like an office with large table and many chairs.

The nuns prepared tea and biscuits for us; there were seven visitors altogether so they did not have enough of the china cups and saucers to go around. So many sweet biscuits here! There were so many of us in the small room, and I didn’t get to sit near the nuns so didn’t speak to them- I sat with Fr Lancey and Donna.
As we sat drinking tea with the nuns using the best china we heard some wailing- it was now about 6pm and sun was setting. Fr. Lancey explained this is called ‘chasing the ghost’- a Hindu practice at sundown to chase away spirits through loud wailing and the lighting of candles at the door of their homes at sundown. Someone, I'm not sure who, on commented on the similarity to the banshee in Ireland.

In contrast to the data presented in Chapter 6, in this chapter I want to highlight some of the cultural and social differences between Ireland and India. Below are some illustrative photos of life and customs in North East India:

**Figure 13 Different types of fruit and methods of selling: a market stall outside Shillong**

Source: Mags Liddy 2011

Note: Jack fruit are the large brown fruits on the bottom left
As you can see from these few images presented here, there is a wide variety of cultural difference and new encounters for the Irish volunteers to experience. The variety of foods available particularly the fruits, the direct ways of marketing and selling produce, and the renowned cultural diversity of the region. Habitus works to mediate between structures and practices allowing for change, or at the least the possibility of change (Bourdieu 1977; Lizardo 2012). A critical questioning approach with an openness to learning and adaptation of prior expectations was shown in Chapter 6 on professional teacher learning. Participants reported
considerable learning with regard to their professional practices; here we examine their learning with regard to the global development setting.

**Seeing development in North East India**

The physical move from ‘first world’ Ireland to ‘third world’ India engages teachers in seeing global development first-hand. During their preparation weekends, many meet with previous volunteers to hear about the facilities and conditions in their teaching centres in advance of their travels; some see photos and short videos. But their arrival in India confronts them with the reality of a different life and culture. Their reactions to this change and their ability to recognise and name global development topics was seen as I travelled with them. For example, many recognised the lack of both the physical insecurity and economic insecurity for families living and working on the roadside, engaged in what has been labelled ‘artisan mining’.

Here are two images taken on the main road from Shillong to Silchar in July 2012 which illustrate artisan mining in the region:

**Figure 16 Artisan mining 1 on National Highway 44 from Shillong, Meghalaya to Silchar, Assam**

Source: Image taken while travelling on National Highway 44, Mags Liddy 2011

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19 The purpose of this meeting is to review Indian teachers’ progress and work completed during the year. This is very important to Global Schoolroom for continuity as different Irish volunteers travel to each teaching centre annually but the Indian teachers are the same group.

20 Artisan mining can be seen on a major travel route used by the teachers through Assam and Meghalaya states; National Highway 40 connects Guwahati to Shillong, while National Highway 44 connects Shillong to Silchar.
The Irish teachers would also go on to identify child labour, lack of education opportunities, caste issues, tribal conflict and division as concerns facing the communities they work and live with in North East India. These issues in particular arose during discussions I observed on the challenges facing education in their communities, and in designing the action plans (part of Year 2 Global Schoolroom syllabus which formed the work plan for year two of my data collection in July 2012).

Other global development issues that the region faces include climate change and its impact on food production and agriculture-based livelihoods. Also climate change linked flooding is a major issue; in 2012 the Brahmaputtra River had an unprecedented flood event due to the heavy monsoon rains across North India. The Indian Red Cross (2012) say there was an increase of 28 percent in rainfall between June 1- June 28 2012. It was estimated that 77 people were killed and over two million affected by these heavy monsoon rains in Assam (Reuters, July 2nd 2012). This flooding event coincided with the arrival of the Irish volunteers that year and the extent of the damage to the region was widely reported in Irish media (cf Irish Times, July 16th 2012). Lumlang, one of the Indian tutors working with Global Schoolroom lost his house and many possessions in this flood event. Thankfully none of his family was injured.
The rest of this chapter will focus on my research participants’ interpretation of these global development topics and issues.

**Beyond binaries towards justice and equality**

The use of binary divisions between them and us, rich and poor, white and black is highly criticised as it often contains a hierarchical conception of one as better (Jefferess 2008), and can be a simplistic view of the complexity of divisions (for example coloniser and colonised Keohane and Kuhling 2007). To redress this Mignolo (2005) call for a decolonisation of the mind and of our world knowledge, while Spivak (1988) advocates for anti-essentialism in analysis of development issues. Andreotti (using Spivak terminology) calls this unlearning colonial patterns of relating to the ‘Other’ (2007). Learning from the Global Schoolroom experience could be viewed as the enhancement of cosmopolitan citizenship where

cosmopolitan citizens recognise others as essentially similar to themselves and arrive at a sense of citizenship based on a consciousness of humanity rather than allegiance to a state (Osler and Starkey 2005, p23).

In the extracts below, two volunteers display a complex understanding of global justice and equality, and appear to think beyond binary divisions of rich and poor, Irish and India.

**Resource debate in Ireland and India: Karen**

When speaking with Karen one evening in India, she told me of a current newspaper story on mining in Meghalaya, the state she was working in\(^{21}\). The discovery of uranium in Meghalaya is a hot topic in the state and there is strong tribal opposition to the granting of mining rights. The complexity of political

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\(^{21}\) Coincidentally while I was writing this chapter, *Al Jazeera* ran a news story called The Child Miners of Meghalaya [www.aljazeera.com/indepth/features/2013/10/child-miners-meghalaya-2013103132125749825.html](http://www.aljazeera.com/indepth/features/2013/10/child-miners-meghalaya-2013103132125749825.html)
decision-making in Meghalaya is intensified by the inclusion of dorbars, the traditional political structure of the Khasi tribal people which is based at a community level (McDuie-Ra 2009). This means the decision to grant mining licence is not made exclusively by the state legislature, it must also be agreed at community level. This debate over access to resources highlights the different political agendas and decision-making: it is reminiscent of the conflicts over land-use and dispossession in other parts of India (Roy 2003).

As I had no media access Karen explained the story to me and she made reference to the communities in Rossport, Co Mayo and how they have been affected by Shell drilling for gas in their area.

*TC-C, July 2011*

The teachers here are living in very cramped conditions; in comparison to other centres they do not have any exclusive space to prepare for each day. Their bedroom is quite small and dark-all 3 share. After observing their teaching all day in a very hot and crowded classroom, we decide to drive into the town (approx. 30mins away) and have a drink in local hotel. On the way, the Irish teacher try to teach me a Khasi song they learned from their Indian teachers- the lyrics are ‘Mother I want to...’. I struggle to learn and pronounce the words but they are happily singing away.

While in the bar, Karen explains the current news story regarding uranium deposits in Meghalaya- a French company is taking a lawsuit against the state, but she is unsure of the full details. She read some of the story in a local paper. She then mentions Corrib [the name of the gas field near Rossport, Co. Mayo]; saying it is just the same in Ireland.

Later in my notes, I write:

There were some very political conversations with this group- on NGOs and western consciences, resource and exploitation etc. I particularly noticed this due to the absence of this type conversation from other places.

These teachers, two in particular, related local concerns from Meghalaya with similar issues back in Ireland. Very politically engaged! And with no prompting from me.

Karen can be seen here to make links across issues affecting both Ireland and India with regard to local ownership and decision-making on resources, moving
beyond simplistic binary understanding to make local and global connections between Ireland and India. However, her account was also notable for the underlying frustration towards multinational mining industry and their disregard for local communities and ways of life. This she could directly relate to an Irish situation and she was well aware of the local/global connections.

Another teacher who demonstrated complex understanding beyond binaries, making local and global connections was Isabel.

**Poverty in Ireland and India: Isabel**

Isabel is a primary teacher working in a small rural school in Ireland. She has been teaching for approximately 10 years and has also travelled much in South America and Europe. When I visited her teaching centre in July 2012, I was struck by a poster on the wall. It was the result of a brainstorming on whole school problems facing the Indian teachers in preparation for their Action Planning module in Year 2. The image below is the poster and why it struck me at the time was the use of the word poverty. It stood out as it was the first time I saw the word written although I heard the word used on a regular basis:

**Figure 18 Teaching Centre F, July 2012 poster**

Source: Mags Liddy, July 2012

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22 For their action plans, the Indian teachers must identify an issue, carry out research within their school and community, and devise a plan to bring about change. They then report on the process of school reform with colleagues and on the results of the task as part of their Year 2 assessment.
The table below shows the results of a word frequency query run for the word ‘poverty’ on the interview data in December 2014. Just eight interviewees use the term with only three participants using referring to it more than once.

Table 9 References to poverty

<table>
<thead>
<tr>
<th>Name</th>
<th>References</th>
<th>Coverage</th>
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<tbody>
<tr>
<td>Tracy</td>
<td>5</td>
<td>8.04%</td>
</tr>
<tr>
<td>Isabel</td>
<td>2</td>
<td>1.64%</td>
</tr>
<tr>
<td>Teresa</td>
<td>2</td>
<td>1.01%</td>
</tr>
<tr>
<td>Deborah</td>
<td>1</td>
<td>13.05%</td>
</tr>
<tr>
<td>Sarah</td>
<td>1</td>
<td>9.76%</td>
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<tr>
<td>Donna</td>
<td>1</td>
<td>5.22%</td>
</tr>
<tr>
<td>Maud</td>
<td>1</td>
<td>0.92%</td>
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<tr>
<td>Nicole</td>
<td>1</td>
<td>0.85%</td>
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</tbody>
</table>

The lack of reference to poverty is strange and surprising considering the setting of their overseas volunteering. This may reflect their lack of knowledge, or an unwillingness to label the people and region.

Joy also spoke of her understanding of poverty saying ‘I just don’t understand how they can get out of it- there is so much against them. The world just does not seem interested- like we were without the [the Holy Cross] Fathers there, there would be no school, none’ referring to the community she worked with in North East India. However, she did not use the word poverty; she referred to hard lives. She made the link to Ireland explaining how Ireland is trying to move away from religious management of schools but in the community she lived in North East India there would be no education or health services without the religious orders. This anomaly confused her as she believes in secularism especially in the education system, yet acknowledges the needs being addressed by the religious orders in North East India.
When I meet with Isabel for interview, I asked about the poster above and how the use of the word poverty came about. Below is the interview extract:

**ML** what really struck me about that poster was the word poverty on it…

**Isabel** yes I remember that poster and do you want me to explain why? There were a few aspects to it- that they won’t have resources, copies and stuff like that. They won’t have uniforms- well they were given uniforms by the parish like that but the care of the uniforms and washing, the care of them. Because they were maybe working in it after school. No lunch- now maybe in some schools they had lunch but they might not get something.

Another thing was the dropout was huge- at home working on the farms, or dropping out early cos…

They [Indian teachers] said the kids would be up at 5am and working before going to school and not had much to eat. Anyone up at 5am would need a substantial breakfast. And they were worried about the older siblings just turning into their mothers- The older siblings minding the younger ones, especially the girls and their education not being valued…

**ML** and did the teachers name them, these things as poverty? Cos some of the things you name there, like the lack of books- are named as resources in other centres. So I just wonder about the word poverty and who used it…

**Isabel** well I am really going to throw a spanner in the works here cos [name of teaching centre] was... [pause] You are from Limerick? Can you name a posh area of Limerick?

**ML** Castletroy

**Isabel** They are the Castletroy of [name of large town]. They thought they were- they had airs and graces.... Their houses- much bigger than my house- there was a class thing going on… So when they talked about the poor people, it was the same as how Western people would talk about poor people. And I was surprised about that- I don’t think they realised they were being offensive.

(Isabel, primary teacher, interview Oct 2012)

Clearly Isabel is moved beyond simple dichotomies in her understanding of development. She is not thinking of Ireland as rich and India as poor but rather seeing the commonalities of wealth in Ireland and India, particularly in expressed
values of social justice and understanding of why poverty exists. Her comment of how the India teachers’ houses were bigger than hers and her recognition of class issues was insightful. She is obviously aware and knowledgeable on social divisions and the impact of class and socio-economic factors. She also displays a complex view of poverty and a sense of social justice which informed the group discussion in India but also shows her worldview.

Global development knowledge as complex

Learning and understanding of the complexity of their teaching role was shown in Chapter 6. The complexity of global development concerns, inequalities and economic differences is highlighted in this section. Lynch (2012) maintains that Irish people are poorly educated in social and political analysis during their formal education, while Liddy and Tormey (2013) highlight that Irish teachers do not study development studies or theories; thus their knowledge and understanding of human development is often reliant on media or their own personal interest. Additionally there is no singular path of socio-economic progress nor an agreed agenda for global development (Sachs 1992) adding to the complexity of the topic. Global poverty and inequalities do not have any easy answers and teachers’ lack of knowledge on these topics can prevent their engagement with the teaching of development education. As one participant said during a pre-departure workshop ‘if there was an easy answer to poverty, we would have it solved already’.

Critical development education is contrasted with soft approaches, where the soft approach is criticised for explanations of poverty can perpetuate patronising attitudes due to the lack of critical literacy (Andreotti 2006). Andreotti argues for teachers and development education practitioners to acknowledge the partiality of their viewpoints and to become critical interrogators of their knowledge. This opportunity for informal learning about their host community, people and culture in North East India facilitates the social learning process studied in this thesis. In interpreting my research participants’ views on global development I make use of the term liminality as a transitional phase in learning, where new learning challenges or
contradicts prior knowledge and understanding. Brock et al. (2007) termed this place a displacement space which as discussed earlier is correct as new understanding can cause displacement. However Brock et al. may overestimate the learning potential of displacement spaces. Andreotti (2007) identifies the necessity of unlearning and relearning of our place in the world, while Merryfield (2000) questions the capacity for middle-class white teachers to develop a consciousness and awareness of power and privilege as experience will always come from a privileged positioning of the middle-class white teacher educator.

Features of the wider Irish habitus inhibit analysis of socio-economic and structural causes of poverty in global or national development. Global development is complex and does not have easy straightforward solutions or remedies. In fact much of development studies critiques solutions that are not open to local and regional context (Sachs 1992). Within Ireland, the recent economic collapse and implementation of austerity budgets has highlighted the dominance of growth-led development paradigms and a lack of debate on alternatives (Kirby 2010). This lack of debate may be due to the weakness of Left politics in Ireland (Puirseil 2007). Mercille (2014) argues that Irish media sustained the housing bubble until the property market collapsed and news stories reflected the views of the Irish corporate and governmental sectors, which had adopted neoliberal policies during the boom years from the 1990s to 2007.

When the participant groups were engaged in a walking debate on development and intercultural issues they became very animated and participated well in arguing for and against each other. The collective approach to learning was shown here where participants engaged with each other, often without need for prompting. Some of the statements are presented below with the group responses:

Table 10 Walking debate statements: Extract from my diary and preparation files, February 2012

<table>
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<tr>
<td>Development is progress from a traditional low-technology society into a modern, high-technology society</td>
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Response- Majority agree but discussion addresses resource use and questions about employment of all in high technology economies

I give money regularly to a development charity

Response- overwhelming majority agree; only 2/3 people are on the No side. No further questions or discussion on this issue

I want to volunteer overseas to share my specialized knowledge of teaching

Response- Majority disagrees and say they are uncomfortable with the phrase ‘specialized knowledge’ as it implies some form of colonialism. [This idea was also discussed in another group task during the weekend]

We must always respect other cultures and ways of doing things

Response- Majority disagrees but this statement inspired great debate and was the most contested statement of all. The discussion covered religion, domestic violence or arguments on public street, when interventions are justified, fears of confrontation.

The debate over whether to always respect other cultures raised many issues such as hitting a child as discipline either in schools or in homes. Domestic abuse was also raised, with one participant saying they would be unlikely to get involved in a fight between a man and woman in Ireland so why would they in India? This caused much debate in the room on cultural relativism, how to respect culture but also challenge behaviour, when interference is appropriate. The sophistication of the debate on cultural relativism echoed the inherent tension within cosmopolitanism with a universalist ethic of human rights and a particularistic ethic towards cultural differences and pluralism (Todd 2007). This sophisticated reading of the world was shown earlier where Isabel demonstrates nuanced understanding of poverty and Karen makes local to global links in the resource debates.

In summary global development and development education are complex teaching topics, and there is a need for much pedagogical content knowledge, of economics and politics, world history and development studies (Lynch 2012; Liddy and Tormey 2013). No consensus exists on definitions of development, and no solution to underdevelopment and global inequality is generally accepted. For some this ambiguity in knowledge is acceptable; for others it makes understanding these topics too complex and may affect their engagement with teaching development education. Additionally features of the Irish habitus outlined earlier reinforce
volunteers’ lack of understanding. These factors all influence the teacher-volunteers’ process of social learning.

Liminality is viewed as a phase in learning where understanding can emerge from questioning and curiosity; however, learners can also become stuck in complicated and sometimes contradictory issues of global development when learning is not supported within their wider habitus that does not value debates on development and views this topic as purposeful (Wenger 1998). Learning is at the centre of Wenger’s model with many influential factors on the surrounding axes; each of which may hinder or enable social learning. When learning is inhibited by one or more of these influences, liminality is the result. I suggest this is a transitional phase in learning if volunteers can find answers to their questions and reconcile new knowledge with prior experiences. However it can also become a place of questioning without resolution. This will be seen in the words of Nicole and Samuel in the following sections.

Comparing Ireland and India

My research participants are away from home and cut off from contact due to the security situation in North East India. The people and cultures around them are different, which could work to challenge dispositions and taken-for-granted beliefs (Bourdieu 1977; Lizardo 2012). Yet there is a familiarity to their experience as demonstrated in chapter 6; the schools are familiar, the workplace, the timetables, and working with colleagues. This evokes a strange mix of difference and familiarity, which can be interpreted positively as evoking cosmopolitan solidarity or negatively as glossing over difference. This next section reviews some of the comparisons made between Ireland and India by participants.

In comparing Ireland and India, participants recognise differences and acknowledge similarities; however their words can be read both positively and negatively. The negative interpretation can be read as a deficit account of the developing world where India needs to catch up with the West; this is exemplified in the ‘West is best’ syndrome (Jefferess 2010). This is often associated with
modernisation-orientated thinking, where social and economic progress is viewed in relation to the developed world. A positive interpretation centres on the recognition of the capacity of teachers working in challenging settings, and in recognising similarities between life in Ireland and India. Recognition of professional similarities can be interpreted through cosmopolitanism. As outlined earlier, cosmopolitanism is the idea that people share a common global ethic (Osler and Starkey 2005; Brock 2009). Global attachments could be read as thick cosmopolitanism through professional networks (Dobson 2006) such as the teachers in this case study, or it could be a moral attachment based on common humanity (Pogge 2005).

One interpretative framework evoked by the Irish teachers to explain the cultural and socio-economic differences they experience relies on a set of modernisation assumptions. This approach implies a linear, progressive path for development, modelled on a particular view of European history and economic path (Rostow 1960). Making comparisons between the present and the past is often interpreted as modernisation-orientated but I suggest this is a too simplistic reading of time comparisons.

Below are some illustrative examples from my fieldnotes demonstrating this comparison, particularly the comment about how India was like Ireland 50 years ago:

**TC-D, July 2011**

Sabena says this [teaching in India] is what teaching in Ireland was like 50 years ago. This type of talk continues over dinner when she talks about Ireland 50 years ago in relation to religion, institutions, power...

However, it is unclear from this quote as to whether Sabena holds a positive or negative view of Ireland 50 years ago. My overall interpretation of her words that evening was one of nostalgia for past times and ways of being while she simultaneously acknowledged and welcomed the diminution of power of institutions such as Catholic Church and medical profession in Irish society. She seemed to be at ease with these changes but anxious about the implications of great change for broader Irish society. This led to a broader conversation at dinner that evening on the role of the Catholic Church in Ireland.
The use of comparisons and timelines tends to be viewed as modernisation as it is based on a singular view of progress (Martin 2008), or read as highlighting the material and cultural need of the developing world to be fulfilled by the developed (Jefferess 2012). Simply put modernisation theory describes a linear path of five progressive stages—traditional society; preconditions for take-off; take-off; the drive to maturity; and an age of high mass consumption (Rostow 1960). Some of the teachers’ comments fit this reading as they clearly stated they see India as deficient in resources and capacity: at TC-F Olga said ‘here teaching is like 50 years ago with limited capacity’. Olga appears to view this lack of resources as deficit but also said that the experiences in North East India have been challenging in terms of available resources and supports; ‘it’s reminded me of what teaching is about’ (from fieldnotes TC-F, 2011). This nostalgia for the past could be evocative of what is lost in the use of technology and modern practices in the classroom. For example Barbara welcomed the lack of teaching technical supports saying:

I think we’ve lost sight of that [good teaching practice] sometimes in Ireland—having excellent ICT skills and being able to switch on and off a computer is not going to make up for the fact that if you’re not— if you’re not teaching what we’re meant to be teaching then sort of everything else is a little bit extraneous... So in that respect, sort of, it might help to affirm the fact that the teacher, I am a valuable resource in my classroom. I won’t go too far, so far as to say I’m irreplaceable, but I’d hope

(Barbara, post- primary teacher, interview, November 2011).

While the Irish teachers make comparisons and use terms like 50 years ago, this appears to be based on a sense of nostalgia for the past in terms of community, whilst also affirming their professional identity and skill-set. This reading of their words fits well with cosmopolitanism but it is quite debatable how their words could be interpreted. They are evoking a form of deficit reading of the Indian classrooms as the level of resources, teaching technology and supports is not available; however they also appear to recognise the value in this lack as it commends the professional capacity of the teacher. Vincent recognises this also when he describes the experience with Global Schoolroom as ‘you are stripped away to nothing but your markers... [and it] made me question, made me wonder’ (from fieldnotes TC- K, July 2011).
One teacher who struggled with her understanding of India is Nicole who is highlighted in the next section. Her struggle produced insightful but unresolved questioning.

**Liminality as questioning phase**

Nicole is a post-primary Business teacher working in a large suburban all boys school. She has completed post-graduate studies in management and has worked in the private sector before entering the teaching profession. From interview extracts below you can see her grappling with the impact of her experiences in North East India in relation to her knowledge and experience of economic development.

Nicole: these people are happy, and you know they seem to me to have a happy existence- you go in to visit their houses, we were in loads of different homes, they were constantly inviting us in, they were very welcoming, and they seemed very happy, and there seemed to be a big bond, and you know you thought, well yea. To me one of the biggest issues was a health issue- they got sick, and to me it seemed to be the biggest issue. And then when we did the small bit of travel, and you saw God how horrific some of the larger urban areas are and you’re kind of thinking ‘God the first generation of children that are educated, this is what they’re going to be coming to’

ML: … because they’ll leave.

Nicole: Because they will leave the, I think they will leave all the good things of a close community behind …when you move to the more urban areas, and you thought God some of their living conditions are so horrific, they don’t have the community support, they are losing a lot... And that is something that it kind of stayed in my mind, from the point of view that you think ‘gosh the first generation that are going to get out there and get jobs’ I mean how huge of a favour are we doing them? Obviously the generation again, they’re going to benefit from it

(Nicole, post-primary teacher, interview 1 November 2012)

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23 In this quote Nicole is referring to the pavement dwellers she saw in Kolkata. Rawat (2011) study of pavement dwellers cites the 2011 Indian Census figure of 70,000 people living on pavements in Kolkata, while it is estimated that one million people live on pavements in Mumbai (Davis 2006).
Clearly Nicole is questioning the impact of increased and improved education for the villagers she worked with as she believes this will challenge their community focus. Also she states the next generation after the first generation to leave the village will reap the benefits of urban living. Nicole is questioning the modernisation/development premises within the Global Schoolroom programme. Nicole recognises the dilemma of modernisation by considering the impact of better improved education on the people in the communities:

… when we did the small bit of travel, and you saw God how horrific some of the larger urban areas are and you're kind of thinking ‘God the first generation of children that are educated, this is what they’re going to be coming to’…. Because they will leave [name of village she worked in], I think they will leave all the good things of a close community behind

If something happens that you fall on hard times, people will get a plot of land put together- it mightn’t be very fancy, it mightn’t be very luxurious, but at least you’re taken care of. And there is an element, there really is an element of truth in that, that they all have basics.

(Nicole, post-primary teacher. Interview November 2012)

From this quote you can see that Nicole has been thinking considerably about her role as a volunteer working to improve education and thus the further life chances of the people in communities where she worked. This community was quite isolated and rural, with limited access to electricity and to health services. However the people have strong connections to each other and are supportive. She is questioning the overall purpose of Global Schoolroom work, which despite her belief in education she also recognises the changes it will bring to the lives and to the welfare of people there. She sees this involving their migration to cities for employment opportunities as she sees urbanisation and education linked to wealth and economic progress. Nicole is asking questions about education, modern social patterns of urbanisation, migration and employment patterns: all of which relate to global development. She is negotiating the third space and ambivalent nature of global development, where no easy solutions exist.

Various studies show that these pavement dwellers are in low paid employment and some choose to live on the streets to protect their selling space, goods or because ease of access to their workplaces.
Later Nicole describes her visit to Kolkata with other Irish volunteer-teachers and the uncomfortableness of the inequalities and extremes between wealth and poverty:

Nicole: I met the others in Calcutta, so I had travelled from Guwahati to Calcutta on my own, not that that was a big deal, but you’re driving through in the taxi, and you’re looking- it’s just so impoverished, and then we get to this really plush hotel! And we got a taxi to the restaurant and we ate in a plush restaurant. Again I found that, that just didn’t fit

ML: The difference?

Nicole: Yea, it didn’t fit right with me. And I would never have thought that I would find that so objectionable. Now, I mean, how do you get around that? Because, you know, I mean the little bit of money that we spent, you would hope it does in some way help the economy, so you know from say, you know, people who go there as tourists, you feel that there is an element of voyeurism about the whole thing. But yet, if people go there, that will help their economy, it will help bring things along. But I did find that uncomfortable…

ML: I don’t think they’re the kind of questions though that you can find easy answers to?

Nicole: No, actually I don’t think you do, to be honest, I don’t think you will, I don’t think you will find an answer to it- I think you’ll just find a way to become more comfortable with it. Comfortable being the wrong word as long as you are…[pause] I mean it would be part of the thing that would make me want to get off my backside and make sure that I go back again next year, and encourage other people to do it, because I do think that it is very worthwhile…. I think that teaching the teachers is, or bringing your experience to the teachers, and helping their professional development, has a much greater impact than me going in and teaching in the classroom for a few weeks

(Nicole, interview 1 November 2012)

Nicole believes her money will have an economic impact, but you also hear her say ‘I never thought I would find that objectionable’. She clearly did not expect the levels of inequality to have an impact on her, and she is struggling with her discomfort.
It is worth highlighting here that Nicole worked in one of the most rural and isolated teaching centres in 2012, which was just a two hour drive from the large city and state capital but a vastly different world. For example, their teaching centre had the only washing machine in the village as was pointed out by the parish priest who acted as their host. Electricity supply was intermittent; this teaching centre location had the most erratic electricity supply of all I visited. Internet connection was not available and while regional mobile phones did work, there was nowhere to buy credit. Most people in the community engaged in agriculture as their livelihood, and education was not seen as a high priority beyond primary level. In her interview Nicole is aware of the judgement she can make of the people and the area based on these facts:

I was looking over photographs last week, I was looking for a photograph of the kids to put in a frame for myself, because as I said I think of India as very happy memories of India, and describing it to anyone I would describe it very positively. But I was going through the photographs, and I’m looking at all the… and they all just seem to be in rags – now is that a Western judgement? But I’m looking at them and I’m thinking ‘oh no’ I don’t know that I want to look at this, this does not look very happy’ – but that is our judgement

(Nicole, interview 1 November 2012)

In this piece Nicole is questioning her western judgement and reading of happiness, possibly engaging with questioning the stereotype of poor but happy which Simpson is critical of, where ‘the rhetoric of ‘poor-but-happy’ presents few questions about the nature of, or reasons for, poverty’ (2004 p.684).

There is remarkable potential for learning here requiring Nicole to question her understanding and worldviews: as she says trying to find a way to be comfortable with the differences. This is illustrative of the interplay between habitus and dispositions which is key to interpreting Bourdieu as a theory of learning. In contrast to a postcolonial interpretation who would regard Nicole’s lack of learning and engagement in change as deficit, by using Bourdieu’s approach I argue that Nicole is questioning her dispositions and negotiating meaning within a third space (Bhabha 1994). I argue that this is not a negative stage to be in; rather she is on the cusp of learning. It also appears to be the motivator for her to continue volunteering, to ‘get off her backside’ as it is a worthwhile activity.
However, the lack of opportunity for critical reflection and dialogue on her experiences may inhibit her moving beyond this liminal phase of learning. Change requires a negotiation within the habitus and dispositions to occur. The vast difference between Nicole’s life in Ireland and her experiences in India formed many questions for her about inequality, poverty, migration and the purpose of education. But without features of a supportive habitus enabling change, and an engagement with sociology of development knowledge, Nicole will remain in this questioning and liminal stage. The dramatic challenge to her dispositions is clear; however her lack of knowledge hinders her learning. Going to India raises many questions for volunteers; however travel in itself does not provide the answers.

Liminality as learning space

Samuel is a post-primary English teacher, who spent a number of years volunteering with Global Schoolroom. In the interview extract below, Samuel describes the process of learning about oneself and self-reflection that he went through whilst volunteering with Global Schoolroom:

I suppose learning- it’s hard to put your finger on it- learning as in learning something, if you could say learning in terms of you know expanding your understanding of people and of education and of, even of humanity.... that kind of learning, would be much more kind of active type of learning than learning things which you’re going to bring back home and learning facts or even learning methodologies…

(Samuel, interview October 2011)

It is clear from the extract that Samuel has some difficulty in expressing his learning although he is sure he learned from the time spent in India. This could be reflective of the lack of wider debate on alternative views of development issues in Ireland. This lack of language and explanatory concepts enhances the ambiguity of the experience as transitional and liminal learning. He is in a ‘displacement space’ (Brock et al. 2005) where his experiences and learning has unnerved him but he is unable to voice this clearly.
In the extract below, I highlighted in bold some of Samuel’s words which could be read in various ways:

I’ve learned loads of things not necessarily from the teachers, [but] about the society and the priests. Some of the priests are very kind and spiritual people, philosophical kind of people and I think you learn an awful lot just by talking to them and listening to them and watching them. I’ve been so impressed by the way they live their lives and how un-materialistic they are and how devoted they are to their people… I used to compare it to be kind of like a retreat as well because you were, you know it obviously gave you time to think about things, you know because you’re there on your own, not all the time but you have more time on your own than you’d have here.

(Samuel, interview October 2011, emphasis added)

His experience could also be interpreted in a postcolonial fashion, claiming an evocation of stereotypical imagery and tropes of India notably his use of mystical and religious terms. Data on this could be seen in other interviews; Karen clearly rejects any notion of her motivation as based on a religious experience, while Eleanor stated her volunteering experience was ‘an escape from first world concerns’ referring to her working life in Ireland being so active and stressful.

In a postcolonial interpretation of Samuel’s words this could be read as mirroring stereotypical tropes of India as a mystical place for finding oneself whilst on retreat from first-world worries and concerns. The use of the term retreat is problematic for postcolonialists: however this term is in regular use in both Irish schools and in Irish society. For example, the website Catholic Ireland (n.d.) lists 57 retreat centres across all counties in Ireland. Furthermore, a Google search shows many alternative retreats such as yoga, meditation or wellness centres. This demonstrates the popularity of retreats as a restful escape from everyday life. Additionally many of these centres (both Catholic and alternative) offer retreats to schools, specifically tailored to the needs of post-primary students. As a teacher in such a school for many years, Samuel may have both organised and participated in such retreats. He certainly would be familiar with the term and therefore may not see its use as problematic in the sense of evoking a stereotype of India. The term retreat is in common usage in Irish schools, many of whom continue under Catholic management.
Additionally the physical setting of the volunteering experiences was a retreat in two ways. Firstly, volunteers lived with the parish priest and their life was determined by religious custom. For example, breakfast and dinner were served in relation to the priest’s mass routines and Church duties. The volunteer’s life was defined by church practices. Secondly, the security concerns in North East India mean that no international or Indian mobile phones work there; only phones which are bought in the North East India region work. Therefore the volunteer is on retreat from their everyday activities and concerns; maintaining contact with family at home or other communications is limited.

Samuel’s comments could be read as him placing himself in the liminality of his learning and within a third space (Bhabha 1994). He could be read as disorientated by the experiences of India and by the ambiguity of his position as a volunteer. His lack of certainty and difficulty in describing his learning could also be reflective of the lack of opportunity to discuss his experiences and to critically reflect on them. This liminality is exacerbated by the wider habitus in Ireland, where there is a lack of debate on development paradigms (Kirby 2010) and widespread public support for neoliberal policies (O’Callaghan, Boyle and Kitchin 2014).

Liminality highlights the translation dynamic from direct experience into changed beliefs or practices where learners can struggle to integrate new knowledges into existing ways of reading the world. One suggested way through liminality centres on the affective learning moments or ‘constitutive embodied moments of the volunteer-host encounter’ (Griffiths 2014, p.2) with their potential for enhancing global citizenship.

**Affective learning moments**

Analysts of overseas learning refer to the challenges of questioning western privilege as a difficult and uneasy process: Brock et al. (2006) refer to the uncomfortableness of the displacement space that intercultural encounters can engender while Merryfield (2000) questions the potentiality of overseas living in challenging privilege. Andreotti describes actionable postcolonial education as hard
and painful work involving the provoking crises and the realisation of complicities (2011 p.176). Bryan (2013) speaks of the need for a pedagogy of discomfort to awaken western learners into reassessing their privilege and place in the world. However, this approach to learning has been questioned- for example, Loughran and Berry’s (2005) research work in Australian teacher education programmes, questions the use and benefit of emotional challenges in the formal learning environment. Berry sees these approaches as potentially harmful as the students may need support for this process and this form of work requires good management of the emotional outcomes.

Emotional reactions were clear in many interviews. This emotional reaction to learning can be seen readily in Samuel’s experiences, where his frustration, ontological insecurity and possibly loss, works to inhibit his learning. In summary emotions play a large role in constraining and enabling learning, as well as in judging the consequences of our actions. Nicole speaks of her uncomfortableness while in the previous chapter Karen describes herself as ‘feeling icky’ and uncomfortable with the notion of saviour. She is sensitive to the portrayal of her as do-gooder and works hard to overcome this in her choice of words and descriptions of Indian communities. This clearly links with her sense of identity and the role the affective domain plays in social learning.

Affective and emotional responses by volunteers to their first-hand experiences of global development can be valuable learning moment. This will be highlighted later in Chapter 9. Next I recount Joy’s emotional response as a particular example.

**Emotional reaction to India: Joy**

In autumn 2012 I met Joy for an interview on her experiences in India approximately 15 months after she returned to Ireland. On her initial return, Joy was quite ill and had to take two months off work. I choose to delay the interview for a long time as I waited till she fully recovered. We met in a city centre café which unfortunately made the transcription difficult due to the background noise which became very loud towards the end of the interview. We spoke about many things but
here I want to highlight her experiences and reactions visiting the Hope Foundation whilst in Kolkata. This occurred at the end of her four weeks volunteering with Global Schoolroom. She and her Global Schoolroom teaching team-mate travelled to Kolkata and then onto some well-known tourist sites in Rajasthan. While in Kolkata, Joy was keen to visit the Hope Foundation as she had met the founder through family contacts and was somewhat familiar with their work.

In the extract below, Joy describes her visit to Hope Foundation, the short tour of their projects they were given, and what she witnessed there. As she spoke, her emotional reaction came through very powerfully. She was still quite upset and appalled by some of the things she experienced and situations she learned about even though it was 15 months since her visit. Partly due to the background noise levels and partly her emotional state, there are much pauses and gaps in the transcript below. Joy regularly would stop and seem to struggle to find the words to describe what she saw, and at one point I did think she was struggling not to cry when speaking of the children lives.

Joy: It was actually an Irish woman from Middleton who set it [The Hope Foundation] up. I met her before I left and she told me about work, she set up a school under a bridge and a hospital-

ML: Talk to me about the children and the bridge

Joy: It’s a under a flyover, there’s a slum and there’s a school down there, there’s children there… she brought us down there and to get to it you have to go past a shantytown and in the middle of it all is like a wall of water, like a lake in the middle of it and she said there’s the school down there…I was thinking there is no way I am going down there. No way.. I wouldn't go in there.   And then this woman came out and she was like- we were like you look amazing- you are living in this and you look amazing... they don’t get no recognition, can’t build a permanent school there or get water in or.. And the teacher came from there, she established a school there and she is a teacher there

ML: … trying to be more long term.

24 The Hope Foundation works with street and slum children in Kolkata ‘to free children and poor families from lives of pain, abuse, poverty and darkness. HOPE was established in 1999 and is a registered Irish charity with offices in India, the UK, Germany and the USA. HOPE works to free them from child labour’ (www.hopefoundation.ie/about-hope).
Joy: Yeah more long term because they [The Hope Foundation] had supported her to go away and train in college. She was working there now with an Irish teacher, but they were passing it on in the same way [as Global Schoolroom]. They have a restaurant there, we were brought there and ate there- but its run by children, street children, they didn’t have… they [The Hope Foundation] go out at night and find children and [pause- waiver in her voice] its harrowing actually, very neglected- they are abandoned. They came in from the countryside and they are stolen and all this… But they pick them up from streets, bring them to the school and feed them.

(Joy, primary teacher, interview October 2012)

In this extract you can hear a number of strong emotions- amazement at the woman’s cleanliness and ability to dress well despite her living conditions, astonishment at the conditions for both living and schooling in the slums, and horror and fear at having to walk through them. However when speaking of the street children, their harrowing experiences and life before being brought into the Hope Foundation project, Joy became very upset and I considered ending the interview at this point. However she recovered her equilibrium and went on to tell a horrific story of two elderly women in a hospital in Kolkata. This story was in the papers while she was staying there. In the story two hospital porters were in court being accused of removing the women from the hospital and putting them out on the streets as their family where not paying the hospital fees. However it turned out that the junior doctors were the ones who ordered and paid the hospital porters to do this. She was appalled at this story and how human life could be considered so cheap.

Her reactions and strong emotional engagement with what she witnessed in Kolkata has remained with her. Her words highlight the emotional element to learning where Joy is horrified and shocked by her visit to the Hope Foundation; she heard stories of the street children’s lives which upset her. Since her return to Ireland, she has been struggling with how these experiences and learning has affected her. I think the interview process itself gave her an opportunity to speak of her experiences and reactions; in some ways the interview helped her to process her emotions and ideas. Although she was upset and I had considered ending the interview, I felt she wanted to continue speaking to provide a form of emotional
relief and outlet for her emotional reactions and consequently the interview continued.

Arising from her strong reactions to the Hope Foundation visit, Joy tried to relate her Indian experiences to her life and work in Ireland. It also shows how her emotional responses to India inspire her. She spoke of the numbers of migrant children in her classroom in Ireland, some from families seeking asylum. This is one way she has found to link her foreign experiences with her current world of work through greater understanding of the context they may have come from and the difficulties their families faced in their countries of origin.

**Chapter synthesis and conclusion**

A common critique of Bourdieu is his pessimism about the possibility for social change; the social order is where ‘things happen to people, rather than a world in which they can intervene in their individual and collective destinies’ (Jenkins 2002, p.91). In this chapter I described the setting of the volunteering experience, visually highlighting some of the differences of the physical surroundings. While Chapter 6 showed learning and change in professional practices, this chapter engages with learning about global development. As a separate and distinct field of social relations, global development presents difficulties for the Irish volunteer teacher educators as it is complex topic, there is a lack of easy solutions. Furthermore the wider habitus of Irish public opinion and debate on human development can be read as singularly orientated towards a particular economic model over alternatives. These features work to inhibit learning on global development.

The familiarity of the professional habitus and professional routines described in Chapter 6 give a context for participants’ learning to be purposeful and integrated into the everyday practices, meeting two of Wenger’s (1998) premises for social learning. In contrast the Irish volunteer teacher educators are confronted by the unfamiliar lifeworld of North East India and witness diverse social and cultural ways. This global setting raises the issue of wider socio-economic conditions and exposes the material and resource differentials between Ireland and India and
between Irish and Indian schools. Engagement with these differences can be seen on many levels: an appreciation of cultural contexts (the marketplace, chasing the ghost); thoughtful encounter with political and historical aspects (the border visit and the debate over resources in Meghalaya); and witnessing distinctive dancing traditions and clothing (the Mizo dancing display taking place on the same stage as the hip hop shown in Chapter 6). A diverse range of interpretations of this difference can be seen with some volunteers demonstrating complex understanding of global concerns, while others are questioning and unsure. Emotional responses to differences clearly play a role in new experience; for example, Nicole’s uncomfortableness with poverty in Kolkata and Joy’s sympathetic reaction to the plight of the elderly and compassion for the work of the Hope Foundation.

Bourdieu’s analysis of education as pedagogic work arguably hides ‘the objective truth of the habitus as the internalization of the principles of a cultural arbitrary’ (Jenkins 1992). If we take global positioning and placement of western people as this privileged cultural arbitrary, Bourdieu’s interpretation is that overseas volunteers have internalised the privilege of Western life as beneficiaries of the global social order. The physical move to a different cultural and socio-economic setting challenges this belief and leads them to question their place through this dramatic transformation of habitus (Lizardo 2012). However, learning can be inhibited by the tyranny of prior experiences coupled with the complexity of global issues which makes the disruption of habitual practices difficult. This is in contrast to the Irish volunteer-teachers learning on professional development.

Cosmopolitanism and postcolonial theories are used in my theoretical frame to address different factors of social learning dynamic. In the model of social learning (Wenger 1998), each axes of the model was adapted to this research context. Cosmopolitanism formed one axis as a theory of collectivity and postcolonial theory was the axis of meaning and power. Postcolonial theory brings a focus onto the representation of the developing world in volunteers’ interpretations of global development (Martin 2008; Jefferess 2012). However a postcolonial-informed approach can emphasise a deficit of understanding on the developing world by Western volunteers (Brock et al. 2009; Martin 2012). This deficit reading emphasises a lack of learning which could work to disempower teachers from teaching on global development.
Cosmopolitanism may be more apt to analyse my research participants’ words and interpretations. As explained earlier, cosmopolitanism is based on a global moral ethic, celebrates cultural diversity and human rights, and promotes an active concern for the needs of others. Within cosmopolitanism various approaches have been distinguished: for example Dobson (2006) speaks of thick and thin cosmopolitanism and Mignolo of decolonial cosmopolitanism. Earlier in Chapter 5 I suggested Freirean cosmopolitanism as a valuable tool in analysis of global development undertaken by NGOs and as a differentiated form of cosmopolitanism.

There are factors which challenge the transformative perspective called upon to analyse volunteers learning (Bamber 2011; Martin 2012) demonstrating that transformation and learning is complex and not straightforward. Participants’ lack of learning or knowledge of global development topics may not be the result of individual error or lack of learning, but the result of social processes that define our understanding of reality (Harvey 1990; Ball 1998). Global development is a complex topic with much debate on solutions and the value of development programmes (Sachs 1992). Promotion of a particular path of social progress, particularly an economic path, is open to critique and charges of cultural imperialism. The development debate in Ireland is limited, lacking critiques of dominant development discourses (Kirby 2010).

Within my research I see where some participants are working towards understanding and struggle in a liminal space (Bhabha 1994). This liminality highlights the translation dynamic from direct experience into changed beliefs or practices. Earlier I used hybridity to reflect the complexity of Irish positionality as post-colonial and simultaneously neo-colonial (Kuhling and Keohane 2007) and the attendant ambivalence and uncertainty with the state of being. Liminality shares similar sense of questioning and uncertainty due to the strength of doxa (Bourdieu 1977) and taken-for-granted beliefs of global development discourse and lack of development studies knowledge.

Liminality is a transitional phase of volunteer social learning. But remaining in the liminal works to undermine any positive impact of overseas experience as new knowledges or ways of seeing are not integrated into practices. Finding ways out of a liminal space is needed to motivate engagement in the praxis of development.
education. Research points to the emotional responses to global development as powerful learning moments (Bailie-Smith and Jenkins 2012). Possibly these affective moments of learning contain potential for addressing this liminality and finding a way out by prodding the uncomfortable (Andreotti 2011). This affective potentiality will be addressed later in Chapter 9.

However, intervening in participants’ learning process could be read as the imposition of another viewpoint as uncritiqued critical pedagogies limit other viewpoints and unwittingly reproduce relations of domination (Gore 1992). Furthermore, there is no singular path to global development or universal development project (Sachs 1992) or easy answers (Andreotti 2011). Volunteers can remain sited in the liminal and transitional phase, with ambivalence and epistemological uncertainty. Designing a pedagogical intervention based on the identified objective factors is straightforward as these topics lie within development studies and political economy; however, addressing the subjective factors in teacher learning on global development is more complex. It is necessary to increase knowledge of development topics and objective structures of political economy, but also this learning process must address the personal and subjective factors which mediate learning, the affective domain including motivations, efficacy and emotions.

Rather than taking a deficit reading of pre-reflexive acceptance of dominant views of global development, I use the term liminality as meaning reflexively conscious and questioning learning space. In this learning space volunteer teacher educators can question the purpose and role of education in global development, learn about causes of global poverty and gain knowledge of alternative development paradigms. Liminality may be a good learning space, but it may not be a useful place in terms of encouraging a change in practice towards teaching of global development.

The following chapter focuses on participants’ engagement with global development through the praxis of teaching global development issues.
Chapter 8: Praxis: Bringing India into the Irish classroom

This chapter presents my research findings in relation to the praxis of teaching development education. The focus is on the translation of their learning from volunteering into professional practices (Bourdieu 1977, 2000), where the participants demonstrate their engagement with the teaching of global development issues in their classroom on return to Ireland. As stated earlier, development education is defined as an educational process aimed at increasing awareness and understanding of the rapidly changing, interdependent and unequal world (Irish Aid 2006, p.9). My research findings in this chapter focus on transferring a global development experience into teaching and everyday practice where the returned volunteers bring India into their Irish classrooms. It recounts my participants’ engagement in the teaching of global topics and the issues arising from the practice of teaching development education. These issues include syllabus opportunities, school management and ethos towards global topics, and the provision of teaching supports. These findings demonstrate praxis understood as synthesis of theory and action involving deliberate reflection on practices and consequences (Freire 1972; Carr and Kemmis 1986/2000). This echoes the reflexivity shown in earlier chapters on teaching and learning practices, showing the questioning and thoughtful consideration enacted by the Irish volunteer teacher educators on their work and actions. It also reflects the view of praxis as acting upon the world for change (Freire 1972).

As quoted earlier in Chapter 2, O’Neill warns not to ‘assume that returned volunteers automatically have the skills and knowledge needed to act as development education multipliers’ (2012, p.1). In my research interviews, just one teacher explicitly states that her travels and volunteer work with Global Schoolroom motivated her to teach development education. However, other teacher-volunteers speak of their incidental inclusion of India in their teaching, their references to India providing clout and first-hand experience in relating to some of their teaching topics. This arguably also is inspired by India and their volunteer work with Global Schoolroom. Furthermore, some teacher-volunteers participating in my study were already engaged in development education work, which suggests that the
relationship between volunteering and teaching development education should be understood as dialectical rather than causal.

**Recognising the value of first-hand knowledge and experience**

Through their voluntary work with Global Schoolroom, the Irish teachers engage in first-hand experience of a developing world context. This invites them to learn about development and life in a developing country which they find useful in teaching. In the interview extract below Donna explains how her experiences in India give her credibility in Religious Education class. Donna works at a secondary school in the UK. She described how her travels to Dharamsala and other religious sites in India enriched her subject knowledge: however learning about Eastern religions was a secondary advantage. She began by clarifying her motivations for volunteering with Global Schoolroom:

Donna: The aim of it was not to go out there and learn about Eastern religions, but living with priests, working with teachers who were Hindu, working with teachers who were Muslim and getting to know their customs and ideas, particularly the Hindu teachers and their practices, and travelling afterwards, going up to the Northwest and going to Dharamsala where the Dalai Lama lives- the one place I really wanted to go to and I had a lump in my throat when I got there. So in terms of philosophy and some of the conversations, we had some profound conversations over dinner. That was a secondary advantage to, it wasn’t what I set out to do but it certainly enriched my subject knowledge…

It gives clout in the classroom; you don’t go ‘when I was in India this’ and ‘when I was in India that’ cos you come across teachers who are like that and the students are just [throws eyes up to heaven gesture]

But I just said a couple of things, and they have been like ‘oh miss you have done this’ and been there and they kinda give you some credit for it- you know what you are talking about, you are not just one page ahead of us in the text book sort of thing.

ML: They can see you lived it and have a commitment to understanding…
Donna: yeah and there are things that come up sometimes when we are talking about global poverty and stuff- I remember we went down to the borders with Bangladesh unloading the trucks, you were there weren’t you?

ML: **Yes the day we all went to Bangladesh and we all took pictures on the border...**

Donna: the men in cement lorries- I mean the health and safety sort of stuff we would have; we’d have masks and all the health and safety stuff and there they were with just a bit of cloth over their faces...

(Donna, interview February 2013)

She not only feels the students give her some credibility and ‘clout’ as she has experience of India, but also she feels more authoritative in addressing these topics when they arise from her first-hand knowledge and insight.

David (interview November 2012) echoed this credibility argument as he described his knowledge and understanding of colonialism derived from his stay in India has aided his teaching this aspect of the History syllabus. During one of my school visits in July 2012, I spent much of my time sitting in the staffroom while waiting for the Irish teachers to come and go from teaching observations of their Indian colleagues. The staff room was a compact room, very plainly furnished with a large table and chairs with pigeon-holes for the various teachers’ supplies. On the walls were some maps of India, strengthened with wooden poles across the top and bottom. While on a break between classes David asked Sr. Jessy, one of the nuns teaching at that school, to show him where she was from in India. She took down the map and showed him her hometown, told him some stories of her family, who still lived there and how long it took her to travel home to visit. They then looked at other places on the map, in particular the large cities of India, and she explained how the city names have changed from colonial times.

In our interview on return to Ireland, David described how being in India, visiting the museums and seeing the dominating colonial monuments such as the Victoria Memorial in Kolkata or the India Gate in New Delhi\(^25\) brought Indian...

\(^{25}\) The India Gate in New Delhi designed by Sir Edwin Lutyens to commemorate the soldiers of the British Indian Army.
history alive to him. He explained how this first-hand experience of India was important to him as a History teacher and being there helped with his teaching of colonialism and in the analysis of documents as part of the Senior Cycle History syllabus in Ireland. David also felt he gained greater understanding of the context for the original documents element of the History syllabus. His new comprehension of India was employed in the 2012 Leaving Certificate exam as the document contextualisation question featured the British withdrawal from India in 1947.

**Incidental development education**

Development education can be viewed as marginal to regular everyday education (Liddy 2012) and much work and policy focuses on integrating and embedding a global dimension into educational programmes and professional practice (Liddy and O’Flaherty, 2009). A key way for this embeddness to occur is through integration of global development content themes and attitudes into a range of subject syllabi and content, this is termed the strengths model (UNESCO 2005). Later in this section I shall describe specific examples of development education in post-primary subject areas. These show how development education and global development topics can be included within existing syllabi and education practice.

Firstly, I shall recount Teresa’s use of the phrase ‘incidental development education’ in our interview. When she first used this term I read it as a little dismissive of her work and commitment; however, gradually I came to understand her approach to the inclusion of India in her everyday work and classroom as being akin to the application of the strengths model. She made India and her Indian experiences a regular element in her students’ classroom experience. The strengths model encourages broad curriculum links to global development and sustainability topics, rather than relying on formal inclusion of global development and social justice as a stand-alone subject in the formal curriculum.

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26 This element of the History syllabus in Ireland aims to enhance students’ research skills through the use of evidence and historical documents.
Teresa is a primary teacher and describes herself as engaging in ‘incidental development education’. Extracts from Teresa’s interview were used in Chapter 6 to highlight the complexity of teaching. As stated then she is a very experienced volunteer, working in Calcutta with the Loreto Sisters as well as with Global Schoolroom for a number of years. I had expected her to be highly engaged in development education in her classroom work, but she explained she was not and that it was more incidental to her teaching saying:

I have used it [development education] incidentally in an awful lot of ways really just something that might come up and I’d refer to it or tell a story and I’ve brought back story books, like you did as well. I brought back a big book on things like that and I used them as part of my teaching.

But even if, if we’re talking about weather worldwide, I’d talk a bit more about the monsoon because I’d know about it or if we’re talking about farming in Ireland, I’d be able to link it to farming in India. The fruit that they eat in India or if we’re talking about fruit in the supermarket, I’d say now go to the supermarket and see, you definitely can get pineapples but not all of the time. And then I’d start describing how they’d knock the pineapple off a tree for you or a coconut over there. So a lot of it is incidental over the years.

And then I’d actually tell them stories about things that would happen then, like I’d have stories that I’ve gone into village schools where between kids they’d have two crayons to share between five

(Teresa, primary teacher, interview 1, November 2012)

She then describes some of the activities she has engaged in the past:

I’ve set up posters with- at one stage I had a poster and I had all pictures of school stuff and then I had all pictures of their houses the kitchen or which is not a kitchen it’s only a space. And I’d say where’s the microwave? and where’s the toaster? and they’d be looking for things like that and find that they’re not there. Or they’d say to me with the pictures of the schools I’d say look at the walls now and how many pictures do you see and of course they’re all blank with nothing on them. So that’s kind of the way I work it….

(Teresa, primary teacher, interview 1, November 2012)

Working with the young students in this way, she sees:

.. a kind of a dawning of a bit of realisation because they take everything completely for granted, which we did as well before ever we went out there.
That of course you’d have a toaster and of course you’d have a microwave and of course you have as many cups and saucers as you need. And there’d be a kind of a, just a little penny dropping, oh they don’t have this, they don’t have this…

I think the school room is a big one alright, to see blank walls because our walls are so full and we’ve the interactive whiteboard and you have every bit of technology that you could need now and then counting heads in the picture, how many are in that class (laughing) and they’d be kind of, the eyes would be opening up then.

I mean little pennies will be dropping that things are not the same I suppose, more than anything else you know.

(Teresa, primary teacher, interview 1, November 2012)

However, addressing global development themes with such a young age group raises other issues:

There’s lots of opportunities if you’re in a higher class to explore these things [global development] with older children. Whereas I’m working with four year olds who are so egotistical and their world is basically themselves, their immediate family and their house. And anywhere beyond their local community less alone the developing world is just light years ahead

(Vincent, primary teacher interview November 2011)

Belinda, a primary teacher taught about India to her 6th class (aged approximately 11 years). She created an action element of the development education project. This consisted of a peer teaching by the 6th class to junior infants and 2nd class (aged 5-6 years). She divided her class into groups of four which then had to devise a lesson plan suitable for the younger age-group:

I gave them all three classes, and then they had in groups to make up a lesson. When they knew all about India, they had to go teach- they had to make a lesson suitable for the age-group about India to the class.

So junior infants, some of them found a video on you tube, I can’t remember what it was called- Vetta goes to India or something. And they told them all about what they learned about India. And in first class, they did a bit of art

(Belinda, primary teacher, interview October 2012)
In this project Belinda shows capacity to adopt a topic in an age-appropriate manner and demonstrates how development topics can be presented to young audiences (Dillon, Ruane and Kavanagh 2010). What was also notable in Belinda’s interview was the support within her school for development education work and the provision of seminars for teachers on global development, peace and justice topics. She also engaged in an annual Irish Aid supported primary school development education initiative. These wider supports within Belinda’s professional habitus encourage her to teach development education and to motivate global learning throughout the school.

At a later stage, I asked Teresa again about her choice of term incidental development education and she replied:

That’s more of a primary thing’ and mentioned flexibility and need to ‘go with the flow’, in response to students and to what happens in the class…

(Teresa, primary teacher interview 2 fieldnotes, April 2013)

Incidental development education whilst seeming to devalue the work undertaken is actually an accurate term to describe the reality of integrating global development topics in to existing teaching practices and syllabi. Teresa refers to ‘going with the flow’ which implies that referring to India is incidental and not necessarily planned for in her days teaching. However both Donna, Religion teacher, and David, History teacher, working in post-primary settings also do not plan to include India. References to their experiences in that country are made in a similar manner, where they can add ‘clout’ as Donna termed it. These participants’ descriptions of their work mirrors the complexity of the teacher role as explained in Chapter 6. Their words also expound on the strengths model (UNESCO 2005) where global development topics do not belong to a single discipline or subject, and where teachers are enabled to identify opportunities for integration of these topics into their work.
In post-primary schools

In this section I describe some examples of development education in specific post-primary subjects. Many of the teacher-volunteers were engaged in development education work before they volunteered with Global Schoolroom; on return they continue with this work and it is described here. Whilst many respondents reported changes in their professional work, just one teacher explicitly stated that her travels and volunteer work overseas encouraged her to engage in global justice work. This section concludes by highlighting this particular case study recounting Grace’s engagement in her Art classroom. But first we will look at Tammy, a post-primary English teacher followed by Tracy who teaches Geography and Civic, Social and Political Education (CSPE).

Tammy works in a secondary school in Northern Ireland which has a four year Global Partnership with a school in Ghana and is funded through the British Council. Tammy has been working with a Ghanaian teacher in a literacy development project partnership between the two schools. Both she and her Ghanaian teacher-partner Sarah have visited each other’s schools and Tammy is hoping to return to Ghana again. As part of this Global Partnership she is working on two development education projects; one themed on climate change and another on literacy. This work is strongly supported within her school with one of the Vice-Presidents playing a major role in promoting development awareness in schools across Northern Ireland.

Tammy explains the literacy initiative below:

Tammy: I am really interested in this and how they teach, and in developing my own skills for teaching... it is a real positive thing and it has inspired me.... Our literacy project centres on fair trade... trying to encourage their literacy skills through this topic. We are trying to teach the kids how to use... different forms of communication media and letter writing to persuade people to buy fair trade... its ongoing and will be finalised this year. This time last week I could have brought Sarah [to the interview], she has been visiting and we have been planning. Now she had more challenges to face in doing the work- intellectual resources, internet access. So we have to try to think of ways around these...

ML: Is she covering the same topic- fair trade?
Tammy: Yes she is because even in her community in Ghana you can buy fair trade and so it is about the promotion of fair trade and to emphasize the products. There are craft cooperatives in Ghana and their products... lots of little business and trying to promote that... Very different sense to India- a real sense of people pulling together and a real happy feel

(Tammy, post- primary teacher interview, December 2012)

Tammy explains that the Global Partnership is creating a sense of global connection in the schools which she follows up in her syllabus:

Tammy: I [hope to] go back in May and I will bring some of the students work... last year I brought back some of the students work from Africa for display in the school and created a sense of global…

ML: What other ways do you bring global ideas, in your classroom?

Tammy: I teach English, we have a project with first years... [a combined] history and literacy project ... and in English literature we do Chinese Cinderella\(^\text{27}\) the story of her upbringing and the Second World War, possibly not current issues in development, but we do use literature from other cultures... It is something I am definitely interested in … I would love to go work again in the developing world. I enjoyed working with teachers, I really did. … It just brings you back to where you were with your teaching training and it is refreshing. I think every so often every teacher needs to go do that- the pressure and things get forgotten about and I definitely brought back that to the classroom

(Tammy, post- primary teacher interview, December 2012)

In this final quote Tammy recognises the benefit to her volunteering experience by re-engaging her in learning about teaching, a sentiment echoed by other participants and outlined more in the professional development section.

However, Tammy also names one of the difficulties in bringing development education into classrooms and schools, namely the need for links to be made with

\(^{27}\) *Chinese Cinderella: The True Story of an Unwanted Daughter* is written by Chinese-American author Adeline Yen Mah describing her experiences growing up in China during the Second World War.
syllabus content. While she identifies the opportunity here to call on international literature, this is from a prescribed list and may include work which is not about current development topics. Arguably her school has an ethos and support for international work, but the limits of the prescribed syllabus confine her engagement with development themes. Thus her professional habitus can be seen to be supportive to the inclusion of social justice and global development themes but the confines of her subject can be limiting. The English syllabus and learning goals centre on communication and understanding, to which ideas of belonging and cultural identity readily fit (Northern Ireland Curriculum, n.d.). However this focus may work to limit the potential to address critical development education (Andreotti 2008) topics such as workplace exploitation, consumption patterns and resource use, carbon emissions etc.

Further difficulties in engaging with development education are highlighted by Tracy, a qualified Geography and Civic, Social and Political Education (CSPE) teacher. She is currently employed only as a Geography teacher as she says ‘CSPE is given to whoever’, reflecting the low status of the subject in schools. CPSE has been dubbed a Cinderella subject due to the lack of adequate resources, capacity-building for teachers and adequate timetabling (Gleeson 2009, cited in Bryan and Bracken 2011). Tracy explains the global development theme in Geography:

In terms of the engagement with development education, in the geography curriculum, particularly at Junior Cert level, there is a- particularly social and economic geography- there is a lot of information on urbanisation in developing world, on trade with the developing world, on aid in the developing world. But I do feel that in terms of developing any sort of action... the students are engaged to extent but you are constantly under pressure in term so exams and assessment. So I do not get to spend the amount of time as I would like to as I am conscious I have to get the work done

(Tracy, post- primary teacher interview, February 2013)

In this she highlights the lack of time available for true engagement and unpacking of the global development content, and the limits to engagement with activism for social change. Tracy is more critically engaged with development education and knowledgeable of global development; she describes herself as very
interested in current affairs and she completed her Masters on Edward Said. This stands in contrast to Tammy who sees development education in a more limited sense through the inclusion of intercultural perspectives; Tracy is more informed of global issues and willing to engage with contentious social and political topics (topics which could be deemed critical development education as Andreotti (2001) termed it).

However the syllabus limits her engagement as it makes for an ‘information’ approach to the development content. Tracy explains:

…in the text book, Kolkata is an overpopulated city, it gives all the problems- the shantytowns, the lack of electricity. It’s all there in bullet points and it is almost offensive because it is categorised to two and half paragraphs in a text book and I could talk about it for a month. But the time isn’t really there for me to fully engage in the topic and I have 5 chapters to cover. And that’s at Junior Cert. At Leaving Cert\(^{28}\) we do overpopulation and urbanisation, those themes follow on into senior cycle. But there is absolutely no time to engage then you are just covering the topics really

(Tracy, post- primary teacher interview, February 2013)

Tracy finds the listing of social concerns in Kolkata offensive as this approach minimises the human aspects to the global development story; furthermore, this recounting of issues lacks any impulse to develop empathy and understanding in the learner. She went on to give a further example of Brazil and its rain forest from the textbook which has a sidebar explaining the extinction of a particular tribal community living there. She finds much of this emphasis on facts and information rather than the human element negates much of the potential for development education to challenge viewpoints and to engage in true learning:

there is such scope in the ways they live their lives. The human element is lost, its facts and figures, all bullet points and deficit. Thats what development education is coming across as… And it reinforces about negative stereotypes that people have about these countries… When you go to India, there is poverty and there is open sewers, but that does not encompass the country. But that doesn’t come across in terms of Geography in the textbook. There is huge gap there in terms of development education in Ireland I think

(Tracy, post- primary teacher, interview, February 2013)

\(^{28}\) The Junior Cert and Leaving Cert are state exams completed in Irish post-primary schools.
Her argument on the human and social side as effective learning in development education will be referred to again in Chapter 9.

A similar critique of the over-reliance on textbooks is found in Gleeson et al. (2007) study of development education in post-primary schools. But the over-reliance on textbooks and regurgitation of facts rather than a more human element is identified as a lost opportunity for development education by Tracy. Additionally research on the content of Geography text books in Ireland highlighted the over-reliance on modernisation theory and use of a linear path of progress through stages of economic growth to explain global development (Bryan and Bracken 2011).

Donna, a post-primary Religion teacher, similarly emphasised the need for the human side of development education saying:

the photos you can share the photos and talk about what it is like, about people in other parts of the world. You can bring a human side to classroom, even if you’re not a RE teacher like me, in general teaching when you are talking about wider development, global issues, prejudice, all that comes into play, the inequalities between wealthy and poor parts of the world.. And the students like that- particularly when you can show photos and the human side of development

(Donna, post- primary teacher, interview February 2013)

Both Tracy and Donna’s comments emphasise the need for the social and human aspects to global development to be addressed rather than the bare facts of deforestation or poverty as informational bullet points.

The following case study exemplifies change towards teaching development education which can come about when a subject is less bounded by disciplinary and syllabus concerns, and when professional change is supported though an encouraging habitus. Belinda who earlier described her development education work in having 6th class students teach younger classes, also spoke of the supports within her school for this work. Likewise Tammy’s work in English was part of a wider Global Partnership with a school in Ghana. A supportive professional habitus is a key part of encouraging change as it acts as learning community (Hoban 2002) with mutual engagement and shared repertoire (Wenger 1998). Teacher agency is one axis of the social learning model which can be enabled and enhanced through support
within the teacher-volunteers’ professional habitus. This supportive habitus can also be seen in the case study below of Grace and her work in the Art classroom; it is seen formally through her school’s ethos and management, and informally as many of her colleagues had worked and volunteered overseas.

**Development education in Art**

Grace is an art teacher in an all-female, religiously-managed secondary school with a strong global ethos evident in her school’s mission statement and in the artwork on school corridors. When I visited her school, she told me of the ongoing global justice work there, the support from her Principal, and described two colleagues who had worked internationally in China and Latin America.

She states that her experience in India has been of huge benefit to her, her students and her school. Prior to her trip, she asked students to write letters to fellow students in India, sharing three key things about themselves. They were to write about what they liked most about school, what they learned and to describe which ways of teaching were of most benefit to their learning. This *Purple Letter Project* as it became known asked the Irish students to reach out and share their lives and experiences with Indian students. But it also asked them to reflect on their learning and experiences of teaching; this data was utilised by the school as a reflection and evaluation of teaching during the year.

In the extracts below from her reflection sheet, her enthusiasm is obvious but also you can read her development as an agent of learning and empowerment:

Students are loving India theme - it makes such a difference hearing it from someone who was there - they are bombarding me with questions! Yesterday we had a special assembly for the students who wrote the letters that I brought out to India. I showed them images etc. from [delete name of place in North East India] and then we gave them out their letters from India - you could feel the emotion and excitement in the air. I have never seen such a happy excited bunch of girls - all 125 of them! Some of them were moved to tears by the gentle and thoughtful sentiments of the words and images.
The challenge of [Global Schoolroom] was one that I was slightly anxious about accepting, but I was also eager to engage in it. I found it hard work but v. rewarding in so many ways. The past year, I think, has seen me teach in a more creative, confident manner and I know through pupil evaluations and responses that they have enjoyed the year as much as me. The touch of India in my classroom has been inspiring.

My confidence has increased as a result of Global Schoolroom. Working with other teachers from Ireland in detailed preparation for the work in India was hugely beneficial to me- it was a wonderful opportunity to revisit, renew and reflect on the foundations of education and teaching practice.

It puts what I do in my classroom/school in a global context and encourages me to place learning in this context. For example when using materials- relate to ethical issues, sourcing of materials, skills in other countries. I now see other cultures not only as a source of inspiration for art work but as s source of motivation for effort, innovation and problem-solving.

Although Grace is an experienced teacher, it is obvious from the above conversations that she credits her volunteering experience in raising her levels of confidence and ability. Professional development aspects through team-work, group preparation and shared teaching responsibility helped develop her capacities (Sparks and Loucks-Horsley 1989; Brookfield 1995; Darling-Hammond and Baratz-Snowden 2005). Grace also speaks to the challenge of enactment described earlier as the theory/practice divide when she talks of revisiting the foundations of education. The development of her volunteering experience into a whole school experience in the school assembly is a major advance in the inclusion of global development themes and challenges into the school environment.

Her own capacity in understanding of difference, cultures and their potential use within an art classroom setting was also influenced by her experiences in India. Some criticisms of soft forms of development education focus on ‘the ‘three F’s’ approach comprising Fundraising, Fasting and having Fun’ (Bryan and Bracken 2011, p.268). Whilst this focus could engender benevolent attitudes to cultural diversity, the approach taken by Grace demonstrates how better understanding of other lives and livelihoods can be generated.
Whilst in Assam, Grace had the opportunity to visit a silk village where the textile is produced. This visit gave her great insight into the actual process, but also the lives of the women and community there. When I visited her school she showed me many photographs of the silk village to describe the textile production and the women working there. Her learning from the communities she visited and worked with is clear; concerns about global textile production are real, personalised and is no longer abstract.

She made these links with her students in Ireland also. I visited Grace in her school in November 2012 and she proudly showed me the work she has completed with her students.

Below are some photographs of the work:

Figure 19 Examples of artwork
During our interview Grace emphasised that her students are engaging with broader concerns about global development. The shooting of education activist and schoolgirl Malala Yousafzai\textsuperscript{29} gathered great attention within the school and the topic of gender and access to education has relevance to them as students in all-girls school. She explains:

This is not just- this is not about the pictures, it’s about the process behind it, and it’s about intellectual engagement. This is sort of a manifestation of it but it’s the thought that goes into it, the reason, that fact that when they are doing that art work that is about spatial awareness, development, respect, there is so much really enriched in it. It’s not an arts and crafts class that they are doing

(Grace, post-primary teacher, interview, November 2012)

\textsuperscript{29} Malala Yousafzai from Pakistan was 14-years old when she was shot in the head by a Taliban gunman in 2012 as she was leaving school. She was transferred to UK for treatment, and at the time of my interview with Grace, she was in hospital in Birmingham. She has since won the Nobel Peace Prize and is an international activist for women’s right to education.
The division between soft and critical forms of development education may be too simplistic. Soft forms may lead to empathy and a highlighting of the human aspect to development topics and can enhance activism for social change as connections and emotions can be strong motivators for this engagement. Rather than a binary opposition, soft and critical development education could understood as different ends of a spectrum across which development educators may move. Each approach to development education provides valuable learning to global development. Their choice of approach will depend on the subject syllabus and context of the learning intervention as each approach adds to teaching of global development issues, which is valuable in engendering greater learning and understanding of our interconnected world.

Chapter synthesis and conclusion

In this chapter, an account is presented of how respondents made use of their first-hand experiences in North East India by bringing India into their classroom. Some of my research participants are engaging in global development education work; examples of ongoing work included Tammy in English and Tracy in Geography. Teresa described her practice of incidental development education, which is similar to what is advocated for by UNESCO as the strengths model of integration (UNESCO 2005). Others demonstrated how they make how use of their first-hand experiences in North East India by bringing India into their teaching which gives them ‘clout’ with their students (Donna in Religion and David in History). A case study of integration of the volunteer experiences in India into the Irish classroom is shown by Grace’s work as she engages her students with global development themes and Indian culture in her Art classroom. Grace’s work straddles both the themes of global development and learning about teaching as a practice (the focus of Chapter 6) through her Purple Letter Project as a teaching and learning experiment. Her work also led to greater school-wide engagement with global development by linking students’ experiences of school across cultures.

In Chapter 7 I demonstrated how some research participants show quite sophisticated understanding of poverty making links between Irish and India
experiences, lacking simplistic binary oppositions of them and us, and are uncomfortable when labelled as helping or saving. This can be understood as Freirean cosmopolitism, as working dialogically and building a global ethic through shared professional concerns. Freirean cosmopolitanism has parallels with Kumar’s (2008) advocacy of development education based on a critical humanist approach. Within this understanding of development education, defined syllabi or mere recounting of issues facing the city of Kolkata or the Amazon rainforest limit the potential for teaching.

Tracy and Donna’s concerns about simplistic listing of development issues rather than more critical engagement parallels Andreotti’s (2006) division between soft and critical forms of development education. Critical approaches are viewed as valuable in engendering greater learning and understanding of our interconnected world. However each approach may be necessary at different times and contexts. For example empathising intercultural connections was most appropriate for Belinda’s work with younger primary school children. Rather than a binary opposition, soft and critical development education could be understood as different ends of a spectrum of approaches to teaching development education.

My research participants all volunteer to work with Global Schoolroom in North East India; they volunteer their time, holidays, money and resources to this work. Arguably this shows they have an interest in global development, at the least an interest in improving educational standards (which is linked to MDG 2: Achieve Universal Primary Education). My research participants demonstrate care and empathy for the people and communities they work with; many believe in the need to raise education standards and the Education for All global agenda (as argued in Chapter 6). Despite this interest and motivation, the translation of this interest in global development into the praxis of teaching development education is not easy. In this research just one volunteer Grace clearly credits her experiences with Global Schoolroom in India as the motivation for her teaching of development education. Many factors mediate this translation dynamic (their professional habitus, knowledge, syllabus and affective engagement), and this chapter highlights the results of their engagement with global social justice through teaching development education.
Social learning is a complex process with at times unpredictable outcomes rather than a linear path. Social learning relies on learner agency and openness to reflections on internalised dispositions (Bourdieu 1977, 2000). Rather than viewing a linear cause and effect relationship where teachers engage in overseas volunteering and that encourages them to teach development education, my findings suggest the opposite linearity where the teaching of development education could lead to overseas volunteering. Possibly a dialectical relationship between the two activities is the more accurate reading. Belinda spoke of her overseas volunteering whilst in teacher education college as linked with her studying a development education module. Definitions of praxis speak to dialectically informed interaction (Carr and Kemmis 2000) and the ‘authentic union of action and reflection’ (Freire 1970, p.48).

The participating teachers easily recognise and name their professional development and learning about teaching whilst their learning on global development is not so easy to identify and name. Some recognise specific and clear curriculum links to subject content such as Geography, History, or Social, Environmental and Scientific Education. Their prior knowledge and experience of teaching informs their learning, and is supported by their purpose in being in India working as teacher educators. Their volunteering habitus calls upon their professional knowledge, recalling theory from their college days, and asking them to share and explain teaching skills to their Indian teaching peers. Thus it is not surprising that they readily and easily identify professional development and learning about teaching from the experience. However, within the field of global development, their lack of global development knowledge may inhibit their learning as my research participants they have not studied in this area. Practice theory (Bourdieu 1977) is seen as more appropriate theory to analyse the teacher-volunteer experiences and the following chapter reviews this theoretical approach in light of my findings.
Chapter 9: Reviewing Practice Theory

The world is comprehensible, immediately endowed with meaning, because the body, which, thanks to its senses and its brain, has the capacity to be present to what is outside itself, in the world and to be impressed and durably modified by it

(Bourdieu 2000, p.135)

Social learning as demonstrated throughout my thesis is a translation dynamic between teacher-volunteers and the influence of a variety of subjective and objective factors. The ease of translation of experience and understandings within the field of education and their school habitus is contrasted with the difficulties of translation from the field of global development. This is in keeping with many accounts of practice theory where habituated practices are strongly embedded and change is difficult. Consequently there are many criticisms focused on the apparent pessimism of Bourdieu’s work. However, within this research there are possibilities for change; these potential moments of learning are reviewed later in this chapter.

This chapter reviews my theoretical frame of social learning and practice theory (Bourdieu 1977, 2000). My theoretical frame is an adapted form of Wenger’s (1998) model of social learning and is presented again with a short summary of the application of the components of his model as used to analyse my findings. After presenting an account of both practice theory and social learning in Chapter 1, I weaved these theories into my data findings throughout Chapters 6, 7 and 8 which focused on different aspects of my research participants’ social learning. These research themes are summarised in the next chapter. The present chapter synthesises the theoretical understandings arising from reflections on my data. Its purpose is to highlight the theoretical generalisability from this work as I believe practice theory gives insight into the possibility of challenging the dominance of particular practices and taken-for-granted knowledge. This insight is valuable in order to understand the complexity of social learning arising from overseas volunteering.

Some read Bourdieu as pessimistic as his work emphasises the permanence of current forms of domination by particular classes (Bourdieu 1984, 1986).
However, drawing on Bourdieu’s theories I identify in this chapter three areas of potentiality for change as seen in this research. The first lies in changes in habitus as features of the habitus work to facilitate and enable learning or conversely act to hinder and inhibit learning. The second potential lies in what I term affective infiltrations into the doxic order or emotional learning moments. Thirdly potential for change can be seen through the collectivity of social learning as demonstrated in the apprenticeship of reflexivity. All of these concepts contain the potential for transformation in individual dispositions and in enhancing social learning arising from overseas volunteering.

This chapter will elaborate on these areas, but first I will review practice theory and my theoretical model.

**Why Bourdieu and practice theory?**

This thesis employs the theory of Bourdieu for three primary reasons; firstly volunteering needs to be understood as capital accruement rather than based on purely altruistic and caring motivations; this is illuminated by the use of the concept of symbolic capital (Bourdieu 1986). This is not to completely deny all caring and altruistic motivations, but to put the volunteer experience in perspective. The gains and professional benefits to the Irish teacher-volunteers are clear (see Chapter 6); any work in formalising this gain in terms of accreditation of continuing professional development underscores this. Furthermore, this argument could be extended to read the gains and benefits to the recipient countries and host communities as capital accruement; of symbolic capital where their issues and concerns come to be acknowledged by others, of social capital through international networking and of economic capital where they may gain skills and capacity to enhance economic participation.

Secondly, practice theory was the most pertinent theory to interpret the complexity and diversity of my research participants’ actions and outlooks as a process of social learning. In their everyday classroom work, teachers call upon a variety of practices many of which are embedded and pre-reflexive, partly due to the
complexity of their work but also arising from their length of experience in the classroom. Within particular fields, human agency and ability to act and change can be limited by both objective and subjective habitus factors. My research participants’ agency to change and alter their practices is determined by the relevant field; within their professional context clear learning and change is exhibited and demonstrated reflecting the transferability from one situation and context to the other. Their volunteering work engages them in an apprenticeship of reflexivity and in a naming of the complexity of their practices, which is further reinforced through active observation of teaching moments. This stands in contrast to their learning on global development which is not easily translated into their everyday world, demonstrating how habitus enables and inhibits learning.

Finally, Bourdieu (1977) brings the theoretical focus onto the body through the concept of hexas; of particular note to this research is the emotional and affective responses to working with the Indian teachers, the host communities and more widely India which may act as important learning moments.

Social learning in practice

This thesis centres on a sociological reading of the Irish volunteer teacher educators’ experiences in North East India. Sociological means a way of thinking about the human world, to see the social in the individual, the general in the particular (Bauman 1990). This is similar to praxis, where thought and action are dialectically related. They are to be understood as mutually constitutive, as in a process of interaction which is a continual reconstruction of thought and action in the living historical process which evidences itself in every real social situation (Carr and Kemmis 2000, p.34, italics in original).

My theoretical frame as illustrated in the model below is based on social theory of learning (Wenger 1998, 2010). This model sets out four axes of influences on learning which I adapted to the context of this research. The field of education and the situated experience of overseas volunteering form the primary axis of the model below. The context of this study is the situated experience of overseas
volunteering within the education structure or field. Wenger’s (1998) model of social learning comprises of four axes setting out a variety of influences over learning. I adapted his model with theories and literature relevant to this research context. The primary axis centres on the social structure of education, with the situated experience of overseas volunteering. In examining the objective and subjective factors at play in social learning from this experience, cosmopolitanism informs the axis of collectivity where this volunteering experience is viewed as professional networking and exchange. Power and positionality is addressed through postcolonial theory while the meanings given to and interpretations of global development as presented by my participants form a further axis. Teacher action and agency for change is the final axis along with identity and professional role.

The teacher-volunteers’ process of social learning is reviewed through practice theory where learning may challenge dispositions and encourage action to change practices. Wenger describes Bourdieu as one of the key influences on his theory (Wenger 2010) and says that their theories are both anchored in a practice orientated perspective (Wenger 2013). Wenger defines practice as ‘a competence derived from a collective learning process that creates continuity across time and space’ (2013 p.7). This I believe is similar to Bourdieu’s understanding of practice as habitual behaviours that are formed and re-enacted through engagement in habitus in a pre-reflexive manner. Teacher practices in classrooms and the education field are based on their internalised dispositions and become regularised and regulated in the professional habitus of school. Both theorists would agree that practices become taken-for-granted ways of being and doing. Wenger highlights the profound connection between practice and identity (1998 p.149), while Bourdieu gave a detailed account of reflexivity which would encompass identity factors at one level. To me, Wenger’s (1998) social theory of learning and Bourdieu’s work on habitus and practices share commonalities and provide insight into the volunteering experience.

This thesis centres on analysis of the translation dynamic of the overseas volunteering experiences into everyday practices through a process of social learning, where Bourdieu’s work is read as a theory of learning and change through negotiation within the habitus and dispositions, where both learning and non-
learning is accounted for. This thesis suggests that learning arising from overseas volunteering occurs both within, and is subject to, social interactions.

My theoretical frame is illustrated below with the addition of the chapters where the theories were used in my analysis:

Figure 20 Model of social learning with adaptation to my thesis

Source: adapted from Wenger (1998 p.14) with the components of his model in italics with corresponding theories and literature I have drawn on to apply his model to my research, accompanied by the chapter number where each component was addressed

Historically a major strand of sociological studies has been a functionalist interpretation of social action and life, emphasising the causal determination and constraints of social structures on human behaviour. This way of viewing socialisation and social learning lacks human intentionality and meaning-making, rather it focuses on the conditions that shape human relationships and organisation of
social life (Jenks 1998; Cuffe, Sharrock and Francis 1998). In contrast to the functionalist perspective is the interpretative tradition which emphasises agency and human behaviour in accordance with values and beliefs. This strand argues for collectively constructed self-awareness (Mead1934; Goffman 1963; Simon 2004). In recent times the role of self-formation and reflexivity as a state of being has emerged as central to identity formation. In summary sociological theory on the one side emphasises agency and self, while the other side emphasises structures and function.

Bourdieu is seen as a synthesiser of these strands of sociology, of the objective and subjective, of agency and structure in social analysis (Cuffe, Sharrock and Francis 1998; Fowler 2000). Practice theory with attendant concepts of dispositions, habitus and field (Bourdieu 1977, 2000) overcomes these dichotomies and amalgamates agency with structure through an intervening level of habitus. Dispositions are defined as ‘structured structures which are predisposed to function as structuring structure’ (1977 p.278), acting to generate and regulate social life through the production of habitus. Thus practice theory provides insights into the possibilities for change to regularised patterns of doing things and into the translation dynamics of challenging experience into everyday behaviours and actions. However, learning and transformation is not a straight-forward process as social structures can dominate. Inhibiting factors can include knowledge, field relations, cultural conditions and historical embeddedness. Thinking or reflecting alone is not enough for change:

The passions of the dominated habitus … are not of a kind that can be suspended by a simple effort of will, founded on a liberatory awakening of consciousness (Bourdieu 2000, p.179-180)

Three potential areas for change

Bourdieu is often interpreted as pessimistic about the potential for social change due to the dominance of field relations in our social order. Bourdieu (1984, 1986) emphasises the role of objective structures in maintaining the current system, giving preference to particular classes. Bourdieu’s argument centres on the strength
of doxic submission within the habitus maintaining ‘the ease with which... the dominant impose their domination’ (2000 p.178).

However, from a reading of Bourdieu there are three areas of potentiality areas for change suggested in this thesis: firstly changes in habitus which can act to challenge prior knowledge and understanding. Secondly, the ‘transformation in the production of dispositions’ (Bourdieu 2000, p.180) can be realised through emotional learning moments or affective infiltrations into the doxic order. This can be seen in the quote at the beginning of the chapter where the body ‘has the capacity to be present to what is outside itself, in the world’ (Bourdieu 2000, p.135). Thirdly, through the collectivity of social learning and reflexivity in contrast to individual reflection and as seen in the apprenticeship of reflexivity described in Chapter 6. Each of these areas of potentiality for transformation of dispositions is elaborated on next.

**Potential 1: Changes in habitus**

According to Lizardo, (2012) change can occur where the habitus is dramatically transformed to challenge reliance on everyday practices and taken-for-granted behaviours or beliefs. Essentially it is when conditions in the habitus call for reflection on internalised dispositions. However, changes to habitus can work to both enable and inhibit learning, highlighting the complexity of habitus as well as the difficulties in encouraging challenge and change. The changes to habitus explored in this thesis are reviewed below suggesting the first area of potentiality for change.

In this thesis, the participating teacher-volunteers engage in a process of deliberate reflection on their professional work through working with their Indian teacher-peers. This occurs in a familiar professional setting of schools with similar timetables and routines, physical layout and a common professional purpose. Within this habitus small changes occur such as being a teacher-educator and working with adults. These changes are not dramatic challenges to their habitus: rather they work to strengthen their learning as the volunteering work contextualises the teacher-volunteers prior knowledge. They also have clear opportunities for the application of
new insights into their professional everyday work on return to Ireland. This social learning process on professional development questions the teacher-volunteers taken-for-granted behaviours and their understanding of teachers’ roles within their professional field of education. Their learning is reinforced by the value placed on the knowledge gained and it is understood to be purposeful, rather than isolated from our daily lives and practices (Wenger 1998). These conditions of valuable knowledge with a purpose fulfil two of the four assumptions underpinning Wenger’s theory of social learning.

This ease of translation of professional knowledge and gain stands in contrast to the difficulties in translating the teacher-volunteers’ experiences of global development into the praxis of development education. The participating teachers experience much social and cultural difference during their time in North East India. Many of the host communities they work with are isolated and lack connectivity with mainland India due to security issues. Their everyday lives are quite different: this was shown in my fieldnotes with the description of the marketplace with the butcher stall and varieties of fruits; in the different religious practices such as the chasing the ghost. These differences in their habitus form the dramatic transformation required by Lizardo (2012) to challenge taken-for-granted beliefs, to transgress representational boundaries and to gain a view into the Other (Andreotti 2011). Yet just one teacher in this research reported that her volunteering experience has led her to the teaching of development education.

Some teacher-volunteers have difficulty in reconciling their experience and gaining new understanding. Liminality is used to describe the learning space that some teacher-volunteers are in. For some this liminality is a transitional phase in their social learning as they move towards more sophisticated views and insights into global development. For others however, liminality can become a place without answers and endless questions where volunteers are unsure of how to reconcile their experiences of global development. The lack of prior knowledge and the absence of opportunity for integration of learning into their everyday life inhibits learning as the teacher-volunteers cannot find answers to their questions, and lack a context for their new knowledge as well as a clear purpose and application.
Furthermore, the teacher-volunteers understandings and interpretations of global development are hampered by features of the wider Irish habitus which inhibit learning on this issue. These features include the lack of debate on development paradigms in Irish media and society (Kirby 2010), furthered by pedagogical absences such as the lack of formal knowledge of development in teacher education (Liddy and Tormey 2013) and the absence of the addressing of power in the Irish education system (Lynch and Lodge 2002). These features demonstrate the need for structured input on development knowledge as necessary for volunteers to guide them through questioning towards comprehension and reconciliation of knowledge with experience.

**Development studies knowledge**

The liminality space where questioning is occurring is part of a learning process; providing encouragement and support for teacher-volunteers through this liminality is the next step for Global Schoolroom as part of their support for returned volunteers. Merryfield’s (2000) research with teacher educators (reviewed in chapter 3) highlighted the limited potential of overseas encounters to develop consciousness of power inequities. She argues it is unrealistic to expect that a middle-class white teacher educator will develop ‘the knowledge, lived experiences and perspective consciousness’ (Merryfield 2000, p.241) as their experience will always come from a privileged positioning of the middle-class white teacher educator. Furthermore, in Ireland the dominance of growth-led development paradigms and a lack of debate on alternatives development work to prevent engagement and learning about other ways of development (Kirby 2010).

Some research participants struggle to make sense of their experiences in North East India and of global development; a state of liminality as I term it. Bourdieu argues that the role of the social scientist is to unmask social reality concealed behind a veil of common-sense understandings, discourses, and narratives (Jenkins 1992). Unmasking the social reality of global development topics is problematic without the necessary pedagogical content and formal knowledge that development studies or sociology of development brings. Liminality is a
translational phase of learning; however some volunteers can be stuck or lost without a guide for their experiences. Although willing and able to learn, their agency in learning is hampered by their lack of prior knowledge.

The lived experience may engender empathy and care, but in order to understand and to act for a socially just world (Irish Aid 2006), formal knowledge of development is required. Experience alone is not enough; travel in and of itself does not broaden the mind. Learning requires some theoretical grounding to understand the challenges and dilemmas of development at a local and national as well as international level. Sociology of development (Hulme and Turner 1990) focuses on critical analysis of configurations of political-economic power, globalisation, the political and cultural legacy of colonialism, and the unequal distribution of resources. These are some of the topics addressed and many can be clearly seen in the North East India context (see Chapter 5). The onus is to provide a structured learning and reflection space for volunteers, both at the preparation stage and on return, to engage in collective discussion to build understanding of the global social order and their positionality within it.

Cochran-Smith (2004) argues for teacher education as a process of both political as well as professional education, while Osler (1994) states that development education has to be a part of broader political education programme. Zembylas (2005) argues that teacher identity formation must be read as occurring within a historical framework and political setting, where the self is both the object and subject of experience. A process which enables teachers to become more empowered and potentially active in the process of action for local and global citizenship is needed, through which teacher-volunteers can learn about the world and the structures that affect their lives (Irish Aid 2006; Bourn 2014). This learning space for volunteers beginning at the pre-departure stage and continuing on their return is an essential opportunity for them to reflect on motivations and the subjective side, but also to increase their understanding of global structures and engage with development theory and research.
Potential 2: Affective infiltrations into the doxic order

As I suggest in Chapter 7, affective moments of learning can be seen to have the potential to engage volunteers in questioning and thus learning. These emotional engagements and affective infiltrations are the second area of potentiality for change. I suggest that they can act as infiltrations into the doxic order and can act as a catalyst to motivate pro-social behaviours.

Bourdieu uses the term doxa to describe the taken-for-granted assumptions which act at a deep level of consciousness. To him doxa are self-evident givens and naturalised practices at the matrix of ‘perceptions, appreciations and actions’ (Bourdieu 1977, p.83). Affective moments contain the potential for questioning and suggest ‘competing possibilities’ (Bourdieu 1994, p.164-165). This is bringing the apprenticeship of reflexivity engaged in by the teacher-volunteers to another level. Arguably the emotionalisation of reflexivity is where the potential to overcome and rethink rational/emotional duality lies (Holmes 2010). This is where connections to others are influential; the cosmopolitan networking of professional working teachers sharing their experiences and knowledges is the setting for the emotionalisation of reflexivity processes. As a place where social relations can be produced and reproduced, the apprenticeship of reflexivity is ‘a juggling of emotions within imagined and real interactions, in which interpretation can be difficult’ (Holmes 2010, p.7).

Learning can be aided or enabled through emotional responses, as learners’ emotional response and reaction to the environment influences their agency (Conway 2001; Zembylas 2003). In Haidt’s (2003) families of moral emotions, he suggests that anger is strongly pro-social in action tendency and is the only emotion to motivate direct action. Similarly Freire speaks of anger as motivating action; however, anger must be prevented from ‘degenerating into the kind of rage that breeds false and erroneous thinking’ (Freire 1998, p.51). However, my participants did not speak of anger: rather one described the uncomfortableness of seeing poverty and injustice while another described her horror at the street children living conditions in Kolkata. These emotions fit into the other-suffering family centred on compassion which may not motivate for change (Haidt 2003). As described above,
liminality is used to describe the learning space that some teacher-volunteers are in as a place without answers and endless questions where volunteers are unsure of how to reconcile their experiences of global development. Within this liminality emotions and affective responses could work to inhibit learning.

In addition, the division of development education into soft and critical forms (Andreotti 2006) is not helpful. Soft forms of development education may be more effective in evoking emotional and affective responses necessary to engender empathy and understanding. Soft forms encourage recognition of difference, develop intercultural awareness and connections, and can build a moral commitment to the developing world. However, postcolonial pedagogies suggest painful prodding and disrupting as necessary which can involve ‘crises and realisation of complicities’ (Andreotti 2011, p.176). This painful pedagogy may not aid understanding or develop empathy towards the developing world. Rather it could work to disillusion and demotivate learners.

Enhancing volunteers learning by providing a safe discursive space to reflect and assess their emotional reactions would add great value to the overseas volunteering experience and motivate volunteers towards further engagement with development work. Affective responses can play a powerful role in moving through liminality and towards greater understanding and engagement with developing world issues.

**Potential 3: Collective reflexivity as social learning**

The third potential area for transformation suggested in this thesis centres on the collective aspect to the volunteers’ social learning. My research work highlights the collective team experience of Irish teachers working together in their engagement with their Indian peers in a pedagogical space that encourages learning and reflexivity. Bourdieu states that we internalise ‘a sense of limits, which inclines some people to maintain their rank and distance and others to know their place and be happy with what they are (Bourdieu 1991, p.123). In contrast Freire (1972) argues that dialogue lies at the centre of education and of conscientisation; dialogue by its
nature must involve more than one person. Conscientisation must start with humanisation of social, political and economic structures: ‘human beings are not built in silence but in word, in work, in action-reflection’ (Freire 1972, p.88). This is shown in the dialectic between theory and practice or the interaction of thought and action (Carr and Kemmis 1986, 2000). This dialectic is named in this thesis as the apprenticeship of reflexivity that the Irish volunteer teacher educators undergo.

Dialogue and sharing of educational experiences lies at the heart of Global Schoolroom’s ethos and work practices; it is also where collective agency in learning is realised. Generation of new knowledge occurs from the critical reflection and space for collaborative learning created by interactions with colleagues (Hoban 2002). This can be seen in my research where the participants facilitate a learning process which in turn enables them to reflect on their professional role and the purpose of education. Their collective agency in learning was clearly shown in Chapter 6 on professional learning, where their association and bonding within a professional habitus led to reflexivity and aided the social learning process. Furthermore the teacher-volunteers, who are engaging in the teaching of development education in my research, cite social supports and collegiality in their schools and from management. This collectivity in practice acts to support and motivate their work.

The benefits of collectivity in social learning are many; collective learning can bring multiple perspectives to the learning process, enhance critical thinking through debate, gain appreciation of diverse views, and acknowledge difference. The collectivity of learning is also evocative of deliberative democracy centring on a commitment to reciprocal and other-regarding elements in a deliberative political debate rather than adversarial format (Chappell 2012). Reciprocity asks for participants to justify and explain their actions and beliefs, and in turn are listened to by other participants. This process sets up an other-regarding process where participants set their own agendas aside in order to make decisions based on collective well-being (ibid.).

Additionally there are social and personal development gains through communication and groupwork skills, interpersonal relationships and confidence. Tourism studies have connected travel with self-discovery (Wearing, Deville and
This can be understood through symbolic interactionism where the self is created in relation to others (Mead 1934; Goffman 1963; Simon 2004). It also reflects cosmopolitanism morality based on commonality of human experience and support for global moral obligations (Pogge 2002; Brock 2009) as the volunteer develops empathy for their host community context. Travel thus can engender subjective learning and reflection.

However, due to a focus on individualism and self-identity in modern life (Giddens 1991; Beck, Giddens and Lash 1994), knowledge of the role played by political and economic structures in global development can remain unclear (Harvey 1990). As argued earlier in Chapter 3 with the example of child poverty, analysis of social experience cannot just centre on the subjective but also take into account material economic reality. This dual analysis is vital in the context of my research as it takes place in the context of globalisation and global development (Sachs 1992; Kapoor 2004; Giri and van Ufford 2004).

Complex issues and action for positive social change require analysis at multiple levels, including the individual but not exclusively. Systemic change and policies initiatives at structural level are essential and collectivity brings together the agency to bring about social or political change. Development education (Irish Aid 2006; IDEA 2014) covers knowledge, skills and advocacy for just and sustainable social change. To bring this about requires working not just at subjective and attitudinal level but also at a structural level for systemic social and political change. The collective nature of volunteering experience demonstrates the collective power which can work to challenge the social, cultural, political and economic structures which affect their lives at personal, community, national and international levels (Irish Aid 2006, p.9).

This section reviewed the three possibilities for potential in transformation of dispositions (Bourdieu 2000); however their learning with regard to global development needs to take account of the wider social and political context of this particular process of social learning. The necessity for a formal input of development studies knowledge is made clear from participants’ struggles and questionings.
Chapter conclusion

This research addressed my question on how volunteer teacher-educators translate their overseas experience into their professional practices and worldview. Their accounts of learning from overseas volunteering were analysed through practice theory (Bourdieu 1977, 2000). A number of subjective factors such as emotional responses and lack of development studies knowledge as well as objective factors within the Irish habitus such as school ethos and media were highlighted as hindering this translation process. Whilst this could be interpreted as negating the potential for change, some possibilities for transformation of dispositions were also recognised and this chapter highlights three. The potential areas of transformation are changes in habitus, affective connections, and collective agency in learning. However, these potential moments for change require structuring and foundational knowledge in global development issues and analysis, particularly of issues of power. This knowledge is lacking in the preparation programme for entry to the teaching profession (Liddy and Tormey 2013), the Irish education system (Lynch and Lodge 2002) as well as in Irish media and society (Kirby 2010). This forms one of the recommendations for Global Schoolroom arising from this research work (see the end of the thesis for the list of recommendations).

Practice theory is appropriate for the analysis of change as it illuminates the learning process and the conditions which enable as well as inhibit. Greater engagement in the teaching of development education is expected from overseas teacher-volunteers. However, as argued in Chapter 8, a dialectical relationship between the two activities is more useful reading of the relationship between teaching global development and volunteering. Bourdieu recognises the potential for change within our habitus where practices can be examined and reflected upon. Three of these potentialities are recognised from this research and suggest the space for learning and change arising from overseas volunteering to be a collective and affective process aided by development studies knowledge. This learning process could work to enhance engagement in the teaching of development education by returned teacher-volunteers.
Chapter 10: Conclusion

Sociology is first and foremost a way of thinking about the human world… deeply immersed in our daily routines we hardly ever pause to think about the meaning of what we have gone through… to see the social in the individual, the general in the particular (Bauman 1990, p.8-10, italics in the original)

The research context

Global development challenges are a complex and interconnected mix of economic factors (natural resources, agriculture, trade and industrialisation, foreign direct investment); political factors (conflict, colonialism, civil society) and social (ethnicity, gender, social exclusion) to name just some. There has been substantial progress in global development as many people live longer and eat more nutritious food, and have better access to education, health services and employment opportunities (United Nations 2014). Three primary poverty reduction strategies were identified by the World Bank at the beginning of this century, namely promoting material opportunities, facilitating empowerment through access and accountability, and securing human security by reducing vulnerability (World Bank 2000). These were followed by the Millennium Development Goals (MDGs), eight international development goals set out after the UN Millennium Summit to be achieved by 2015.

However, vast global inequalities continue and the post-2015 framework for development proposes 17 sustainable development goals to address multiple global challenges. At an international level, education forms an important role in addressing global development challenges (UNESCO 2005); the proposed sustainable development goals include an aim to ensure inclusive and equitable quality education and to promote life-long learning opportunities for all (proposed SDG 4 2015). The challenge in Ireland centres on teachers capacity to address local and global social justice concerns in their everyday work (Liddy and Parker-Jenkins 2013). Concerns exist; one such challenge is teachers’ knowledge of global development. Previous research on knowledge of global social justice issues among pre-service teachers has raised concerns over their knowledge and confidence levels,
Questions regarding the levels of stated activism versus teachers’ enthusiasm for development education work (Gleeson et al. 2007, pp.60-65) lead to the critique of soft forms of development education (Andreotti 2006; Bryan and Bracken 2011) where these forms of global awareness could work to reinforce stereotypical and negative views of the developing world. Curriculum and pedagogical challenges also exist, such as over-reliance on text-book based pedagogy and an exam-dominated educational system. These features stand in contrast to the encouraged use of participatory and cooperative learning approaches in development education. Questions can also be asked about the content and approach to development education, as Irish teachers typically do not engage with development studies or theory in their studies (Liddy and Tormey 2013), and television is the most frequent cited source of information about global issues by Irish teachers (Gleeson et al. 2007). Over-reliance on media sources may be providing a skewed view of development and endorse dominant development paradigms centring on economic growth objectives rather than social well-being (Devereux 1998; Mercille 2014).

I argue that the teachers volunteering experiences should be read as a professional development encounter as the participants gain considerable benefits from the experience. This research examines how experienced and practicing teachers learn both about and within global development, examining what subjective and objective factors inhibit or enable their learning to change practices. Through their overseas volunteering, the Irish teacher-volunteers studied here gain new insights and encounter new experiences. This thesis set out to examine my research question: How do volunteer teacher educators translate their overseas experience into their understanding of global development and their professional knowledge and practice? A variety of subjective factors as well as objective factors affecting this translation and learning process were examined in this thesis including emotions, agency and prior knowledge of global development, school setting and management, media, and knowledge of development issues.

A group of Irish teachers engaging in overseas volunteering were selected as research participants examining how they learn from their overseas encounter, what factors influence the integration of that learning into practices, and how their
learning can be translated into professional work. By engaging with the Irish based NGO Global Schoolroom and the ideal of quality education for all, they demonstrate their commitment to education and demonstrate this investment in the overseas volunteering experience. In many ways this participant group could be seen as elite as there is a double selection process taking place; one layer of selection and exclusion by the NGO management in the recruitment process as described in Chapter 5; and secondly, the teachers volunteer to participate in my research project as outlined in my methodology (Chapter 4). This double selection process suggests that my research participants have an interest in global development concerns, an awareness of developing countries’ educational needs, and a desire to further their profession through exchange of skills and experience with their Indian peers.

This research addresses the complexity of translation of a particular situated experience into participants’ worldviews and professional practices. The research is informed by considerable body of sociological theory to analyse the research participants’ translation of experience into practices. Practice theory (Bourdieu 1977, 2000) enlightens our understanding of how change comes about, and how change can be supported or maintained. The concepts of field, habitus and dispositions (Bourdieu 1977) are interpreted as a theory of learning through and within social interactions. The dominance of prior ways of doing and understanding can be challenged by new experiences and insights; however this learning is not linear and can be hindered or enabled by multiple factors. Thus this work makes use of sociological theory in new ways that challenge the concept of socialisation by highlighting both agency in learning as well as how our social world limits our understanding. Bourdieu is known as a synthesiser of two opposing strands in sociological theory, those of agency and structure. In this thesis, I demonstrate how agency and structure affects the translation of experience into practice, successfully for some and inadequately for others.

This theoretical approach differs to other studies on volunteering using a say postcolonial informed approach which can centre on the individual and their agency. While the subjective side to learning is important, it is not the only determining factor. Learning in this context takes place within social structures and is about social systems of global development. Thus it cannot be entirely a subjective process as these objective factors play a role. This is a key insight from sociology that
informs the wider debate on returned volunteers’ engagement with development education, activism or global justice movements.

My thesis presents a theory of social learning and situated experience in field of education. Multiple subjective and objective elements to participants’ learning are illustrated through a model of social learning (Wenger 1998) process adapted for this research context. This model contains four axes influencing social learning. The axis of structure and agency is adapted to the research setting of education where the volunteers enact their situated experience of North East India. The axes of collectivity and subjectivity are addressed through cosmopolitanism and teacher agency, while the power and meaning axes is concerned with postcolonial theory and the representation of the developing world. Finally the axes of practice and action focus on teacher praxis in the teaching of development education.

One factor within this model is power as our ability to affect change and to enable learning. Teachers, along with all other learners, can be empowered through and with their learning, or they can be disempowered and disillusioned from the process. This disempowerment can lead to the rejection of insights. Much continuous professional development provided for teachers is based on the practical and utilitarian (for critiques of this approach cf Sugrue and Uí Thuama 1997; Granville 2003). This linear model of learning is questioned here and a number of factors are identified which act to inhibit or enable the learning process. This is the translation dynamic between volunteer experiences, the context of teaching and learning, and development education. It can be an empowering process of learning within this dynamic by enabling the accommodation of new experiences into the volunteers’ existing frames of understanding and explanation. However, for some it can be disempowering as they are stuck in the liminality struggling with questions.

In order to make sense of the teachers’ experiences overseas and engage in their lifeworld of classroom practices, I employed three strategies for data collection: observations, semi-structured interviews and reflection sheets. Firstly semi-participant observations took place in two settings during the pre-departure training sessions in Ireland and while the teachers were in North East India during July 2011 and July 2012. This was followed by semi-structured interviewing with participants on return to Ireland during the academic years 2011-2012 and 2012-2013; and
finally, reflection sheets were completed by volunteers approximately eight months after return to Ireland. Data was analysed using inductive and deductive coding, where chosen themes were led by in-depth reading of relevant literature and theory. The use of analytical memoing and post-interview reflexivity statements informed the identification of illustrative examples and case studies which are used throughout my four data chapters.

The participating Irish teachers work as teacher educators, essentially they work on the other side of the fence to their regular and familiar professional role. They must teach educational content, model pedagogical styles and utilise a professional peer-to-peer exchange of experience and knowledge of teaching and learning to facilitate discussions and learning on syllabus areas. As this is the role they inhabit within their professional familiar arena, learning regarding teaching and learning is to be expected and anticipated. However, their role is slightly different as they are teacher educators rather than teachers and they are working with adults rather than young people. Furthermore, this experience of working in a different socio-economic and cultural setting but retaining some similarities to their professional setting, evokes a sense of familiar but out-of-place amongst my research participants which may work to challenge their dispositions and practices.

The research findings are summarised next: firstly, I address the situated experience of teacher professional development from overseas volunteering; secondly, meaning and conscientisation seen through participants’ understandings of global development; and, finally, the praxis of development education where participants bring India into the Irish classroom. These three themes mirror three components of Wenger’s (1998) model of social learning; namely the situated experience of volunteering, meanings of global development and action through the praxis of teaching development education.
Research findings 1: Situated experience integrated through reflexivity: Professional development arising from volunteering experience

This research theme is supported by my research findings presented in Chapter 6 demonstrating high levels of teacher engagement with their professional role. These findings describe the professional development of the Irish teachers participating in Global Schoolroom as teacher educators by identifying the benefits they gain from the programme and illustrate overseas volunteering as a beneficial form of continual professional development. In Ireland, the policy environment for teacher professional development emphasises the continuum of teacher education, from the beginning at initial teacher education stage and throughout their careers. The Teaching Council continuum recognises teachers as life-long learning professionals who are ready to address the complexity and challenges of their role (Conway et al. 2009). In response teachers need to be empowered and enabled as learners to make changes in the everyday classroom practices. However some approaches to professional development are too linear and technical to be effective in changing classroom practices. An emergent approach which allows for learning to develop from continuing professional development and enhances professionalism is viewed as good practice (Granville 2005). The new framework for teacher professional development in Ireland (Teaching Council 2015) allows for immersive profession learning activities, of which overseas volunteering within the professional setting of teaching is a good example. This approach to teacher professional development engages the participating teacher in a process of recognising their learning and gains from the processional encounter. This emergent process can be recognised as occurring during the Global Schoolroom programme, where the Irish volunteers learn in dialogue with their Irish and Indian colleagues. An emergent framework to teacher professional development also allows for influential subjective factors to be addressed.

High levels of professional learning are reported which I surmise is due to the context of their overseas volunteering work which has direct application to their everyday practice of teaching. Aspects of the familiarity in habitus work to enable learning and reflection. Learning about teaching is clearly purposeful, with familiar
conceptual language based on activities and tasks which reflect their professional competence and role, thus linking with Wenger’s (1998) premises of social learning. Indeed openness to learning is arguably central to the teaching profession; ‘to learn logically precedes to teach. .. to teach is part of the fabric of learning’ (Freire 1998, p.31). Participants’ learning about teaching was readily identifiable from the research interviews. Their learning featured a number of different elements including observations of both Irish and Indian peers, the development of questioning skills, and the adoption of a team-teaching approach as well as reflection strategies. The group of teacher-volunteers easily recognise and name their professional development and learning about teaching as they undergo what I term an apprenticeship of reflexivity as an intentional and deliberate engagement with their professional world. Their embedded prior knowledge is uncovered and the complexity of their professional practices and role are openly discussed through their purpose in being in India working as teacher educators. Their volunteering habitus calls upon their professional knowledge, recalling theory from their college days, and asking them to share and explain teaching skills to their Indian teaching peers. Thus it is not surprising that they readily and easily identify professional development and learning about teaching from the experience as they engage in the apprenticeship of reflexivity.

Taken cumulatively, I suggest that the Global Schoolroom overseas volunteering experience enables teacher learning and professional engagement amongst the Irish volunteer teacher educators. While travelling to North East India brings new experiences within different cultural and social settings, there is also a strong familiarity in the professional habitus of teaching and in similar school settings. This familiarity of setting and habitus does not dramatically challenge (Lizardo 2012) participating teachers’ dispositions; rather it presents them with a safe secure opportunity to experiment with and enact changes in the everyday practices, as demonstrated by Leanne in Chapter 6. New approaches and teaching practices are shared and discussed within the team settings through peer-to-peer exchange; this is a professional learning community (Hoban 2005) of teachers in action. They learn from the Global Schoolroom syllabus and in preparation sessions. It may evoke memories of their teacher education programmes as demonstrated by Vincent and Barbara in Chapter 6. This learning was enhanced by the interview
process which acted as reflection on their learning, and reinforced changes in their teaching practices and everyday classrooms, exemplified by Camille and Leanne also in Chapter 6.

The professional benefits of the programme are clear, and the integration of change into practices and everyday classroom work is shown. Through the apprenticeship of observation (Lortie 1975) the task of teaching becomes a pre-reflexive naturalised activity emphasising familiarity of everyday practices and reliance on modes of engagement (Bourdieu 2000). In Chapter 6 Camille highlighted the apprenticeship of observation in defining ways of being and doing, and Vincent also highlighted the ingrained acceptance Piagetian educational theory and knowledge into his classroom practice without conscious recognition.

Practice theory (Bourdieu 1977) aids the analysis of this translation process, highlighting the dominance of the pre-reflexive through our dispositions, and aims to understand how embedded practices are linked to engaging with the world. Behaviours became legitimated in the habitus which is not fixed but continually generated through social interactions, thus emphasising the production and reproduction of social actions. My research participants learning took place within the dynamic interaction between habitus and dispositions, but with regard to their professional work this was reinforced by clear opportunities for enactment and for reflective practice. Practice theory focuses on beliefs and practices within particular fields; within this context and interpretation, the above argument clearly demonstrates how change can occur within the field of teacher professional development and everyday teaching behaviours and practices. These changes can occur when participants’ beliefs and dispositions are not strongly challenged but prodded and deliberated upon within the familiarity of schools and classroom setting. This is not painful process by occurs in a safe environment for professional experimentation and trial of new approaches.

This professional learning and benefits accrued by the volunteers’ leads to a broader question on the nature of volunteering and altruism, defined as behaviours occurring without self-interest (Hoffman 1979, p.2). The professional benefits gained by Irish volunteers’ questions the nature of volunteering as altruistic as it adds to participants’ CVs and career prospects. Volunteering could be interpreted as the
translation of social experience and cultural capital into economic capital and the maintenance of socio-economic class position (Bourdieu 1986). My research demonstrates the gains and benefits accrued by the participating Irish volunteers, and argues for the acknowledgement of the Global Schoolroom experience as emergent continuing professional development for teachers where the learner-volunteer can gain greater understanding of their professional world, develop their skills in partnership with colleagues within a safe familiar habitus.

The next section summarises the teachers’ beliefs on global development and shows how some participants’ understanding was challenged and for others how the translation process is ongoing and difficult due to the strength of features of their habitus.

**Research findings 2: Meaning and conscientisation: Teachers’ understandings of global development**

My participants’ learning occurs within two fields; above I addressed the field of education and teacher professional development. Now I turn to the field of global development which is a wider field of the volunteers’ social learning process. The physical move to North East India can challenge participating teachers’ beliefs on global development (Chambers 1987). This can be described as culture shock (Cushner 1992, cited in Merryfield 2000; Cushner and Mahon 2002) or in practice theory as the dramatic transformation of the habitus which can engender reflection on internalised dispositions (Lizardo 2012). The process of social learning does not compel learning through challenges; rather it relies on learner agency and openness to new understandings and reflections on their internalised dispositions. Therefore the possibility of no change is allowed for in this research as social learning is complex and influenced by many factors (the axis of Wenger’s (1998) model of social learning). The insights gained into participants’ interpretations of global development, inequalities and poverty presents a multifaceted picture of participants learning in this regard and into the working of habitus as enabling or hindering change.
A number of participants demonstrate sophisticated readings of the world; in Chapter 7 Isabel clearly thinks beyond geographical boundaries or simple binaries in her view of poverty and inequalities, while Karen recognised the same resource concerns and community arguments in Ireland and Meghalaya. Nicole questions the premise of Global Schoolroom’s work programme asking ‘how much of a favour are we doing them’. Both Karen and Donna highlighted their concerns regarding being viewed as experts or saviours, contesting stereotypical views of the helpless poor in India. All three of these research participants demonstrate critical thinking, nuanced understanding of global divisions, and question the role of ‘western’ expertise.

Many participants had questions on their experiences in India. Not all participants found it easy to speak of their understandings of global development and to interpret their experiences of India. Nicole struggles to find answers to her questions while Samuel struggles to maintain his insights within the familiar habitus of home. I employ the concept of liminality to name this disruption and unsettling process. Liminality is the place of in-betweenness of the postcolonial subject (Bhabha 1994) where the hybridisation experience of India and Ireland can be reconciled for the teacher-volunteers. This fit well with model of social learning as it highlights the subjective elements to learning process. Both Nicole and Samuel are questioning practices and beliefs but unable to find answers or ways to implement changes. This liminality is where learner agency can be compromised by the dominance of familiar habitus and where volunteers can be stuck in trying to reconcile their experiences.

However, liminality should not be read as not-learning. Participants’ lack of global development knowledge works to inhibit their learning and their agency in learning; as a group they are not development specialists nor they have not studied development theory (Liddy and Tormey 2013). Additionally within the habitus of Ireland, there is a lack of questioning of dominant development discourses (Kirby 2012; O’Callaghan, Boyle and Kitchin 2014). Combined with the weakness of Left politics in Ireland (Puirseil 2007), features of the Irish habitus prevent analysis of socio-economic and structural causes of poverty in global or national development education are often minimised. This is a further challenge to add to participants’ learning about global development in Ireland. Habitus can be seen as enabling learning within the familiar and facilitating ease of integration; however, it can be
inhibitive when challenging dominant ideas and ways of being. Global development challenges are a complex mix of economic, political and social factors and critiques of them could be read as radical, ideological and too political. This could undermine the social learning process because when new ideas are challenging to common sense beliefs and are unsupported within the media and wider culture, it can be easy to reject them.

Liminality therefore could be seen as a questioning and unsettling space, a pedagogical space in an ongoing learning process. This should be read as a positive ongoing learning process where learners cope with uncertainties, ambiguities and questions. Within this learning process, emotional reactions to their experiences of difference are part of volunteers’ social learning process. The affective domain is viewed as an essential domain in learning (Krathwohl, Masia and Bloom 1964). Furthermore, a sense of loss is to be expected when challenging beliefs and taken-for-granted ways of reading the world. Postcolonial theory can often be critical of subjective and emotional responses classifying them as benevolent (O’Connor and Zeichner 2011). However, these emotional reactions provide moments of insight and learning points for volunteers, where the strength of their emotions and experiences lead them to recall events, to reconsider and to interpret and reinterpret. This can be an important start and stimulus to their learning, and could act to sustain volunteers’ through learning about the complexities of global development.

Overseas volunteering provides an opportunity for a learning challenge through situated experience and social learning through dialogue and reconceptualisation of beliefs and dispositions on global development. The teacher-volunteers openness to learning is seen; however the process of finding answers is complex and challenging. The interpretations of global development presented in Chapter 7 are complex and multifaceted. As shown by this mix, the experience of overseas volunteering in itself does not challenge beliefs; rather volunteers may go to India with particular views and opinions on global development and they may return with the same. Some may return with questions and lack answers such as Nicole and Samuel in Chapter 7. For them the lack of prior knowledge hinders their agency in learning. The translation of new experiences and understanding regarding global development does not occur as easily as it does for teacher professional learning. Their learning is hampered as new understandings may be unsupported within the
wider habitus of Irish people as dominant development paradigms remain orientated to growth and innovation. This lack of learning, or challenging of dispositions should not be read as deficit or non-learning; I argue that the prevailing subjective orientation and individualism of contemporary society hinders learning and analysis of the structural and political elements of global development.

Volunteers’ struggle to make sense of their experiences underscores the necessity for learning on global development at the pre-departure stage to enhance learning engagement and agency. This learning intervention should allow volunteers to reflect on their motivations, on the inconsistencies between helping and sharing of experience, on the status of being an expert or saviour. It also must engage volunteers with critical accounts of global development to gain understanding of global social, economic and political structures. This learning has to straddle the inherent tension within cosmopolitanism between a universalist ethic of human rights and a particularistic ethic towards cultural differences and pluralism (Todd 2007).

This learning process must also work without guarantees (Spivak 1990; Andreotti 2007) as there are no easy solutions and assume any specific outcomes or particular viewpoints. Andreotti (2011) reminds us of the difficult and possibly painful process that learning and change can be. Change is complex, and while in the middle of a learning and transformative process, it is hard to define the end result. Predetermined learning outcomes cannot be a part of this learning process as they are determined within the current paradigm (Krause 2014). Balancing all elements in both the design and facilitation of such a complex learning process, with challenging ideas on poverty and inequality, affective factors and working without answers will be demanding. However, Global Schoolroom is an organisation based on pedagogical principles with the sharing of experience at its heart; therefore arguably they are well equipped agency to meet this challenge. Earlier I named the potential of Freirean cosmopolitanism to analyse the work of volunteer sending agencies; designing and facilitating complex learning on global development arising from volunteering also fits with this conception. A cosmopolitan approach also evokes Bourn’s (2014) concept of development education as a learning process centring on social justice and a global outlook.
Participants’ learning is not just demonstrated in participants’ views of the world but also embodied in classroom practices of teaching development topics. It can also be seen in the action arising from this challenge through the enactment of agency and integration into practices. It is through their integration with structures of discourse and in the construction of understanding by integrating new experiences into dispositions and practices, that participant’s agency in reading the world and learning takes place, leading to the praxis of development education and in bringing India into the Irish classroom.

**Research findings 3: Practice and praxis: Bringing India and global development into the Irish classroom**

A consideration of teacher-volunteers learning and responding to new experiences is presented in this thesis. The next stage of my data presentation described how participants were able to translate their learning from overseas volunteering into practice and behaviours. This translation could be seen in my thesis through the volunteers’ meaning-making activities and interpretations of global development, and through engagement with development education in participants’ professional practices as praxis. This section reviews findings on the teacher-volunteers’ understandings of global development and poverty issues and how these are translated into their teaching through the praxis of development education. My research findings highlight one teacher’s introduction of their global development experience into their teaching and everyday practice in classrooms. It is often in the practice and application of learning that knowledge can become clearer and more relevant to the learner, that is becoming what Wenger (1998) terms purposeful knowledge. The participating teachers demonstrate their praxis through a willingness to integrate global development into their classroom work, and highlight many ways of learning arising from their professional exchanges.

Praxis as defined by Freire is the coupling of reflection and action, interpretation and change. It is necessary as ‘critical consciousness is not brought about through intellectual effort alone but through praxis- through the authentic
union of action and reflection’ (Freire 1970, cited in Burbules and Berk 1999). Praxis is defined as ‘informed action which by reflection on its character and consequences, reflexively changes the ‘knowledge-base’ which informs it’ (Carr and Kemmis 2000, p.33). Yet as argued in Chapter 6 a number of challenges to teacher learning and change can be seen. Illustrative case studies from my research demonstrated the durability and intensity of these challenges to integrating social justice work into the professional practice of teaching. The tyranny of prior experience from a long apprenticeship of observation and embedded practice prevents new issues of social justice emerging into the everyday practice of the classroom, while the complexities of the daily tasks in teaching are urgent and foremost to the teacher.

My research data shows changes in teaching practices which are explained through the dynamic interaction between habitus and dispositions. This argument underscores the need for an enabling and supportive habitus to be open to possibilities and enabling dispositional change. For change in practices to occur, disruption to the habitus itself is not enough; change must be supported within the wider field of the educational system. My research shows that where external, structural influences provide support for and encourage change, then change in practices is maintained. Examples include:

- Opportunities within syllabus content (History for David; English for Tammy; Religion for Donna; Art for Grace);
- Support from NGOs and available funding (Tammy);
- Ethos of school and support from school management (Grace; Tammy).

My interview with Grace showed how her syllabus provided an opening for her to bring India into her daily classroom work, and how her school structures such as colleagues’ international experiences and school ethos were open and supportive of these changes. In comparison, Samuel highlights the temporal aspect of learning where the opportunity for change is lost due to a return to the familiar routine of his practices. This underscores the role of opportunities within the field to bulwark changes in practices; in this context a supportive and encouraging habitus includes
syllabus, management, and school ethos as well as external supports such as NGOs and funding mechanisms.

Questions about the form of activism arising from types of development education is also considered, where the human, ethical and softer side is contrasted with critical accounts of the global development story. Often emphasising the human and softer side can engender solidarity and understanding, yet result in fundraising as the sole action arising from learning (Liddy 2013). Critical perspectives in development education are necessary to understand global development yet teachers lack the necessary knowledge of development studies for this (Liddy and Tormey 2013). Critical perspectives could also address Nicole’s question in Chapter 7 on the purpose of education in development by engaging in a debate as to whether education systems are building human capacities or human capital.

The conditions in the habitus that can act to prevent and inhibit change include the lack of opportunities for integration of learning in professional practices; the absence of context for new knowledge and experiences; the shortage of critical frameworks for interpretation and engaged debate on development in the wider Irish society or media. These structural factors are compounded by personal and subjective factors in learner agency which underscores the call for more spaces for reflection and facilitation of discussion on beliefs, spaces which are necessary for greater mediation on the translation dynamic from experiences into practices.

**Analysis of educational change**

Enabling professional change is not a straightforward linear process. Rather it is a complex process of negotiating the subjective/cultural and objective/political factors which impact on the teacher-volunteers’ knowledge. This learning process must emphasise social relations of power and politics, as well as cultural production and reproduction of developing world imagery. This must be considered alongside volunteers’ emotional reactions which can work to prevent learning as well as preventing self-critique and examination of beliefs. Particular emotions such as fear and insecurity hinder learning, while other pro-social emotions such as anger can
motivate action for change. My research explored the subjective and objective factors affect the translation of social and experiential learning from overseas volunteering into teachers’ professional knowledge and their understanding of global development, and into their praxis of development education. This complex social learning process occurs within a specific context and habitus where I believe a number of features prevents learning from being fully empowering.

To analyse my research findings I employed practice theory, and used the concepts of Freirean cosmopolitanism, the apprenticeship of reflexivity and liminality. The apprenticeship of reflexivity stands in contrast to the apprenticeship of observation (Lortie 1975). The apprenticeship of observation describes the socialisation process into an understanding of good teaching in classrooms, while the apprenticeship of reflexivity refers to intentional use of observations as a stimulation of professional learning. The transmissive model of acquiring teaching knowledge is inverted through the intentional effort being made to model good practice for colleagues, and to provide constructive feedback to India colleagues as the teaching observation is a grading requirement for programme completion. This is conscious observational work rather than learning though transmission into the folkways of teaching. There is a cumulative effect of teaching observations across all levels of interaction as peer learning occurs between Irish primary and secondary teachers, as well as between Irish and Indian teachers. The learning occurring though observation within the Global Schoolroom programme is a deliberate disruption to dispositions and taken-for-granted teaching practices (Bourdieu 1977); while the apprenticeship of observation can be seen as forming dispositional and pre-reflexive beliefs about teaching. This conscious reflexivity is evocative of the times we live in; modernity is linked to reflexive project of each individual (Giddens 1991) where we create our identity and make choices about lifestyles and communities rather than such being imposed as in pre-modern societies (Beck, Giddens and Lash 1994).
Practice theory and development education

This research addresses the complexity of translation of a particular situated experience into participants’ worldviews and professional practices. The setting of their experience is overseas volunteering which is in line with their regular professional role in Ireland but differs. At home in Ireland they work as teachers in primary and secondary schools; in north East India they are volunteer teacher educators facilitating an accredited diploma for their Indian teaching colleagues. From this learning encounter, the Irish volunteer teacher educators gain considerable insight into their professional world and accrue both knowledge and understanding of professional practice, as well as symbolic capital from the status of overseas volunteering. This learning is readily explained and described by the research participants. With regard to their professional learning, the process of translation from experience into practice is clear, purposeful and applicable to their context. I term this successful translation and learning process an apprenticeship of reflexivity.

This finding has two implications for practice theory; firstly it demonstrates how a dramatic challenge is not required for learning to happen which Lizardo (2012) states is required. My research findings show learning takes place and is scaffolded through the familiarity of the setting (schools and classrooms) which provides clear line of application into the volunteers’ professional practices. Their learning takes place within safe environment for experimentation and exploration of ways of doing their work as Leanne demonstrates. Secondly it illuminates the workings of habitus in reconciling new experiences with older ways of doing. Safe and security may be more benefit to learning rather than the sharp and dramatic encounter.

With regard to development education, this finding highlights the need for development education to be normalised within the professional habitus of the teaching profession in order to encourage more engagement in teaching of global issues. For many schools development education is part of the school ethos and supported by staff and management. Therefore it is part of the regular school activity.
and the opportunities for more teachers to engage in the praxis of teaching development education are present for them.

**Liminality, third space and development education**

A third space arises through the professional and cultural encounter between the Irish and Indian teachers working together to address their common educational concerns. With regard to global development, the research participants’ learning is not so clear, purposeful and applicable. Some engage with the volunteering experience with already complex and nuanced views on poverty and global inequalities; while some remain in liminality while questioning and experience difficulty in reconciling their Indian experiences with prior knowledge and worldviews. Findings here highlight the ambiguous nature of participants learning. The participants engage in the creation of a third space (Bhabha 1994), which acts as a site for the negotiation of tensions and contradiction between their new and old experiences and worldviews.

Liminality is the concept I use to describe this stage of learning that the teacher-volunteers engage in, with its attendant ambivalence and uncertainty. I use liminality to describe the volunteers’ learning space as a transitional stage in their social learning with potential for learning by collapsing simple binaries, and developing new understandings. Liminality allows for consideration of meaning which can be an empowering and motivating place of social learning for the teacher-volunteers. However it also highlights the ambiguity and uncertainty arising from emergent understandings. Liminality therefore is not the conclusion of a learning journey; rather it is a transitional phase in reconciling new knowledge with older doxa (Bourdieu 1977) and for disputing dominant views of the world (Bhabha 1994).

This has implications for educational change and in encouraging more teachers to engaging the teaching of development education. The participants’ here in this study have many questions on global development, the role of education and NGOs, and are looking for alternative views to dominant modernisation ideas. They require support within this space and as suggested in Chapter 9, provision of learning
on global development through development studies and sociology of development is one key area of support.

**Freirean cosmopolitanism**

Overseas volunteering is analysed through postcolonial theory and cosmopolitanism in this thesis. The critiques of development NGOs and volunteer sending agencies from a postcolonial perspective can be summarised as lacking critical and informed accounts of global poverty, encouraging benevolent and charitable responses, maintaining the West as source of solutions to global poverty and placing the task and responsibility onto individuals rather than institutions (Arnold 1988; Zemach-Bersin, 2007; Kirk 2012). Whilst postcolonial theory brings valuable insight to this research work, this research identifies some limits to this theoretical understanding and suggests cosmopolitanism as the more constructive approach to interpretation of volunteers’ experiences. Cosmopolitanism is a global moral ethic, which celebrates cultural diversity and human rights, and promotes an active concern for the needs of others. From the point of view of global justice and duties, cosmopolitans argue that we have global moral obligations in our acceptance of this common and shared morality. International volunteering supports the ethical values base of development education centred on social justice and has much in keeping with the ethics of cosmopolitanism (Bourn 2014).

However, cosmopolitanism alone is not enough and it needs to differentiate between the diverse layers within an overall global ethic (Delany 2006). Within cosmopolitanism various approaches have been distinguished: for example Dobson (2006) speaks of thick and thin cosmopolitanism and Mignolo (2005) of decolonial cosmopolitanism. Earlier in Chapter 5 I suggested Freirean cosmopolitanism as a valuable tool in analysis of global development undertaken by NGOs and as a differentiated form of cosmopolitanism. My research participants work in a participatory and facilitatory manner, in a sustainable long-term programme jointly designed by Irish and Indian participants’ conscious of the particular needs of North East India. As such they could be described as bottom-up participatory approaches to
the design of their work programme. Additionally the work ethos of sharing education experience suggests a co-intentional aspect (Freire 1972, p.44) to Global Schoolroom.

The evidence to understand Global Schoolroom’s approach as one of Freirean cosmopolitanism can be seen in four primary areas of my PhD research findings: Global Schoolroom’s mission statement and organisational ethos, recruitment processes, pre-departure training, and the status of international volunteering. The origins and history of Global Schoolroom is based on learning about the specific needs of host teachers, schools and communities in North East India and their voice still influences policy and programmes. The volunteers’ participating in this study endorses the selection and recruitment process Global Schoolroom employ. Vincent acknowledges his learning about Indian culture and educational philosophies and describes sharing of educational experience rather than the imposition of his views while both Samuel and Teresa commend the achievements and professionalism of their Indian peers. Learning about volunteer role and identity is shown by Karen where she challenges the notion of her as saviour. All of this evidence is detailed in Chapter 5.

Freirean cosmopolitanism draws on the work of Paulo Freire and I use this concept to connect the overseas volunteering experience, pedagogy and global development. Volunteering alone does not have the potential to enact systemic social or political change; however it can act as a stimulant towards new understanding of and solidarity with the developing world built through dialogue and engagement. Cosmopolitanism celebrates the professional connection between teachers (Bamber 2010), and echoes capability theory (Sen 1999) believing education has the potential to cultivate self-realisation and empowerment. The Irish teachers engage in learning about other cultures and ways of being, recognise global connections and interdependence enacting critical cosmopolitan ideas of reflexivity and self-reflection. Freirean cosmopolitanism works to describe both the global moral ethic towards all others as well as the bottom-up and participatory approach adopted by Global Schoolroom to celebrate the professional authentic connection between Irish and Indian teachers in their professional exchange.
Thesis conclusion

This thesis examines the process of social learning from overseas volunteering, naming and explaining a variety of subjective and objective factors which mediate this process. My argument is that overseas volunteering can have high potential for learning for participants from their surroundings, colleagues and communities they volunteer in. This learning is clearly seen by the participants in this case as they demonstrate much professional development and learning about their role and practices. My findings highlight levels of learning arising from working with both Indian and Irish teaching colleagues and a strong spirit of reciprocity and common experiences between teachers. My participants demonstrated high levels of professional autonomy in the teaching of the Global Schoolroom syllabus which included affirmation of good practice in teaching and the value of teachers in society. This exchange can be read as a Freirean cosmopolitan engagement with professionals from different cultural settings, but with shared professional interests and concerns.

However, a number of named subjective and objective factors can work to enable or to inhibit volunteers’ learning, and the integration of learning into their praxis. Subjective factors such as meaning, identity and emotional response emerged as elements in the social learning process. These factors are linked to cosmopolitan accounts of professional engagement and conversations across state boundaries. Within this context emotions are fundamental to this engagement which also reflects the situated, professional context of their learning, namely a peer-to-peer exchange of professional knowledge with direct relevant and application to their everyday context. This is described as the apprenticeship of reflexivity. The phrase objective factors refers to political, cultural, social and material circumstances; two of these were the volunteers’ interpretations of development and school supports and resourcing for development education were identified as inhibiting or enabling learning and change. Some participants struggled to understand the complexities of their overseas experiences. The lack of learning from overseas volunteering could be read as a negative; however, many are seen to be engaged in a process of questioning, struggling to make sense of their experiences. Liminality needs to be
understood as a stage in a global learning process moving towards understanding but can be unsettling and difficult stage.

There are many specific challenges identified for teachers to realise their potential for learning as outlined by Darling-Hammond and Baratz-Snowden (2005) and Tormey and Batteson (2011). These challenges are the challenge of the apprenticeship of observation, the challenge of enactment, the challenge of complexity and finally the challenge of identity. These challenges are evinced by the experiences of the teachers in this research work. Additionally in Ireland the lack of debate on class and poverty concerns, consensualist discourse and weak left-wing politics minimises the potential for in-depth analysis of structural causes and perpetuation of global inequalities.

Yet there is also hope and possibility for transformative learning shown in the data findings and in the case studies. My research centres on the translation dynamic where a particular situated experience of overseas volunteering is mediated through subjective and objective factors. Continuing professional development and learning encounters aim to develop participants’ professional agency; within the context of global development, this agency is particularly demonstrated through their praxis of development education.

Practice theory (Bourdieu 1977, 2000) is suitable for the analysis of change and social learning arising from overseas volunteering, particularly as this focus on practice examines the conditions that lead to change as well as inhibit it. Bourdieu recognises the potential for change within our habitus where practices can be examined and reflected upon. Three of these potentialities are recognised in this work (changes in habitus, collective reflection and affective moments) which suggest the space for learning and change to be a collective and affective process which could enhance educational change and transformation.

Travel in and of itself does not broaden the mind; rather the focus needs to be on the social learning process and translation of new experiences and understandings into dispositions and practices. This translation dynamic reflects the question whether volunteering is altruistic and based on a common global ethic. The work of Global Schoolroom is viewed through Freirean cosmopolitanism. It draws on their
dialogic learning in a collegial sense between international professionals, and their reflections on their professional positionality as educators within globalised world.
Recommendations for Global Schoolroom: Unlearning and relearning

This study is a single case study of overseas volunteering and is a professional collaboration between the University of Limerick and Global Schoolroom. A number of practical recommendations can be tentatively drawn from the data and theoretical elaboration presented here. Below I list four recommendations arising from my research.

Firstly, the teacher volunteers lack knowledge of development theory and global issues. This is understandable as is explained in the thesis: they do not study this topic during their teacher education programme; there is a lack of any sociology including development sociology within post-primary education in Ireland; and there is a broad lack of debate over development within the national context let alone the global development agenda. This lack of knowledge has two central impacts. Firstly, it prevents teachers from engaging in development education as they feel unprepared; secondly, they have difficulty making sense of and understanding their experiences in India. The same can be said of many international volunteer organisations. Georgeou (2012 p.192) argues for greater politicisation of development volunteers addressing the social and political dimensions to development and globalisation.

This deficit in knowledge could be addressed in many ways- for example, the inclusion of development theory and the sociology of development in preparation programmes, on the Global Schoolroom website, and in the suggested reading materials for volunteers. The creation of the proposed Alumni Network of volunteers could also support this; with for example, the creation of book or film clubs to discuss global development topics. This development knowledge could focus on specific topics relating to North East India, for example, colonialism, artisan mining, and the impact of the global mining industry on communal land ownership patterns or matriarchy.

Secondly, the research evidence on overseas volunteering highlights the role of both pre-departure training and post-placement support on return. Global Schoolroom has a robust pre-departure training programme as described in the
research. It could be enhanced through the inclusion of development theory as suggested above. However, there is limited post-placement support on return at present. This could be enhanced further; in recognition of the limited resources of Global Schoolroom one suggested format for this could involve the use of social media or an alternative online format. The establishment of a face-to-face Global Schoolroom Alumni Network of volunteers should become a long-term goal of the organisation. Also this Alumni Network could aid the recruitment of new volunteers and enhance fundraising opportunities. Alternatively details of Comhláimh and other return volunteer support programme should be shared with volunteers to provide an outlet for them.

Third, more support and encouragement for returned volunteers to support the inclusion of development education into their teaching and professional work is needed. The development education work highlighted in Chapter 8 could be shared amongst Global Schoolroom returned volunteers demonstrating how to bring India into the Irish classroom in many ways and means. As I argue in Chapter 8 there is no set formula for development education. Rather it is through the teacher that links and connections are made between issues and experiences. The research on development education presented here could be showcased on the Global Schoolroom website and could act to motivate others to bring India into their teaching. Additionally the proposed Alumni Network could also encourage more engagement in the teaching of development education on return through sharing of teaching resources and discussion on good practice.

Four, Global Schoolroom could consider the professional accreditation of their volunteers. There is considerable evidence of professional learning shown in this thesis and some teachers highlight this as their motivation for volunteering. Specific skills and abilities are looked for in the Global Schoolroom recruitment process, and are being enhanced in the Global Schoolroom volunteering process. These include curriculum development, content revisions through the correction of and additions to year books, mentoring of peers, and the provision of feedback to teaching peers. One model to consider is the University College Dublin (UCD) M.A. in Education in Mentoring or the INTO online course for primary teacher-volunteers on reflective practice. However, both of these models require considerable additional work; approximately 30 hours online for the INTO course. Accreditation for their
Global Schoolroom participation and volunteering would be welcome and could encourage more potential volunteers. This could be a timely task as the Teaching Council (2011 p.19) has stated that continuing professional development is a right for all registered teachers and a coherent national framework for continuing professional development for all teachers in Ireland has been recently published. Appendix G is a suggested policy brief for submission to the Teaching Council, outlining how this research relates to the new national framework and arguing for overseas volunteering in a professional context to be included as a possible immersive professional activity.
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Global Schoolroom Action Research Project Information sheet (2011)

Background:

As the Global Schoolroom teachers, you are invited to participate in a research project designed to enable you to channel your experiences overseas into your teaching in Ireland. These action research projects ask you to integrate development education into your classroom. Development education is aimed to increase awareness and understanding of our unequal world, and facilitates learning about global issues within a social justice perspective.

You are invited to examine a specific topic from the Irish teaching syllabus while in Uganda and India, finding images, documents or artefacts to illustrate this topic, and on return to Ireland produce and pilot these as teaching materials and resources. The action research process is detailed overleaf. You are not expected to teach any extra classes, rather it is hoped that development education can be integrated into your usual teaching classes.

Data Collection:

Throughout this process, you will engage in a critical, reflective analysis of teaching and of resource production on global issues for the Irish classroom, facilitated by me. I will aid you to identify opportunities in your subject areas for global issues to be addressed, and support you to integrate your learning while overseas into your teaching.

To do this I will accompany you to Uganda and India this summer to observe the Global Schoolroom programme. Throughout this time I will encourage you to reflect on how your work to improve teaching in Uganda and India may affect your own teaching in Ireland.

On your return to Ireland I would like to interview some of you individually to gain an understanding of how you use development education in your teaching. Also I would like to see any teaching materials you designed based on data from Uganda or India, and to gain an understanding of Irish students’ reactions to this material.
**Research process:**

Please understand that this action research project is voluntary and there is no obligation to take part in this research. You are free to withdraw from this study, and you will not be affected in any way by your change of mind.

Your name or your school will not be identified in any reports and publications arising from this research, unless you wish it to be. All data will be analysed by me and results will be made available through conferences, journals and other publications. A short report will be circulated to all participants.

All data collected will be safely stored in UL for a period of 7 years as required by data protection legislation.

**Further questions:**

For more information, please contact Mags Liddy at 087-649-3485 mags.liddy@ul.ie or my PhD supervisor Dr Roland Tormey, 061- 213526 roland.tormey@ul.ie

If you have concerns about this study and wish to contact someone independent, you may contact

Chairman Education and Health Sciences Research Ethics Committee

EHS Faculty Office

University of Limerick

Tel (061) 234101

Email : ehsresearchethics@ul.ie

The University of Limerick is subject to the Freedom of Information Act and all research procedures will adhere to the provisions of Data Protection legislation.
What is expected of you…

**Action research spiral**

Action research is a way to improve professional practice based on evidence collected through critical reflection and observation.

Action research is simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out (Carr and Kemmis 1986: 162).

**For further reading:**


**For development education:** visit [www.developmenteducation.ie](http://www.developmenteducation.ie)

---

**Plan**

Start a diary to record your ideas and your preparation

Review the possibilities to address global development issues in your teaching

Think about how you can include development issues in you teaching-

Year group? Subject area?
Methodology?

Plan your intervention

How? When? What?

---

**Implement**

Try out your idea

---

**Reflect**

Observe what happens to your intervention

Identify reactions

Was the outcome as you expected?

Focus on your own reactions

Pleased? Dissatisfied?

---

**Plan and replan**

Would you do this again?

What would you change?

---

**Re-implment**

---

**Re-reflect**

And so on in a spiral of change and reflection.
Global Schoolroom Research Project Information sheet (2012)

Background:

As Global Schoolroom teachers you are invited to participate in a research project designed to enable greater engagement with development issues and development education in your teaching on your return to Ireland. Development education aims to increase awareness and understanding of our unequal world, and facilitates learning about global issues within a social justice perspective.

The research addresses the following areas:

1. To identify the professional and personal development of Irish teachers participating in Global Schoolroom, and to name the benefits they gain

2. To see examples of this impact, particularly through the integration of development education into their work, or other changes in their teaching

3. To learn more on the process of teacher learning, and examine ways to engage more teachers in development education

Please understand that this research project is voluntary and there is no obligation to take part in this research. You are free to withdraw from this study, and you will not be affected in any way by your change of mind.

Your name or your school will not be identified in any reports and publications arising from this research, unless you wish it to be. All data will be analysed by me and results will be made available through conferences, journals and other publications. A short report will be circulated to all participants and to Global Schoolroom.

All data collected will be safely stored in UL for a period of 7 years as required by data protection legislation.

Data Collection:

Throughout this process you will engage in a critical, reflective analysis of teacher professional development and of your teaching facilitated by me. Furthermore I will
aid you to identify opportunities in your teaching for global issues to be addressed, and support you to integrate development education into your teaching.

To do this I will accompany you to India this summer to observe the Global Schoolroom programme. Throughout this time I will encourage you to reflect on how your work to improve teaching in India may affect your own teaching in Ireland. If you wish, you can keep a diary and share it with me on return.

On return to Ireland I will contact you for a follow-up interview to be held during the school year. This interview will probably be face-to-face in a neutral location, but due to geography challenges it may take place by telephone. All interviews will be recorded.

A final reflection sheet will be circulated to all by email at the end of the school year (approx. May 2013).

Further questions:

For more information, please contact Mags Liddy at 087-649-3485 mags.liddy@ul.ie

You could also speak to my PhD supervisor Dr Roland Tormey, rolandtormey@gmail.com or my Head of Department Dr. Patrick Ryan at 061 202539 patrick.ryan@ul.ie

If you have concerns about this study and wish to contact someone independent, you may contact the Chair of the Research Ethics Committee of the Faculty of Education and Health Science, University of Limerick, Limerick Tel: (061) 202022.

The University of Limerick is subject to the Freedom of Information Act and all research procedures will adhere to the provisions of Data Protection legislation.
Informed Consent Form- Global Schoolroom Research Project

You will have already read the information sheet regarding this study. By signing this sheet you are saying you are willing to take part in this research study. Please understand that you are free to withdraw from this study, you do not have to complete if you do not wish to and you will not be affected by a change of mind. Even if you sign this sheet, you may still change your mind at any stage.

It is hoped that findings from this research will be presented at education conferences and it may be published in the future. If so the paper will be made available for you to read. You or your school will not be personally identified in any way as a participant, unless you wish it to be.

If you have further questions about this research you can contact the principal investigator Mags Liddy, Dept of Education and Professional Studies email mags.liddy@ul.ie or phone 087-649-3485

If you have concerns about this study and wish to contact someone independent, you may contact

Chairman Education and Health Sciences Research Ethics Committee
EHS Faculty Office
University of Limerick
Tel (061) 234101
Email: ehsresearchethics@ul.ie

By signing below I am indicating that:

- I have read and understood the subject information sheet.
- I understand research data will be collected both through observations of the Global Schoolroom programme, including time in India and Uganda, and through interviews on return to Ireland.
- I understand what the project is about, and what the results will be used for.
- I understand that my participation is voluntary and that I can withdraw from the project at any stage without giving any reason.
- I am aware that the research results will be anonymous and no person will be identified. I understand that all data collected will be treated in the strictest confidence.

Signed: _________________________ Date: __________________
23rd May 2011

Dear Margaret, Roland

Thank you for your Research Ethics Application which was recently reviewed by the Education and Health Sciences Research Ethics Committee.

The recommendation of the Committee is outlined below:

Project Title: EHSREC10-97 Enabling narratives of social change: the Global Schoolroom
Principal Investigator: Margaret Liddy
Other Investigators: Roland Tormey
Recommendation: Approved until December 2014.

Yours Sincerely

Anne O’Brien
Administrator, Education and Health Sciences
Research Ethics Committee
## Appendix B: Teachers’ participation in research 2011/2
### Teachers’ participation in research 2011

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<tr>
<th>Anonymous name</th>
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<th>Interviews</th>
<th>Reflection sheet</th>
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<tr>
<td>1. Hannah</td>
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<tr>
<td>2. Camille</td>
<td>x</td>
<td>x</td>
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<td>3. Sarah</td>
<td>x</td>
<td>x</td>
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<tr>
<td>4. Deborah</td>
<td>x</td>
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<tr>
<td>5. Laura</td>
<td>x</td>
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<tr>
<td>6. Fiona</td>
<td>x</td>
<td></td>
<td></td>
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<tr>
<td>7. Karen</td>
<td>x</td>
<td>x</td>
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<tr>
<td>8. Sabena</td>
<td>x</td>
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<tr>
<td>9. Leanne</td>
<td>x</td>
<td>x</td>
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<tr>
<td>10. Tabitha</td>
<td>x</td>
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<tr>
<td>11. Joy</td>
<td>x</td>
<td>x</td>
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<tr>
<td>12. Cassie</td>
<td>x</td>
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<td>13. Kate</td>
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<td>14. Natalie</td>
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<tr>
<td>15. Teresa</td>
<td>x</td>
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<tr>
<td>16. Barbara</td>
<td>x</td>
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<tr>
<td>17. Euan</td>
<td>x</td>
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<tr>
<td>18. Maud</td>
<td>x</td>
<td>x</td>
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<tr>
<td>19. Vincent</td>
<td>x</td>
<td></td>
<td></td>
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<tr>
<td>20. Eleanor</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Daniele</td>
<td>x</td>
<td></td>
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<tr>
<td>22. Grace</td>
<td>No</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>23. Samuel</td>
<td>x</td>
<td>x</td>
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<td><strong>TOTAL 2011</strong></td>
<td><strong>9 teaching centres</strong></td>
<td><strong>15</strong></td>
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# Teachers’ participation in research 2012

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<th>Observations</th>
<th>Interviews</th>
<th>Reflection sheet</th>
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<tr>
<td>24. Camille (repeat volunteer)</td>
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<tr>
<td>25. Natasha</td>
<td>x</td>
<td>x</td>
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<tr>
<td>26. Belinda</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>27. Davinia</td>
<td>x</td>
<td>x</td>
<td></td>
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<tr>
<td>28. Brenda</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>29. Teresa (repeat volunteer)</td>
<td>x</td>
<td></td>
<td></td>
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<tr>
<td>30. Bryony</td>
<td>x</td>
<td>x (usable)</td>
<td></td>
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<tr>
<td>31. Barry</td>
<td></td>
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<tr>
<td>32. Tracy</td>
<td>x</td>
<td>x</td>
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<tr>
<td>33. David</td>
<td>x</td>
<td>x</td>
<td></td>
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<tr>
<td>34. Olga</td>
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<td></td>
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<tr>
<td>35. Margaret</td>
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<td></td>
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<tr>
<td>36. Nicole</td>
<td>x</td>
<td>x</td>
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<tr>
<td>37. Tammy</td>
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<td>x</td>
<td></td>
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<td>x</td>
<td>x</td>
<td>x</td>
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<tr>
<td>39. Daniel</td>
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<tr>
<td>40. Timothy</td>
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<td>x (usable)</td>
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<tr>
<td>41. Cassie (repeat volunteer)</td>
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<tr>
<td>42. Maud (repeat volunteer)</td>
<td>x</td>
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<td>43. Vincent (repeat volunteer)</td>
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<td>44. Eleanor (repeat volunteer)</td>
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<tr>
<td>45. Emma</td>
<td>x</td>
<td>x (usable)</td>
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<tr>
<td>46. Donna</td>
<td>x</td>
<td>x</td>
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<td><strong>TOTAL 2012</strong></td>
<td><strong>9</strong> teaching centres</td>
<td><strong>13</strong></td>
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## Research data summary table

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<td>Interviews</td>
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<tr>
<td>Reflection sheets</td>
<td>5</td>
<td>2</td>
<td>7</td>
</tr>
</tbody>
</table>
Appendix C: Data collection instruments

Global Schoolroom: Interview topic guide
March 2011

**Background: Teaching experience**

How long have you been a teacher? And in your current post?

What subjects do you teach? Any other role in the school?

**Background: Global Schoolroom experience**

How did you become involved in the Global Schoolroom?

What were your expectations? Did it turn out as you expected?

Where did you travel to in July with Global Schoolroom?

Who else on your team? What were their teaching subjects/ experience?

**Reflections on your professional development**

What have you learned from participating in the Global Schoolroom project?

How did you find the collaborative aspects of the Global Schoolroom?

What skills have you developed (developing or refining) from the Global Schoolroom?

What are your thoughts now on team-teaching?

If you were to do it all again, what would you do differently? And what would you do the same?

How has this experience affected you since you return? (Personal effects)

To date, how has your participation in Global Schoolroom affected your work in school? Any effects your teaching?

Have you learned about how you learn? Has this insight aided your teaching?

**Development education project**

Had you addressed development education in your teaching before Global Schoolroom?

Did you use participatory learning methods in your teaching before Global Schoolroom?

How did you decide on the focus of your development education work? What syllabus topic did you focus on?

How did the students react? Please give details
Were you pleased/disappointed with their reactions?

If you were to do it all again, what would you do differently? And what would you do the same?

What teaching materials did you develop? Please show me and explain in detail how you used them.

Did any actions for social justice arise from your development education work? by this I mean fund-raising activities, petition signing, invitation to guest speaker, movie showing, other activism?

Are you working with anyone else on the development education project? From another school? From Global Schoolroom?

**Support for development education within your school**

What support have you received from other teachers in school?

Has the Principal shown any interest?

Who have you talked to about your development education work in your school? In other schools? From Global Schoolroom?

**Barriers to development education**

Have you experienced any difficulties within your school? From colleagues/students/timetables etc.

How did you manage these difficulties?

In your opinion, what more could be done to support development education in schools? Is there anything in particular Global Schoolroom could do to support development education in schools?

What support do other teachers need?

**Summing up**

Overall, how have you found the experience of doing development education in your school?

What has been the most positive, and the least positive aspect of your participation?

**Advice for future**

If you were to do it all again, what would you do differently? And what would you do the same?

From your experience with development education, what advice would you give to other teachers?

If you were to give any advice to next year’s Global Schoolroom teachers, what would you say?

**Concluding** Is there is anything you would like to add?
Personal reflection on your professional development as a teacher resulting from overseas volunteering

Garry Hoban advocates a systems approach to teacher learning, where the individual teacher is viewed in ‘related action’ to multiple factors (2002 p.61). He uses a number of images to illustrate his theory. Below is his image of educational change as a complex system and web of interacting concepts which may (or may not) influence teachers and create educational change.

Please think about some of these influences on you since your travels and work in India, July 2011. Then answer the questions on the following page.
- Use these boxes, or the following page to write about your learning resulting from India in July 2011
- Feel free to write or draw your reflections

<table>
<thead>
<tr>
<th>Learning about development and change….</th>
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<tbody>
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<table>
<thead>
<tr>
<th>Impact on your life and your teaching (or other work)….</th>
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</table>
What it means to be a teacher in globalised world….

____________________________________________________
____________________________________________________
____________________________________________________

Any other thoughts….

____________________________________________________
____________________________________________________
____________________________________________________
____________________________________________________
____________________________________________________
____________________________________________________
____________________________________________________
____________________________________________________

Please continue your thoughts on the next page…
Extracts from post-interview reflexive notes

Post-interview notes: Tammy

Geography: Code

- Learn focus - narratives - personal accounts + photos
- Explicit?
- Direct?

US textbooks - over-emphasis

Time limits

Delict vs celebration

Master's Geo map

Good interview - v. clear + good understanding of PE

- needs a bit for time to
- within constraints of the site

V. neat + political reason

Cautiously of interest but systemic barriers
- another challenge to consider?
Research diary entry on my interview style

Interview process

Often good, I awful

One awful interview was where the respondent read through the questions chronologically and would not deviate. Or if he did, he quickly referred back to the sheet. Very hard to get a free flowing conversation going.

Second difficult interview involved a teacher who focused completely on the Indian teachers' benefits (one teacher in particular) and would not answer the questions in relation to her own benefits. I decided to end the interview, and she asked, ‘But do you not want to know about me?’ I reckon she just wanted to talk. (And she can talk!)

I have noticed how easier it is to speak freely and openly with the teachers I knew well from India. There is little standoffish or fear – possibly this is reflective of their
openness. Or it is our relationship. Some have invited me to their home-made dinner. Definitely loads of tea!

Nov 15th

Abstracts for IPE conference due today—have sent one in.
Post-interview notes: Davinia

**Questions?**

18/11/12
File 62

- **Opening - 2007**

- **Mizoram**
  - personal prob benefits
  - learn (except medicinal)

- placed by self-called in Dept input CPR 1st grade Class

2009 - leave - for SRE

- travelled in Africa missions

- ?

- Are we going to our own near costs?

- noble intentions

- How strong is your will?

- Is this really what's wanted?

- who defines the need

- construction wants

- are we overlooking?
Appendix D: Data collected: Extracts from interview, fieldnotes and reflection sheet

Research interview: Karen, June 2012

*Title: Interview with Karen*

*Duration: 31.02 minutes*

*Date: June 2012*

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<tr>
<td>Interviewer abbreviation</td>
<td>ML</td>
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<tr>
<td>Interviewee data</td>
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<tr>
<td>Anonymised name</td>
<td>Karen</td>
</tr>
<tr>
<td>Gender</td>
<td>F</td>
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<tr>
<td>Professional sector</td>
<td>Post-primary</td>
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<tr>
<td></td>
<td>Religion and history teacher</td>
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<tr>
<td>Extra responsibilities</td>
<td>Some SPHE and SCPE teaching</td>
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<tr>
<td>Working since</td>
<td></td>
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<tr>
<td>School location</td>
<td>Rural setting. Large school in small town.</td>
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<tr>
<td>Graduate of</td>
<td>deleted</td>
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<tr>
<td>Recoding code</td>
<td>Karen May 2012</td>
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</table>

*Extra details*

Noisy background… recorded in café/ bar near her home in [delete town]. The opening game of the European Championships was showing live on television.

There also was a noisy family with two small children at the table next to us- they left halfway through the recording and the background noise levels improved.
we may need to take a break if another goal is scored...[laughter]. The way I usually start is by asking for a brief review of your career. Now there is no need for details, of grades you got or name the schools, but how long you have been teaching, where

Karen: I guess I would have graduated with my Bachelor of Arts in 2002. I did a year teaching in a school first, to make sure teaching was what I really wanted to do before I did the H Dip. I studied philosophy, history and religion studies. Then I went to [name of university] and did my H Dip there. Taught for year, went back to do a Masters and then came back to teaching after post-graduate work. And I have been teaching in the same school for the past 4 years

ML: I didn’t realise it was the same school for 4 years...

Karen: yeah next year will be my fourth year

ML: and your subjects are religion and history?

Karen: yes and also social and personal education. The odd year I have had CSPE, which is a subject I do not have in my school at the moment- it is mainly religion hours I have with some history and a few classes of SPHE a week.

ML: now I remember when we were in India last summer, in [name of town land] yes?

Karen: yes absolutely [name of town land]

ML: and we had talked about ways, you had talked about ways you could integrate your experiences into your teaching, into the religion programme.

Karen: there are some obvious- particularly with the Leaving Cert course I have a little more flexibility with what I can do. Our students study for the Junior Cert exam, so you are somewhat hemmed in by what is in the modules- there is a social justice section, it is in the morality section, section F of the syllabus. But you don’t have a huge amount of scope. It depends on the school you are in. if you can buy yourself some time and get more done in second year. I tend to get the project done in second years - that gives me a little more time with the third years and we have done a social justice,. And I have done a bit there

But the most scope I would see is either with the Transition years, which I don’t have and would love to have, and in the Leaving Cert with discussion really is what we have been doing. I would love to get them more actively involved. We have done a few things with the volunteering as day care centre for the elderly. We have done the usual fundraising. But mainly it is an intellectual engagement with the ideas.

ML: there is nothing wrong with that-

Karen: yes well that is the way the syllabus is structured, as discussion, intellectual

ML: tell me a little more about the morality section

Karen: well it is there for the Leaving Cert level, but we don’t teach to exam level so there is more flexibility. So there are six components- the first is the Communities of Faith, Foundations of Religion – Christianity -Foundations of Religion – Major World Religions. D is The Question of Faith, very
philosophical topic, E is The Celebration of Faith and F is The Moral Challenge. So it generally falls in third year. And a little bit about where does morality come from. The idea behind the syllabus is that is it open to all religions and none, so you could come at it from a humanistic perspective, more of an ethical framework on the sources of morality. Or it could be from a more religious perspective as well.

So they examines where morality comes from … they look at freedom, responsibility, consequences, conscience- they do a lot on conscience. And then they do a practical- they look a lot at decision-making model.

The text book we tend to use has a whole section on the environment, and the whole concept of stewardship is highlighted and social justice is a big component.

And they also have a whole section on the dignity of human life, so they would look at abortion or sometimes euthanasia. So the social justice component would highlight the work of agencies such as Concern, Trocáire and the whole cross-over.

And there is the possibility of inviting in speakers from aid agencies. We have in the past, and I have done a lot of fundraising for Concern and Trocáire past

ML: and do they participate in any of the Concern debates or anything like that?

Karen: no they don’t and I have wondered who it is to broach that with. I think it had been the English teacher or the TYs can do. And unfortunately I don’t have access to the TYs at present. There are cross-overs also with the Human Geography and you know sometimes the Geography teacher might share resources and stuff like that.

ML: and SCPE of course with stewardship and the environment… I am not familiar with the religion syllabus at all- I must look it up. Curriculum.ie is it?

Karen: or the NCCA...

ML: and is there much scope to draw on any of your experiences from India? Like you mentioned the environment there and environmental concerns are a big issue in Northeast India.

I remember we had a conversation we were talking about the uranium mining and the argument over resources there, and the links to Ireland and Rossport and everything.

Karen: that’s right- yeah. I forgot about that... you have great memory

ML: it stayed with me cos I thought that’s great link- and I remember it well

Karen: yeah it funny- cos part of me thinks there is a danger in me saying ‘and when I was in India’ and ‘oh when I was…something in India’.

I was a bit conscious about that, cos I didn’t want to see the students rolling their eyes and going ‘oh here she goes again about India’.

ML: sure- India fatigue could set in
Karen: I mean there are obvious links and the not so obvious links where I could bring it into the classroom.

ML: and do you know more, know about your... that you've been to India

Karen: yeah Ms B went to India. Oh yes. And I was asked so many questions- I was asked to speak to the Transition Years before I left last year. Somebody else was teaching them religion and someone else was teaching enterprise and we combined the two classes.

I spoke to them and presented the research I had done on the Northeast and what I had learned about Khasi culture. I wasn’t entirely sure about what I knew and so had to say I will get back to you on this…

I had done another presentation on- I don’t want to be painting a picture of going out and doing this good deed... you know. Some of those students I had in third year and I didn’t have them in TY but I have inherited them back now. And of course in September it was one of the first things they asked me about and I brought in the photos and books for them. And told them stories and accounts of my experiences. So yeah I think everybody knows.

ML: so there are two questions- what you had learned about the Northeast and Khasi culture- were you right?

Karen: in some parts of it- I always wonder if I have the authority to say, I know my impression is my impression but I always wonder... maybe I need to know a bit more in order to say it with authority .Made so much more sense

And I remember I had ordered books on mythology and started reading them again when I came home. They made a lot more sense, after talking to people there...

We would have had a lot of women who were quite elderly teachers in [name of town land in India] and give you great rendition of folk tales.

It did feel a bit too disingenuous is a bit strong but I think it did feel a bit... this is what I think I am going to see and I will fill you in when I have you as students

ML: and what kind of questions did they ask?

Karen: A lot asked why- Why I wanted to go? Have I always wanted to do work like this? And I was keen you know, as I was a religion teacher, I wanted to challenge the notion that it was motivated by some religions experience or going in search of something. And that for me was not the case

ML: is that the association of India with some kind of mystical...?

Karen: they thought I was going over to help the poor children in India. At one point someone was organising a fundraiser and was saying Ms B is going out to work with the street children in India and I was keen to say actually no that is not what Ms B is doing.

And I did not want this image of me as a saviour going off and I certainly didn’t want the students to get idea that I thought this of myself either. So I think I was at pains, to make that clear in that talk which was nice with the TY’s. It was more like a seminar, informal and so they could ask whatever questions
I think that made it plain enough for my reasons for doing it and my fears about doing it. I think they got a fairly honest sense of what my fears were and what I thought of myself. I certainly wasn’t the saviour going out to save the world or anything like that.

ML: so what were your reasons for going? [13.45 mins]

Karen: hmm yeah- now they are so different. Or maybe not. If I think about why I want to go back, maybe they haven’t changed.

I know that, I know that when I initially applied, it was always something I wanted to do. I always wanted to do voluntary work- I have done voluntary work in the past on a number of occasions. And I always wanted to do voluntary work over a longer period of time, or in a developing country.

But I thought the time commitment and the whole, you need to be very certain about it. The minimum requirement of time from VSO was a year and you, with my family circumstances I wouldn’t be able to make that kind of commitment. So this really suited me. And the ideology or the ideals of the organisation were in keeping with my own and so it suited me very well. Something I thought I could contribute to this. The whole idea of reciprocity is so important- Sharing of educational experiences, and I think GS is very aware of that and do not purport to be experts on anything. And that whole thing resonated with me so I was keen to go with the organisation

ML: so in terms of sharing educational experiences, I suppose there are two sides to that- I suppose what did you share? And what was shared with you?

Which one would you like to answer first?

Karen: yeah- I suppose, bringing the skills I brought to it, it’s so different now almost a year later, evaluating to,

One of the things that struck me- I could be somewhat organised and I found myself doing that kind of role. I found myself doing the very practical everyday things

Attending to those, whether I was desperately needed in that regard I don’t know,. But I felt that was one ways which I brought … I think my own perspective- I haven’t had a straightforward path in teaching, I have kind of meandered through with research as well so I think there are strengths to be gained in that. I certainly learnt an awful lot from the teachers there, the enthusiasm

Looking at it now, I find I got so much from, so much more in those four weeks than what I do on a daily basis in school, and in a regular month at home. It was so intense, whether it was in the atmosphere, or being there in that place for a month, with my colleagues and Indian colleagues as well, it was just somehow infectious and I think I gained an awful lot. I certainly came back a lot more enthused about the methodologies, and things that I knew from my days that I had done with students, and then you fall into bad habits in your teaching, it’s almost like a refresher course in a way. They always say that something you learn something really properly, not that I am putting myself up there as an expert or anything
But I certainly learned a lot about teaching about methodologies, about facilitating aspects from before.

ML: and in terms of personal learning- are there any areas that you would highlight?

Karen: that’s a good question- yeah I guess it is difficult to distinguish or detach it from all the other things that had been going on then or in the year since

Yeah I think that one I would have to think about more,

It being the experiences in India or the other things that were happening

I think I did learn to value my won contribution a little bit more than before

Working with two very different Irish colleagues, who were absolutely phenomenal to work with, taught me that I have something unique to offer also

And we worked really well together, we talked a lot about the knack they had in the interview procedure but in our case it seemed to really work, it was amazing

And I think I learned so much from the other two women, and I got reassurance as well that I had a unique contribution to make as well.

ML: and you came back and you say enthused and inspired. For teaching and for? You felt you had made the correct choice of career, at this moment in time

Karen: yes, now I am very committed to teaching. Well... You are aware that in September I had a setback in my career and I know a lot of people are in strange enough circumstances in the Irish education system, there are no certainties in it.

But as for the actual career path, it is something that I am certain about and reassured in it. And a lot of that is down to my experiences, see what can be done.

I know I talked to you in September about having these strange reminiscences about my own education experiences and ?, particularly seeing the Don Bosco image everywhere and so there is a lot of reflection about my education, and how I am as a teacher, and the whole philosophy of education that I have or espouse. And that was totally invigorated at the beginning of the year. And funny enough I at the end of the year, it has come full circle again. So a lot to think about, certainty a lot to think about over the year

ML: it does. In some ways it does seem brief in comparison to other overseas volunteering experiences. But I can only imagine that it – from what I saw- is the equivalent a lot more. As you say you did some much in the month, that ye achieved so much it could have been 6 months. But if you had 6 months, then it would have taken 6 months. The time stretches to fit the task

But you have a lot to think about – there is some such to learn about, your teaching your profession, your beliefs, … As well as learning about new communities and different lives and cultural factors as you mention...

[silence]
So let me think, we have talked about learning from the programme, talked about teamwork issues, talked about development and bringing it into your teaching. Those are the main issues I wanted to talk to about. See it wasn't too onerous? [laugh] Let me think now- is there anything else you wanted to talk about? You said…

Karen: yeah I suppose there is one thing that I oscillate back and forth about… I suppose I carry you with me a lot, that I think about it a lot- there are other aspects that I think about.

I remember that, feeling very positive about the effort and work and commitment especially at the Indian side of things. And I remember a few months later, looking at things a little bit more and maybe troubling the issue a little more. I remember at the time we talked about the differential between Government pay and the order pay- there are so many ethical questions about that. And there things that still pay out in my mind over the year since…

I suppose the biggest thing is how I tell the story of my experience there- doing it accurately and doing it justice and conveying to the students you know if there is such a thing as a true experience, of how they see my experience, not just as me in terms of a teacher out there, but am I accurately representing the people, their lives, culture..

That is something I am still thinking about- how does one represent that? Besides packing up the students and taking them off the plane with you

ML: it is so important as you say, like you said earlier, there are a number of pitfalls there, presenting yourself as saving the world, saving these children

There is a lot of work- There was something else there, that I was thinking of, no its gone again

Karen: it will come back again

ML: is there anything else?

Karen: you mentioned the reflective exercise, I think that might stir up a few things and I still have my diary from last year. You are welcome to that or to take fragments out of that

ML: that’s would be great as I have two other diaries that I was hoping to get done this month, but sure it will get done at some stage…

[talk about diary and next stage in the data process… also her illness while in India- not transcribed]

ML: actually what I was thinking of the representation of yourself and the work you were doing,- you know when you are presenting that as well as fundraising. Is there any conflict between these two?

Karen: absolutely even amongst the staff, my colleagues praising me for the work I am doing. I feel a bit icky about that

I am so conscious of that because in some regards they are just saying they feel highly of one of their colleagues but its feels a little strange. Then at other times you feel like you are going around with the begging bowl trying to scrape funds.
Which is why I didn’t initially in the school, it was through friends and family. And then the teachers kinda convinced me- They decided to do the sports day in aid of Global Schoolroom and that was how they convinced me in the end

ML: and did anyone ever ask you the very difficult question- why India? It’s not the poorest country in the world, especially here in Limerick with Dell relocating its support structures to India, well part of it the call centre…

Karen: no funnily enough nobody ever did- I suppose I raised it with myself in regard to whether I wanted to go to India or Uganda. I did want to go to India, a preference for India. Not that I would be adverse to going to Uganda but India was, just for some reason India was in my head. Now maybe that is down to my own fantasies, you do get a romantic picture of India and it was always one of the places I wanted to visit.

Maybe as you say it’s not the poorest country in the world, maybe that was one of the reasons why I wanted to go- this comes across bluntly, that you are not fighting a losing battle, that you are going there at a time when the country is going through a huge amount of development anyway and you can make a difference as there is a lot happening anyway. And there is a lot of infrastructure there…

ML: and while there is huge development and industry, it’s not like that in the Northeast…

Karen: it’s very different

ML: somebody described it as the Donegal of India, cos its far out, remote, with very different people…

Karen: very different landscape

ML: Now let me see have a forgotten anything... that’s great..
Reflection sheet: Belinda, May 2013

- Use these boxes, or the following page to write about your learning resulting from India in July 2012
- Feel free to write or draw your reflections

What it means to be a teacher in globalised world….

I think this means that teaching has similarities and differences all over the world. No matter where in the world we are the job of a teacher is to teach children so they can have a brighter outlook for their future. We teach them about life, making decisions and morals and values. While the subject matter may be different the theory behind the purpose of education is the same. For me teaching in a globalised world is about connecting teaching around the world. In India last year we shared our teaching skills with the Indian teachers but we also learned lessons about our own teaching through engaging with the Indian teachers. We taught them some of aspects of our culture and they also shared their culture with us. Teaching in a globalised world is about building up a connection.

Impact on your life and your teaching (or other work)….

The experience in India reinforced many important concepts of teaching that I had previously been taught in college. It was like a refresher course. The experience reinforced for me the importance of group work, speaking slowly, appropriate questioning, moving around the classroom while teaching, having activities in my lessons.

Any other thoughts….

During the experience I also learned to reflect on my work and change things in order to improve my teaching. As myself and my team mates worked very much as a team, We improved our skills that are an integral part of team work such as listening, discussing etc. We taught the Indian teachers very much in the same style that we wanted them to regurgitate in the classroom i.e. using groupwork, pair activities etc. I learned that demonstration works better than explaining.
Fieldnotes: Teaching Centre B, July 2012

People

Three Irish teachers here are Terri, Davinia and Brenda. Lumlang is the fourth tutor. Only Davinia has signed consent forms. Both Terri and Brenda were absent that day but both seem interested in the research as they both ask questions about it. Brenda is definitely interested mainly due to Davinia’s interest I think - Terri I am unsure of- I suspect she would not want to participate at all if it was left up to her alone. I will leave her out as much as I can.

Terri is a Science teacher and also has post of responsibility in her school. She is not participating in the research but is okay with me sitting in on sessions while in India. She seems very professional and busy- her role in the school does sound arduous.

Brenda is a primary teacher or infant educator as she defined herself. She is a very experienced teacher and policy maker through links to teaching unions, Teaching Council and NCCA in Ireland. She has not signed a consent form either; however says she is willing to participate.

Davinia is resource and English teacher at secondary level. She has signed a consent form.

Both Brenda and Davinia are GS veterans as both have spent 2 years here before; Brenda in 2007 and then the following year in Silchar.

They are also good friends in Ireland- I have suspicion that the people in early days of GS all knew each other in advance and were possibly recruited through word of mouth?

Davinia was here in the early days- she says in 2004 with prep pilot programme in Umkiang, then for a month in Namdong with Sr. Jessie’s [another Indian tutor] group. Possibly one other year as well? But I do not know for definite. She has also volunteered in Kolkata with Sr. Cyril and the Loreto’s in Sedakh. She is interested in special needs education and counselling. I think she would like to train a guidance counsellor.

She would very much like to spend longer time working in India. She has also fundraised for GS and schools here- raised 12,000 in a fashion show for 3 schools. This money lasted for 5 years. Her school in Ireland have annual fashion show as fundraiser for different charity work- so I can see change in two places as a result of her initiative. Also read the Namdong story of library is amazing work- see action plan teaching.
Lumlang

Graduated in 2010 in Umkiang. There were 21 in his group and all completed the three-year diploma; most teachers were from Umkiang, with 5 from Jongsha and Mawkrenrew.

I asked him who were his tutors and he listed them out. One year there were all male. This is quite different to the present GS make-up which is predominately female.

He is not as engaged in the preparation sessions; he seems a little subdued in comparison to last year. Over dinner he tells me that he lost his house and all possessions during the recent flooding- this was in April/May of this year and the floods received considerable media attention even in the insular media in Ireland. He and family had to flee from the rising waters and lost lots of their belongings, including his parchment from UCD amongst lots more valuable stuff. Possibly this is the reason for his lack of energy rather than the gender element.

Also he is not staying in the same house as the Irish teachers. He is sleeping in the hostel section where the young students live. Dan from admin team also has to sleep there tonight, sharing a room with him. I guess there are more people here than last year and the bedrooms are limited. But it does seem to separate Lumlang from the Irish group.

[When we left Dan reported the hostel was quite grim but did not give any details]

Fr. Bobby

He is great host- a really lovely man. He is a former professional volleyball player- seemingly he played either at state or national level but gave it all up to become a priest. Also he was a classmate of Fr. See John (TC-D), they trained together in seminary. Last year when we stayed he was often playing with the hostel children in the evenings

Last year he was Principal of the school; he participated fully in the GS programme and he has provided plenty of teaching resources to the Irish teachers. This year he has had a promotion and is now responsible for 29 schools in this district. Now he is so much more busy but he has also registered for GS and is very supportive of the programme although his attendance is not good this year and he only handed up his year one booklet this July! Naughty student…

There is great food here - I heard since this visit that TC-B is considered the home of Holy Cross in the region. Everyone comes to visit there. FR. Bobby certainly works hard to makes us feel comfortable and happy…

Brother Anjeet also helps create this pleasant and inviting atmosphere- he is a former engineer who gave up his career to become a priest. He is very fond of food and
cooking - he made homemade ice-cream for us one evening and keeps a flock of chickens. He organises our menus each day.

Place
TC-B is cool and foggy - the drive here in the dark was quite terrifying. There was a very ‘Hound of the Baskerville’-type atmosphere. When we drove out in the morning, there was a truck overturned where it had missed the turn - this could so easily be done by any driver as the road is full of hairpin turns and then the fog just descends out of nowhere.

However Daniswar our driver is so capable and we all feel very safe in hands.

The coolness is a relief after the high temperatures of [other towns], but also the dampness is a worry as I feel damp most of the time. I washed my hair this morning but it did not dry well and I am feeling quite chilly now. I am taking loads of garlic and pharmaton to insure myself against getting a chill as I remember how difficult it was to get rid of my cold last year.

Each evening meal starts with drinks and crisps - I have also been indulging in hot whiskeys to keep me going. I say this I do this for my health, but they are very pleasant. No lemons mind...

There are lots of chickens, ducks and geese walking around - it is kinda like a farmyard in many ways. There is something akin to an aristocratic/estate house here with the priests managing a large staff. But the children are not here like last year, and I see no basketball games happening.

Ethos
There is a markedly different ethos here from the other centres - the atmosphere feels far more relaxed and the teachers seem to be more engaged with students.

The morning’s work begins early and before the 9am start time, with the 3 Irish teachers spending time with individual Indian teachers to review their work and their homework. This is possible due to the number of teachers to students, (3 Irish teachers and 1 Indian tutor to 80 Indian teachers). It also reflects the level of engagement and interest by the Irish teachers in working with their Indian colleagues and their commitment to teaching and modelling good teaching.

I have been asked to introduce myself and explain my presence and work. This the first time I have been asked to do this on this trip and feel this is due to the Irish teachers being learner-centred. This reflects Davinia’s comment from the preparation session - ‘they are adults - we cannot tell them, we’ll discuss with the group’.
Plus throughout the preparation time, there is much talk on adult versus child education…

Drawing of TC building layout- from 2011 fieldnotes
<table>
<thead>
<tr>
<th>Fieldnotes</th>
<th>Interpretation/Comment</th>
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<tbody>
<tr>
<td>I am in the middle of it here- the preparation area is basically the landing upstairs where we all hang out with a small TV room off to one side.</td>
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<tr>
<td>Also I am sharing a room with Brenda and Davinia- they have a nightly ritual of whiskey or brandy which I am glad to partake in as it is damp and chilly here at times.</td>
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<tr>
<td>My bed is under the window which does not close fully. I wonder why the windows are draughty- as we sit in the TV room the fog comes in the windows. This is not just poverty or lack of materials as the windows are in good condition but they are not fitted correctly- what is it lack of..? Initiative? Practicality? I don’t know. It does seem very run-down but I think the foggy weather makes paint blister etc</td>
<td></td>
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<tr>
<td>The team is an interesting mix of backgrounds- artistic, science. Brenda describes how she is learning from Terri’s scientific mind. They are sharing books too so must share similar tastes</td>
<td>Team learning from each other</td>
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<tr>
<td>Conversation 1</td>
<td></td>
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<tr>
<td>Brenda worked with Samuel in the past in Global Schoolroom- she remembers saying at end of one evening preparation session ‘we need to add in the fun now’. Samuel was amazed at this- ‘fun? But its teaching’ was his response. More primary vs. post-primary differences in thinking</td>
<td>B has 3 yrs. of experience with GS primary and post-primary</td>
</tr>
<tr>
<td>Check back to my interview with Samuel as I think this anecdote is referred to by him...</td>
<td></td>
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<tr>
<td>Preparation session- Tuesday evening</td>
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<tr>
<td>The Indian teachers were asked if they wished any areas reviewed from last year- they said they have don’t have good understanding or belief in Rogers work. The Indian teachers had difficulty with this lesson plan last year- this is clear from their booklets and in the feedback from last year’s volunteers.</td>
<td>Enactment- Carl Rogers. Insight into their conception of teaching</td>
</tr>
<tr>
<td>Terri said ‘to be honest I never got any of this philosophy stuff’- she thinks it is too abstract for her as she has a practical scientific mind. Davinia has designed some images</td>
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</tbody>
</table>
to draw on board to explain clearly Rogers’s principles of facilitating learning, learner-centeredness, practical activity and inclusion.

Davinia will give grind [extra class] on Rogers’ theory tomorrow afternoon after regular programme session, however she is not feeling too confident about him. We talk about it and I think she has a good grasp of his work. Of course this is based on me trying to remember what I can of Rogers from my reading years ago.

The language difference emerges again... Davinia says ‘easy for me to say- I know the language’ referring to Rogers again. She thinks many of the India teachers are struggling with English. Also we Irish speak too fast

Lumlang is often called up on to translate for the group.

Brenda asks me if I know anything- unfortunately I am of no help here. I make a comment on intangibility of Rogers vs. practicality of Piaget and Gardner.

Brenda suggests Montessori or Froebel as better practical examples of psychologists/ educational philosophers. They are more practical and the Indian teachers ‘could get their heads around their ideas easier’.

The three of them constantly interrupt one another, and one comment overflows into another- they say this also happens when teaching together where one leads and the others add in more whenever they see a gap.

Brenda describes it as ‘we slot in and out’... seeing value in inputs form each other.

Brenda referred to this as ‘jumper-inners’ in the preparation session.

However I wonder if this fast pace and interruption is alienating to Lumlang as this is not his style at all. He is so laid-back

Davinia comments ‘let’s discuss with the group, not tell them. Remember they are adults’.

‘Some will remember and some will not- we cannot tell them’.
Davinia says to me- ‘Mags I will introduce you and you can say a few words telling them what you do and why you are here’.

This is very welcoming and inclusive- it is the first time someone has suggested this.

Also Brenda says that ‘I cannot teach when there is other things going on- when you have guests or other activity in the room’.

No one said this last year

But this team especially Davinia and Brenda are confident they can make up the time in other ways. They say presence of the admin team does not present any difficulties to them- no one else has said that.

Davinia comments on areas to include and omit from the GS programme

Areas they plan to omit are

Chair of meetings for action plan activity- as this is never going to happen

SMART- change ‘R’ to responsibility

Language is of major concern to the group here and one key issue is the actual GS booklet. Davinia says ‘you know this was written by a secondary school teacher’.

This means the Irish teachers need to simplify what is in the book

Davinia comment- ‘this is my language, not their language’. In this she is not referring to English but the teaching discourse and terminology we take for granted.

‘easy for me to say- I know the language’ referring back to Rogers again as he is quite philosophical and at times esoteric in what he writes.

Conversational 2

Brenda was on a NCCA course committee in the 90s- I think for SESE in primary curriculum. She tells me of her frustration with the debate there

<table>
<thead>
<tr>
<th>Professional habits-experience</th>
<th>Confidence</th>
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<tbody>
<tr>
<td>Primary/ post primary</td>
<td>Enactment?</td>
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</table>
She says this gave her great insight into policy-making—she found the debates over aims and objectives quite frustrating but later acknowledged that this was so important as it set the tone for the rest of the curriculum documents.

Later in bed I asked Brenda do you remember Rogers from teacher education programme? She responded ‘No I don’t....’

She goes on to say that her understanding of educational theory in college was nothing as it made no sense at all to her. She suggests teachers should go to college and learn this theory after 4-5 years of teaching experience. She says ‘it makes sense then when you have something concrete’.

Brenda has a strong commitment to infant education—she brought lots of resources and tips for this group

But they do not form a large part of the group— the India teachers are mainly teachers of older students

Day in school with teachers- Wednesday

The day begins with a review Monday’s learning- Tuesday was Behdeinklam [annual Khasi festival] so the programme did not happen.

The Indian teachers can approach each of the Irish teachers with questions or comments; this seems to work very well as many Indian teachers approach and sit with the GS teachers.

Some approach Lumlang also with questions too. It is good to see him engaged

It is a very relaxed beginning as no one misses out the beginning of the learning activities proper- the Indian teachers wander in up till 9.30am. The Irish teachers know this and so have easy opening sessions.

Three more Indian teachers walked in at 10- very easy-going...

We are all lined up to introduce ourselves and explain why we are here. I say I am researching and studying the Irish teachers- Terri looks very sceptical at this but I am trying to use easy English rather than being exact. Most try to clarify my study with her
The large group is divided up into smaller groups to work on the task of naming good things about teaching and bad things- e.g. motivators and demotivators.

They are divided into their school groups- there are 9 groups in room.

Davinia explains to me that the Indian teachers came from 5 different locations, but sometimes there are two schools in same location.

The three GS teachers weave in and out when presenting to the group, sharing tasks and interrupting.

Brenda referred to this as ‘jumper-inners’ at last night preparation session.

I think there is considerable preparation in this- it is not as organic as they like to portray. Possibly no formal preparation, but they show familiarity with each other and Brenda and Davinia are friends for long time.

<table>
<thead>
<tr>
<th>Topic- Action Plan</th>
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<tbody>
<tr>
<td>Namdong library from Davinia former GS teaching programme is presented as a real and successful action plan</td>
</tr>
<tr>
<td>Lumlang completes the necessary table of tasks on the white board while Davinia recounts the story</td>
</tr>
<tr>
<td>Action plan achieved in Namdong School during last GS cycle. The teachers wished to create a library- they met with the Principal, they engaged the students to clean out the room and make shelves; a local man gave wood and they found other spare wood; they fundraised to get books.</td>
</tr>
<tr>
<td>They sent a letter and photos to Davinia in Ireland to show the school students in the library, making use of the books and studying there.</td>
</tr>
<tr>
<td>Davinia plans to visit this weekend- she says later that she does not have high hopes for it, as ‘it may only have 20 books in it’ but that the idea is there and the Indian teachers maintained their motivation for change</td>
</tr>
<tr>
<td>Davinia must be very proud of their work.</td>
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</tbody>
</table>
The large group is broken into smaller groups by their school I think or location. Each group must discuss what topics they wish to address in their action plan.

I am asked to walk around and speak to the groups as well as the Irish teachers.

<table>
<thead>
<tr>
<th>Action plan topics - from groups</th>
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<tbody>
<tr>
<td>• To stop pre-martial relationships</td>
</tr>
<tr>
<td>• School wall cleaning and painting</td>
</tr>
<tr>
<td>• Playing materials for children</td>
</tr>
<tr>
<td>• Drinking water- water filters for school</td>
</tr>
<tr>
<td>• Awareness programme targeting illiterate parents</td>
</tr>
<tr>
<td>• Parents to help with children's spelling</td>
</tr>
<tr>
<td>• Teaching resources</td>
</tr>
</tbody>
</table>

Brenda is sceptical (as am I) about the action plan to stop pre-martial relationships and sex.

This is the first I have heard of this. I spoke with the group of Indian teachers and they explained to me that when a girl becomes pregnant, both she and he drop out of school to marry (or at least move in together but it is called marriage).

Language issue - need to simplify the language in the book. SMART has been changed - R is now responsibility as it is easier.

Also they have a key word chart on the wall- defining theoretical, concept, practitioner, philosophy, research based, critical reflection.

Davinia comment about how is must have been a secondary school teacher who wrote the GS booklet.

Also the teacher decide to omit the chair role for action plan as the teachers will never get to chair a meeting in their school due to hierarchies and possibly gender issues (authority).

But also Irish teachers agree with this as they say they would not have opportunity to chair meeting in their school.

First mention of teenage pregnancy and sex.

Flexibility

Professional capacity

Leadership for change - lead from the back not front.
also

The remainder of the day is spent reviewing lesson plans and having some practice sessions teaching with peer observations

Davinia works closely with one of her students.

TP grading

Homework given to the group is a puzzle- what is an empty bottle full of? As I leave the next morning I do not learn the answer

Dinner

Fr. Bobby and tribal people? I was sitting at the other side of the table and couldn’t hear this interesting conversation.

I speak with Lumlang about the teenage pregnancy issue- he explains love marriages to me. Arranged marriages do happen in this region, but many couples fall in love. Many start families in advance of formal marriage ceremonies.

I have a lengthy and intense conversation with Davinia about her life and family- I will not repeat it all here as it quite personal and not so appropriate to these fieldnotes

But I will say that she feels many strands of her life and her interests are joining together. She described her many interest in special needs ed, counselling, teaching and learning. She also would very much like to spend a year working in India- she has considerable experience with both GS and Sr. Cyril in Kolkata.

Preparation evening 2

Mostly taken up with TP plan, deciding which schools to go to first and at what time. I decide not do not to sit in on this planning session as it is not relevant to me.

TP is planned on huge spreadsheet handwritten on flipchart paper with pencil and ruler. Fr Bobby must also be consulted as drivers are needed to bring Irish tutors to the schools

Davinia as team leader is responsible for the TP plan and has to complete it before she leaves

She awoke early today and has been working on it all day.
She speaks with Terri about it, and with Fr. Bobby. This is a big project and takes many hours of her time and others

Terri is involved in planning but Brenda sits back and reads a book

Postscript 1 - in car when leaving

I say there is quite a difference between primary and secondary teachers- you can see it in this group.

Christina adds ‘I was so surprised to hear that Davinia is a secondary teacher’- I guess Davinia comes across as more primary orientated in some way.

Postscript 2 - Delhi airport

I travel with Brenda and Davinia home on July 18th. we separate at Heathrow. I decide to ask re DE and if they would be available for a session in October on motivators and demotivators for DE work. Davinia feels she needs to know more about DE- Brenda asks me what it is. I am quite surprised by this
## Appendix E: Data analysis and presentation

### Coding summary table from Nvivo 9

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Abbreviations used in table:

- DE and Dev. Ed. - development education
- Dev’ing- developing
- CPD- continuing professional development
- GS- Global Schoolroom
- Mgmt.- management
- TP- teaching practice
Concepts maps for data chapters

Chapter 6

Chapter 7
Chapter 8

Praxis
- applied + realistic ideas about practice
- reflection, + thoughtfulness
- mindfull
- Teresa, B. Davis, Oliva : mindfull
- Damon + David 'clear'
- Tony + Tony Grace : post mindfull

Practice
- Review of theory

Potentials for change/learning
- collective moments
- collectivity
- development, knowledge
  pedagogical context + structural learning
  intervention
Appendix F: North East India

This appendix is based on a desk-based review of available literature on North East India, interlinked with anecdotes from my fieldnotes and research diary. Here I provide an overview of the socio-economic circumstances of the tribal people in the region and of the Khasi people living in Meghalaya. Global Schoolroom works primarily in the isolated region of North East India which comprises seven states some of which are the smallest states in India's federal structure (Barauh 1989). Collectively the seven states comprise about 7 percent of India's total area.

Figure 21 Political map of India with North East region in highlighted box

Source: http://www.nationsonline.org/oneworld/india_map.html Note these maps are free for educational use
North East India is a geographically isolated region linked to the rest of India through a narrow corridor, in places only 20 kilometres wide. In colonial times, the region was known as Assam with the administrative capital Shillong; since the 1960s it has split into seven states beginning with Nagaland in 1963 and in 1972 the states of Meghalaya, Arunchal Pradesh, and Mizoram were formed (Bharmik 2009). Under colonialism, many tea plantations were created following the typical plantation economic patterns aimed at export of goods for use in the home country (Brewer 1980). Assam now produces much of the world’s supply of tea, as well as other agriculture products such as fruit, jute and spices. In 2012 I along with other Irish teachers visited a tea planation near Silchar, Assam which was evocative of a Somerset Maugham novel with tea served on the veranda and a haughty plantation manager\(^30\). Wage earnings from tea picking are low; according to The Guardian (July 20\(^{th}\) 2013) the region produces half of India’s total tea production which sells at approximately 140 rupees per kilo. However, the tea pickers are paid just 89 rupees per day. To put this in context a worker receives about 2p in cash for picking enough tea to fill a box of 80 tea bags (The Guardian July 20\(^{th}\) 2013). Of the 850 tea plantations across Assam only 12 have fair trade status which generates a fair trade premium of 50 rupees per kilo. This premium is for community use.

Silk is also produced in the region. Grace, one of the participating Irish teachers in year one of my data collection, visited a silk village in Arunchal Pradesh and saw first-hand the weaving of the silk threads by the women of the village. However, Assam also has large oil reserves and flying into Guwahati the capital shows the extent of oil and gas extraction infrastructure. The state has the oldest refinery in the country beginning commercial production in 1901 and the state produces 15 percent of India’s crude oil output and about 50 per cent of onshore natural gas (Government of Assam 2013). Manufacturing industries include cement, petrochemicals, paper and plywood. The state also has eight major hydroelectric power plants, including Lower Subansiri project which is the largest in India (power-technology.com 2015).

\(^{30}\) Misra (2003) describes the garden culture of tea plantations where servants serve as a ‘human tea trolley’ to the planter sahib and how the tea industry is one of the worst forms of human exploitation and suffering. This is not only due to their wages and living conditions but also the impact on worker health. He also states that 15% of tea estates do not have any primary schools although education is meant to be provided by plantation management companies.
The seven states of the North East are in alphabetical order: Assam, Arunchal Pradesh, Meghalaya, Mizoram, Manipur, Nagaland, and Tripura. Assam is the largest state with an area of 87,523 sq. km while Nagaland is the smallest with 16,527 sq. km (Barauh 1989). Below is a map of the region with the state capitals marked on it.

![North East region of India showing seven sisters](http://www.mapsofindia.com/maps/northeast/sevensisters.htm)

**Figure 22 North East region of India showing seven sisters**


Geographically it is a frontier region with approximately 2000 km of border with Bhutan, China, Myanmar and Bangladesh. As a result security is high in many areas with non-regional based mobile phone communications blocked and three of the seven states in the region require special permits for entry by foreigners. This intense security is partially due to the border setting; it is also driven by internal conflict. Many of the people living in the North East India are Scheduled Tribes, which means these groups have their status acknowledged by national legislation and the Indian constitution. Across all of India 645 district tribes are recognised by the constitutional list of Scheduled Tribes (Ministry for Tribal Affairs, Government of India, n.d.). Jacob (2013) explains that being officially classified Scheduled Tribes of
India means they receive affirmative action in government employment, education and parliament under provisions of the Indian Constitution. This has mixed impacts; McDuie-Ra (2009) describes the amounts of development money granted to state governments in the region, but argues that a considerable number of development projects ongoing in the North East region prop up local elites within tribal groups and thus maintain inequalities.

Within the North East region, it is estimated that there are approximately 350 tribes and more than 200 languages and dialects across the seven states (McDuie-Ra 2009). These levels of cultural diversity are positively highlighted in promotional tourism literature. Many guides refer to the region as India’s best kept secret; McDuie-Ra describes it as ‘the very limit of India’s geographical and cultural imaginary’ (2012 p.1). While this description is accurate of the people here as they are diverse and different to the rest of India, it also maintains the labelling and Othering process criticised by postcolonial theorists as the imagery maintains the exoticisation of tribal people and apparently pre-modern ways of living which has been ongoing since colonial times. Additionally the tribal people of the region are negatively labelled and discriminated within India. A recent media story highlighted racial discrimination of people from North East India face in the rest of the country (Al Jazeera Feb. 2014). McDuie-Ra (2012) conducted an ethnographic study of migrants from North East India to Delhi. He found that while the migrants gain employment opportunities in the capital city, they ‘continue to live as exceptional citizens and experience racism, discrimination and violence’ (McDuie-Ra 2012, p.1). Barauh (1989) argues this discrimination is part of a long line of human rights violations for the minority people of this region. This history has led to the creation of a robust anti-outsider discourse in Meghalaya where the Khasi (the dominant tribal group described in a later section) refer to themselves as hill peoples and can be slighting towards plains people as they call Bengalis (McDuie-Ra 2009).

The 2011 Indian Census figures reveal that 34.5% of all Indian Scheduled Tribes populations were cultivators and 44.5% work as agricultural labourers, demonstrating the reliance of tribal people on agriculture (The Office of the Registrar General & Census Commissioner, India 2013). Within the North East, many of the Scheduled Tribes rely on a form of agriculture known as jhumming (McDuie-Ra 2009), although many development projects have attempted to change

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this pattern to a more settled approach to food cultivation. Jhumming is a form of slash and burn agriculture, where people clear land to grow crops, then allow land to become fallow and move on to farm another area of ground. This practice of cultivation followed by abandonment is known as a jhumming cycle. In 1984, the state of Mizoram banned jhumming as it is viewed as wasteful practice and brought in a new programme to provide alternative land based permanent occupation and income (Garbyal 1999). These development projects have the stated intention of poverty alleviation and increasing food supplies for tribal people; however, the impact on regional food security is a concern. Ninan (1992) queries the productivity of settled cultivation patterns in comparison to jhumming and suggests diversification to other forms of agriculture-based activities to raise living standards.

The socio-economic condition of Scheduled Tribes is one of the reasons why some tribal people engage in conflict and secessionist demands. For example, Barauh (1989) recounts the history of Mizoram and the armed rebellion by Mizo guerrillas which led to military intervention by the Indian state and military rule. The unacceptable response by the State government to famine in the region in 1970s is believed to be a major driver of support for the creation of the Mizo independence movement. To resolve the conflict, Mizoram became a union territory in 1972 and into a full-fledged state in 1987 which led to a reduction in guerrilla incidents. Bharmik argues that the North East region has witnessed ‘rampant violations of human rights and use of terror by both state and non-state actors’ since decolonisation (2009 p.88). Internal security issues affect the development of civil society and the provision of social service such as education and health (Bharmik 2009). They also have practical implications for Global Schoolroom operations in the region, especially if they restrict movement and travel such as military road blocks or the need for extra travel documentation. It also adds to the isolation of the teacher-volunteers from home through the lack of a mobile phone service.

To add to internal security concerns, the North East region is an important frontier region; in 1962 the Sino-India War began mainly due to border disputes in mountainous region, but also India’s support for Tibet and the Dali Lama. The area also borders Burma and the notorious Golden Triangle known for opium cultivation. Since initiatives to counteract drug smuggling in the 1990s undertaken in Thailand, the drug smugglers increasingly turn to North East India as a route, particularly
through Nagaland (Bharmik 2009). This route was used to provide guns and weapons for the tribal and secessionist wars, now it plays a role in global drugs trade through the region (ibid.). Later in 1971 the Bangladesh Liberation War led to more security issues and an influx of refugees to the region. The border between India and Bangladesh is highly regulated; even so much smuggling takes place. In April 2004 the largest arms haul seizure took place in Chittagong, where 1,500 wooden boxes containing guns, rifles and bullets were found, suspected to be for the United Liberation Front of Assam, a separatist group from Assam (Bharmik 2009). Whilst in Tripura, I and three Irish teachers visited one border post where we were allowed under the barrier to take photos with the Bangladesh flag in the distance. However we were closely watched and the trucks were being searched by customs officials.

The region is highly militarised, with limited foreign access to certain states and both domestic Indian and international mobile phones blocked. Tripura which borders Bangladesh was probably the most militarised state we travelled in, with many border patrols and curfews on roads. For example one road in particular is only open for traffic between 9am to 3pm necessitating good coordination of our travel plans. Jacob summarises the seven states border region as Guns, Blankets and Bird flu, explaining

Violence (‘Guns’) has been endemic in the region since communities and peoples were rent asunder by the imposition and policing of officially demarcated borders between India and Myanmar. Yet, trade (‘Blankets’) - both formal and informal- has managed to carry on. What has added to the importance of the region in the eyes of the national capitals, is the increasing severity of transnational challenges such as drug-trafficking and the spread of diseases (‘Bird Flu’) (Jacob 2013, p.1)

However this summary does not mention the regions natural resources. As stated earlier the area is resource-rich in both oil and coal (and recently uranium has been discovered in Meghalaya). Meghalaya is the state where I spent most of my time during my fieldwork in 2011 and 2012. The following section provides a brief overview of the state, the people and culture.
**Meghalaya**

Despite being a small state in the North East with just 2.6 million people, Meghalaya plays a large role in the Global Schoolroom programme. In 2011 and 2012 (the years of my ethnographic data collection), five of the ten teaching centres were in the state of Meghalaya, two in Assam and three in Tripura. Meghalaya is the most ethnically homogenous state in the region with 80% of the population either from Khasi or Garo tribal groups. The Indian participants in the five Global Schoolroom teaching centres in Meghalaya were predominately Khasi people with some Garo tribal people participating in the centres in eastern part of the state. The Khasi people are the largest tribal group in the state living mainly in the Khasi and Jainita hills while the Garo people live in the Garo hills (McDuie-Ra 2009) - see map below.

![Map of Meghalaya](image)

**Figure 23 Meghalaya state**

Source- The Official web portal of Government of Meghalaya webpage

The capital of Meghalaya is Shillong which was built by the British as a hill station and was known as the Scotland of the East (McDuie-Ra 2009). It is now a large administrative city covering a large sprawling area, with two universities and the Indian regional military headquarters. During the month of July, one weekend is chosen as a get-together for volunteers usually held at a hotel in Shillong. The main
tourist attractions in the city are Elephant Falls, Shillong Peak and the Don Bosco Museum of Indigenous Cultures all of which are visited by Global Schoolroom volunteers. The museum gives a fascinating overview of the tribal people in the region.

The Khasi language is classified as Mon-Khmer which belongs to the Austro-Asiatic family (McDuie-Ra 2009). Their traditional female dress is called a **Jymphong**, which is a long sleeveless coat tied on each shoulder with clips. Below is an image of the traditional dress taken at TC-D, July 2011:

![Traditional Khasi dress](image.png)

**Figure 24** Khasi teachers participating in Global Schoolroom activities, Teaching Centre-F
Source Mags Liddy, July 2011

According to Khasi people I met, women are given more importance than men. The youngest daughter inherits responsibility for her parents’ welfare and the family property from her mother; often this is interpreted as matriarchal society but this is debatable as the power and decision-making rests with the uncles within family groups (McDuie-Ra 2009). However, it may be one reason for lower gender disparities in literacy levels in this region than at the national level in India.
Meghalaya has (possibly unfortunately) coal and uranium. Coal was first discovered in 1840s and production has intensified since 1980s. The majority of the coal is close to the surface, therefore a form of open-cast mining is utilised. As well as the large-scale production, people in Meghalaya engage in artisan mining. This is small-scale informal mining with minimal machinery and can take place without legal concessions. The lack of health and safety equipment is also an issue. This activity can be seen in the images in Chapter 7 where it takes place by the side of the main highway through Meghalaya. Uranium has recently been found in the Garo Hills; however the debate over access and ownership has not been fully resolved. The debate over resource was a topical issue in July 2011 and is referred to in my data chapters later.

The next section describes educational concerns in North-east India.

*Education in North East India*

Recent decades have seen a remarkable increase in literacy levels across India from 36% in 1980s (Barauh 1989) to 65% in 2011 and now 73% in 2011.
Taking the literacy rates from the 2011 census data and comparing them with Barauh’s percentages (1989) highlights the growth in literacy across the North East and the remarkable doubling of literacy levels in India over 30 years.

### Table 12 Literacy levels for North East India, showing % increase between 1981 and 2011

<table>
<thead>
<tr>
<th>State name</th>
<th>Literacy level-2011 Census data</th>
<th>Literacy level-1981 Census data (Barauh 1989)</th>
<th>% increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>72.19%</td>
<td>36%</td>
<td>36</td>
</tr>
<tr>
<td>Arunadhal Pradesh</td>
<td>65.38%</td>
<td>20%</td>
<td>45</td>
</tr>
<tr>
<td>Meghalaya</td>
<td>74.43%</td>
<td>33.2%</td>
<td>41</td>
</tr>
<tr>
<td>Mizoram</td>
<td>91.33%</td>
<td>59.5%</td>
<td>32</td>
</tr>
<tr>
<td>Manipur</td>
<td>79.21%</td>
<td>42%</td>
<td>37</td>
</tr>
<tr>
<td>Nagaland</td>
<td>79.55%</td>
<td>42%</td>
<td>37</td>
</tr>
<tr>
<td>Tripura</td>
<td>87.22%</td>
<td>41%</td>
<td>45</td>
</tr>
<tr>
<td>Total for India</td>
<td>72.99%</td>
<td>36%</td>
<td>36</td>
</tr>
</tbody>
</table>

Source: data adapted from Barauh (1989), Singh (1987) and Census India (2011)
The 2011 Indian census data shows marked gender differences in the literacy figures (81% male and 65% female). Barauh (1989) claims that more than three-quarters of Scheduled Tribes women are illiterate though he states he has just anecdotal evidence of this. It appears now that these gender disparities in literacy are not replicated in North East India, possibly reflecting the cultural differences there. The bar chart below shows state specific data for Meghalaya shows an overall literacy percentage of 74% with males at 76% and females at 73%. The lesser gender difference in rates could be due to this state being matrilineal in its tribal customs and inheritance patterns.

Table 13 Literacy levels for 2001 and 2011 segregated by gender for Meghalaya

<table>
<thead>
<tr>
<th></th>
<th>2001</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persons</td>
<td>72.56</td>
<td>75.65</td>
</tr>
<tr>
<td>Males</td>
<td>65.43</td>
<td>74.43</td>
</tr>
<tr>
<td>Females</td>
<td>59.01</td>
<td>75.05</td>
</tr>
</tbody>
</table>

Source- Census India (2011)

There are both government and private funded schools operating in North East India, where Government Schools are run by the state or local government with teachers both paid and recruited by Government agencies. Private schools run by private management and religious orders such as Holy Cross and Salesians, are termed recognised private schools. The Holy Cross Order has 15 schools in North East India (Holy Cross Congregation, n.d.). These private schools charge fees to students and do not necessarily pay the state teacher salary rate. Many of these schools are established in areas where there are no Government Schools, thus they provide services to communities who otherwise would have little access to education. Global Schoolroom works primarily with both the Salesian and Holy
Cross orders who have established a number of schools across the seven states. These orders follow a long tradition of Christian missionaries from Southern India since the 19th and early 20th century. Now almost 86% of the population in Mizoram, 67% in Nagaland and 47% in Meghalaya are Christian (Barauh 1989).

In terms of higher education, the North East region is served by ten regional universities across the seven states (Padhi 2010). It gained its first university in Guwahati, capital of Assam, in 1948.

The regional conflict in North East India was described earlier; needless to say this conflict in the region affects education provision. Singha’s (2013) study of education status in the midst of conflict in Manipur largely found that the conflict does not affect educational access, but children are often displaced out of their home state for their studies. UNICEF (2014) state that almost 12 million children aged 6-13 in India are excluded from school, with 5.3 percent excluded children from Scheduled Tribes compared to the national average of 3.6 percent. The reasons for this displacement may be more economic related than conflict related.

Education For All is the worldwide programme working to build educational capacity across the world (UNESCO 2013). This programme works to meet the Millennium Development Goal of universal primary education (MDG2) and aims to engage all children to complete a full course of primary schooling by 2015. Progress to meet this goal was initially good but has slowed in recent years. In 2011, 57 million children of primary school age were out of school and 123 million young people aged 15 to 24 lack basic reading and writing skills. Of this 123 million, 61 percent are young women (UN 2013). In India, Education For All is termed Sarva Shiksha Abhiyan (Ministry of Human Resource Development, Government of India, n.d.). In the context of this research, the work the overseas volunteers engage in while in India addresses this problem through the raising of educational standards by working with teachers and enhancing their expertise.

These are some of the educational concerns that the Global Schoolroom programme aims to address.
Appendix G: Policy Brief for The Teaching Council

Overseas volunteering as an Immersive Professional Experience

Prepared for The Teaching Council as part of PhD research conducted by Mags Liddy, based at Dept of Education and Professional Studies, University of Limerick. Email: mags.liddy@ul.ie

Summary

This brief argues for the inclusion of overseas volunteering in a professional setting as an immersive professional activity under the Cosán framework for teachers’ continuing professional development in Ireland (Teaching Council, May 2015). Overseas volunteering undertaken in a professional setting such as teachers acting as voluntary teacher educators should be acknowledged as a form of immersive professional activity and as appropriate career development as the volunteering process is embedded within their professional context. It engages the volunteer teacher in reflection and ongoing learning about their profession, their practices and beliefs. Furthermore it re-engages them with the theoretical basis and disciplinary foundations of their profession such as curriculum studies, philosophy of education, and educational psychology. In summary, overseas volunteering within a professional setting provides for individual and collective learning and reflection on practices and the professional context of teaching.

Recommendations

- To include overseas volunteering in a professional setting as an immersive professional activity under the Cosán framework
- To argue for the inclusion for on-going inquiry as a learning outcome arising from professional development activities where such inquiry informs and fosters further reflective practice and professional learning

Volunteering as immersive learning

This policy brief advocates for the inclusion of overseas volunteering in a professional setting, such as the Global Schoolroom programme, as an immersive professional experience due to the volunteers work as teacher educators. I base this argument on my PhD research which is explained below.

My PhD research is a case study of Global Schoolroom, an Irish NGO which annually recruits Irish teachers to work as short-term voluntary teacher-educators in North East India. Throughout the programme of learning, the Irish teacher-
volunteers share educational knowledge and experience with their Indian colleagues and learning occurs for both groups as they work together in a professional network demonstrating collegiality in forming bonds across material and national divides. My study identifies learning from overseas encounters as a professional development activity for teachers, addressing how their experience is translated into professional lives and understanding of our globalised world.

Teachers are the second largest grouping of volunteers from Ireland working overseas in 2012 (Comhlámh Survey of Volunteer Sending Agencies 2012).

<table>
<thead>
<tr>
<th>Occupational Background</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students in full-time education</td>
<td>558</td>
<td>47%</td>
</tr>
<tr>
<td>Education</td>
<td>232</td>
<td>20%</td>
</tr>
<tr>
<td>Professional, scientific and technical</td>
<td>167</td>
<td>14%</td>
</tr>
<tr>
<td>Human health and social work</td>
<td>91</td>
<td>8%</td>
</tr>
<tr>
<td>Construction/building</td>
<td>30</td>
<td>3%</td>
</tr>
</tbody>
</table>

Number and Percentage Distribution of Overseas Volunteers from Ireland in 2012
Source: Comhlámh Survey of Volunteer Sending Agencies 2012. Extract from Table 5.2, New Evidence on Overseas Volunteering from Ireland report by Pat McLoughlin for Comhlámh

Arising from their volunteering experiences, the participating Irish teacher-volunteers recognise and acknowledge their professional development and learning about teaching as the volunteering experience acts to stimulate insight and appreciation of participants’ professional world. I term this the apprenticeship of reflexivity as it is a process of intentional and deliberate learning based on the professional encounter with Indian teaching colleagues. The collective aspect to the immersive volunteering experience is also important as participants bring multiple perspectives to the learning process, enhance critical thinking through debate, gain appreciation of diverse views, and acknowledge difference. This apprenticeship of reflexivity acts as a safe and supportive social learning environment for volunteers to explore new methodologies, ideas and resources, and to reflect on how these may applied to their professional context on return to Ireland. Volunteer engagement and learning can be seen in the quote below from Davina, a research participant in 2012 and a regular volunteer with Global Schoolroom:

I always said I have learned from the Indian teachers by accident but now I go out intentionally wanting to know how they do this, how do they manage to run schools effectively, how do they manage to engage in, how they manage to keep interest in what they are doing as it is so routine and if they
are interested is another question. I am interested in the place of school in their society. I am interested in seeing things, how local people are living in the school area, and among the parents and the families, interested in that and observing…

However the setting of their volunteering is India with particular complex social and economic development challenges. This raises the question of what the Irish volunteer-teacher educators learn about global issues, and does their learning empower and enable their teaching of same. My findings suggest that the Irish teacher-volunteers’ learning with regard to global development issues is not as clear as their professional learning. To understand this, I employ the concepts of third space and liminality to describe this learning process as a space of questioning and negotiation between their understanding and their first-hand experiences. The end of their immersive experience overseas is not the end of participants’ learning; the encounter may raise questions and problematicise issues for the participants rather than providing answers. Learning may be seen through engaged inquiry and reflection on issues arising from the immersive experience.

My research highlights the questioning and ambivalence that some overseas volunteers experience on return from their immersive encounter in India, where their new understandings of global development issues struggle to be integrated with their previous development knowledge and understanding. This finding underscores the need for structure to their learning in order to make space for answers and exploration rather than provision of answers. Liminality is not a negative or as non-learning. Rather the concept highlights the need for their learning to be scaffolded through theoretical inputs, with opportunities for exploration and discussion to negotiate new insights and perspectives.

Accreditation processes for learning from immersive professional activity such as overseas volunteering in a professional setting, needs to be flexible to account for clear, articulate learning that is applicable to the volunteers professional context on return to Ireland in the form of experimentation with new ideas or in the teaching of global development issues. However it also needs to allow for the volunteers’ ongoing engagement, questioning, and reflection on issues arising from the immersive experience. Thus inquiry through reflection and the fostering of reflective practice needs to be accounted for in the accreditation process.