Pre-Service Teachers in an International Teaching Practicum: (Im)possibilities, Interstitiality, and Encounters with Difference

by

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Abstract

Student demographics in BC show the rapid increase in the diversity of the student population. Furthermore, increasing enrollment of international students at the elementary and secondary schools adds to the changes in student population. The intercultural relations between teachers and students are critical to the learning process in the classroom. However, the increasing changes in the demographics of the student population in the classroom while the teachers are socialized in the dominant Canadian culture complicates and challenges teachers' capacities to relate to students. In teacher education, attending to cultural difference is a significant consideration. Many Canadian teacher education programs have adopted a study abroad experience, such as a teaching practicum in a different cultural context, to support pre-service teachers develop global, intercultural and international competencies. The existing study abroad (SA) literature highlighting international practicum experiences for pre-service teachers (PSTs) is sparse in terms of theorizing the complex intercultural dynamics and the notion of difference. This dissertation examines the experiences of PSTs in an international teaching practicum in the Global South, including: how these experiences inform PST's understandings of teaching and learning, cultural difference, their practices during their certifying practicum in BC schools, and how these experiences might inform teacher educators' curriculum and pedagogy in international teaching practica. The theoretical framework is drawn from Canadian curriculum studies scholar Ted Aoki's work on going beyond a dualistic and instrumental approach to study abroad, post-colonial scholar Homi Bhabha's seminal work on interstitial space, David Applebaum's work on stop moments and David Geoffrey Smith's hermeneutical notion of a 'pedagogy of the Now.' A qualitative inquiry methodology is employed, with an instrumental case study research strategy. Data were collected through semi-structured in-depth interviews conducted with 11 participants during their pre-departure preparation, post-international experience, and after their BC certifying practicum. The data demonstrate how PSTs had limited backgrounds with cultural experiences prior to embarking on their journey abroad. Despite this constraint, the prospective teachers point to how subjective and relational (im)possibilities may serve as (inter)cultural learning as a way to broaden who they become as teachers. The findings illustrate some pre-service teachers' experiences of embracing the tensioned discomfort to become more flexible and adaptable, to realize the significance of supportive relationships, and to accept ambiguity as a mode of being. Some preservice teachers did not experience interstitiality and held onto their confined ways of being in cultural difference. The (im)possibilities in the international practicum point to the tenuous nature of (inter)cultural learning as inspirited discomfort.

Keywords: Pre-service teachers; Canadian pre-service teachers; International teaching practicum' case study, cultural difference; Tensions; Multiplicities, lived curriculum, interstitiality, subjectivity; Relational

Dedication

To all children's innocence and playfulness. May it always be cherished.

Dearest Nistara, Asha, Jaya, Ella, and Jace,

you are the light of my life. The heart that I poured into this work is a labour of love for you. Your spirits were my inspiration on this journey.

May you always see the deep beauty that you have been gifted with.

May you always find joy from within and dream expansively to grace this world with your truth.

May you always spread love, kindness and compassion to yourself first, and then others. This is what makes life sweet.

With all of my love today and always.

Thoosi sada sonay thay puth han.

To my beloved, Rob, who honours and cherishes the truth of who I am. You see the depths of my soul and intuitively know when to soothe me with your smile, gentle touch or words. It was the compassion that brought us together, and with your guidance on this doctoral journey you put me on a path to practice being compassionate with myself too. The embrace of your wisdom, love and inner strength are gifts that I have been bestowed with. It is with you at my side that I was able to honour and complete this journey.

My (be)loved, Rob, may we always be love in this world and feel loved by one another.

To my brother, Kam, who has a soul that is kind, compassionate and courageous. I would like to express that tying the Rakhri on you every year is an honour. May your heart always sing with joy. You truly are the smartest one of us all ☺ and I have lots to learn from your generous spirit.

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Dear Mom and Dad, you created a home full of love with your generous giving spirit and compassionate souls which has been a beacon of light for me in my life. The touch of your hard work, risk-taking and being open to possibilities in life is woven with care in this doctoral thesis. There are no words that can express the gratitude I hold for the opportunities you gave me. With all of your physical, emotional, intellectual and spiritual support, I stand here today. This doctoral thesis is yours too. You modeled for us integrity, love, deep care for others, honesty while teaching us to care deeply. Those teachings inform who I am as a human and educator each day.

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said no matter what you do, Jas, you do it with love☺ To our Baba ji, we never met you, I hope the life your family lives (grandchildren, great-(and great) grandchildren), makes you smile. Thank your being our dad's dad. Hugs to you from this world. To Nana ji and Nanni ji, our time with you was short and from across the seas, we felt your love.

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I am who I am, because of all my ancestors that came before me, those that raised me and continue to teach me and stand with me. I feel blessed because you all showered me with love and kindness.

To the maternal and feminine energy of nurturing and compassion that resides in each of us. May we grace this world with more of it as we continue to seek harmony, balance, wholeness, and healing in this world.

Oneness with no end or no limits.

(be)loved

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while feeling a sense of protection blanketing me. To the sunrise and sunset, reminding me that one ending is also a place of new beginnings.

I am grateful for this life that I have been blessed with.

Sat Sri Akal

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List of Acronyms

ACDE	Association of Canadian Deans of Education
AUCC	Association of Universities and Colleges of Canada
BC	British Columbia
BCCT	BC Council of Teachers
CBIE	Canadian Bureau for International Education
ESDC	Employment and Social Development Canada
FA	Faculty associates
ICL	Intercultural learning
IDI	Intercultural development inventory
IE	International education
ISL	International service learning
ITE	International teacher education
ITP	International teaching practicum
MWU	Mid-Western university
PST	Pre-service teacher
RA	Research assistant
SA	Study abroad
SATEM	South Asia Teacher Education Module
TE	Teacher education
TIE	Tibetan-in-exile

Chapter 1.
Introduction

1.1. Bridging Cultural Worlds as an Educator

The wandering and meandering of my teaching journey may be viewed by some as non-committal; however, in my view, I am always seeking to become a teacher. One of my first memories that has left an imprint on who I am as a teacher began immediately in a Kindergarten class in a BC elementary school. This lived experience of navigating 'difference' was one of the most hurtfully profound moments in primary school was when my teacher encouraged me to not include my grandmother (Bebe ji), an integral member of our family (our third parent/caregiver who lived with us until she passed away) in my 'family portrait' assignment. Until this day, the memory evokes emotion. I wanted to shout back, how dare you tell me my Bebe ji is not part of my family! She is! I tried, I remember, but her gestures, facial expressions told me that was not what she expected. I was silenced. I became silent. Why did she not ask me why I thought our grandmother was part of our family? Why did she not offer encouragement to express my thoughts? More recently, my 6 year-old niece, Asha, in 2018, experienced a repeated version of this story. Her teacher questioned her understanding of family when she noticed she had included her older 'cousin-sister,' Nistara, in her family portrait. The teacher's response held a heavy weight that shaped my experience of schooling. I started to believe that there was a "correct way" to live and be. Decades later, as an educator, I recognize that my worldview shapes and may hinder the realization of a PST's potential.

My teaching experiences are vast and span not only grades and subjects, but also countries and curriculums. From teaching an environmental education program in British Columbia (BC) to secondary science all the way to becoming an educational consultant in Britain during the country's largest educational reform, these experiences helped me clearly recognize the influences of a cultural worldview in education and led me back to BC, where I began working as a faculty associate in a university based teacher education (TE) program. Spanning 2008–2011, I taught in a program that recertifies immigrant

teachers by preparing them for BC classrooms. Three years later, I taught in the South Asia Teacher Education Module (SATEM), which provides pre-service teachers (PSTs) with the opportunity to live, teach, and learn internationally in their first semester so they are better prepared to teach in diverse (multicultural, multilingual) settings in BC. The central tenet of both programs' curriculum involved the bridging of recertification teacher candidates' and PSTs' cultural worlds with a worldview that differed from theirs. The meandering in my career reflects my commitment to take continuous risks to learn and unlearn who I am as a teacher.

The opportunity to take PSTs to India, the place where I trace my roots, was exciting and overwhelming. I experienced many tensions. First, I needed to negotiate a balance between the logistical aspects of the international practicum with planning how I would support the mostly young, white Canadian female PSTs (Pluim & Jorgenson, 2012) who had limited experience navigating a cultural context different from their own. Second, at the site, the tensions compounded. I attempted to balance administrative responsibilities, including attending to PSTs' medical needs, with instructional responsibilities that called on me to guide their unit and lesson planning, build community and, learn to assess, all while attending to PSTs' emotional needs of learning to become a teacher in an international practicum. Third, the most troubling tension was the minimal pedagogical exploration I could offer PSTs to examine the dynamics of the intercultural encounter. Despite the tremendous learning potential at the site for understanding dynamics of intercultural encounter, which I believed to be the most valuable dimension of the practicum, I was unable to unpack its complexity with them. My values did not match my actions. What were PSTs really learning through the international encounters, and what meaning making occurred? What kinds of encounters were they having, and how were they responding to them? Furthermore, the minimal attention in the curriculum to the international encounters was a disservice to the host community, PSTs, and their future students. These tensioned experiences led me to this doctoral research to better understand PSTs' experiences of encounters with cultural and various other differences while abroad. However, first, before I describe those intentions, I offer a glimpse into the pathways that brought me here.

The embodiment of the mottos 'I am an educator *as a learner*' and 'I am an educator *for learner*' strongly influence the direction of 'my work' in education. This dictum reflects my belief that learner and teacher are in co-existence. For this reason, strong undertones of critical self-reflexivity are central to my teaching praxis, a commitment found in this research project. My strong belief is to have students access their fullest potential. This involves creating the conditions that will foster this development, which I believe is founded on cultivating genuine relationships with one another. The sensitive attention to relationships requires in the curriculum-making not only my "expertness in doing tasks," but also a "conscious sensitivity" to what it means to have a teacher's touch, tact, and attunement that acknowledges the uniqueness of different teaching situations and students as a way to be responsive to them (Aoki, 1986/1991/2005, p. 165). Afterall, who I am and how I show up as a teacher in response to students, matters (Palmer, 1998).

As Grimmett (personal communication, November 10, 2010) shared, the conscious sensitivity calls for a critical self-reflexivity, a humble approach to look within to recognize the 'oars' people use to 'make ships fly' and to 'let the oars go' to look for new possibilities, a phrase by Homer (1996). This critical self-reflexivity helps me recognize what may inhibit or foster meaningful relationships. In other words, the significance of critically examining one's worldview, emerging from societal dynamics (Kumashiro, 2015; Sensoy & DiAngelo, 2017) and its tensions is a curriculum worth exploring (Aoki, 2005; Palmer, 1998; Pinar, as cited in Pinar & Irwin, 2005; D. G. Smith, 1999, 2006). My commitment to critical self-reflexivity involves a continual examination of my assumptions, values, motivations, and ways of being and knowing. I understand that my knowing and being co-existing in the same moment informs my thoughtfulness and sensitivity in the relation (Aoki, 1986/1991/2005). An authentic response in the relationship requires letting go of expectations and a genuine openness to learning about my judgments to realize more of who I am (D. G. Smith, 1999, 2006). This enables me to lead learners to be who they are to access their potential in the learning process. Realization of the unconscious to become conscious informs immediate future actions "guided by the newly gained critical knowing" (Aoki, 1984/2005, p. 131). My onto-subjective orientation is significant in my efforts to enhance students' learning.

I remain committed to the meaning in Palmer's (1998) statement: "Deep speaks to deep, and when we have not sounded our own depths, we cannot sound the depths of students' lives" (p. 31). Sounding my own depths of lived histories and identity helps me to expand my teacher's responsiveness to students. I situate myself as a researcher within a similar frame. The strength of my belief to deeply understand, sense, and attend to students' stories and experiences demands I examine my values, beliefs, worldview, experiences, and ontological orientation. I claim my experiences with living 'in difference' has shaped and still influences my life path as a teacher educator-learner and now as researcher. Looking inward and to my past lived story to explore my internal reality is an approach to better my practice in my teaching world, which I explore later in this dissertation.

1.2. Background and Context

The characteristics of the Canadian student population, such as language, culture, ethnicity, race, and religion, particularly in the metro areas, differ significantly from the dominant Canadian population (Ryan et al., 2009; Statistics Canada, 2017). By 2036, the proportion of BC immigrants of Asian origin, mainly from Eastern Asia and Southeast Asia, will account for 70%, compared to 15% immigrants of European origin (Statistics Canada, 2017). Compared to 40% in 2011, it is predicted 50% of new arrivals will have a mother tongue other than Canada's official languages. Similarly, an increased number of immigrants (22%) will report a non-Christian religious background, compared to in 2011 (17%; Morency et al., 2017). Most of the immigrants in BC (80%) will be living in metro Vancouver, BC (Morency et al., 2017). Based on these projections, it can be assumed BC's student population will follow the similar trend (Ryan et al., 2009; Morency et al., 2017; Statistics Canada, 2017). Along with these changes in student population is the increasing enrolment of international students in primary and secondary schools (Davis, 2017). Given most Canadian teachers are socialized in the dominant Canadian culture (Sensoy & DiAngelo, 2017) and the changing student population is not (Statistics Canada, 2017), teachers' capacity to relate to students in sustained ways has become complicated and challenged (Paris & Alim, 2017). The Association of Canadian Deans of Education (ACDE, 2017) in their *Accord for Teacher Education* stated, "The

international character . . . [of the] Canadian learning settings" (p. 2) must be taken into account in preparing future teachers.

The inequities in Canada related to minority groups are increasing concerns for educators. The inequities point to the manifestation and reinforcement of hegemonic relationships with difference. For instance, the Cotter (2022) report portrayed racism and discrimination; therefore, the oppression of groups not only exists but is increasing in Canada. Visible minority groups, such as Black, Indigenous, South-East Asians, and Latin Americans experience more discrimination than non-visible minorities (Cotter, 2022). Canadian classrooms are microcosms of society. In schools, a disproportionate number of Black youth are streamed into lower education tracks as a result of prejudices and stereotypes and in Toronto 50% of Black students receive punitive measures in schools compared to only 10% of the white students (Maynard, 2017), while teachers continue to stereotype South Asian students (Samra, n.d.). Indigenous students feel unsafe and are bullied in schools more than their non-Indigenous peers (Office of the Auditor General of British Columbia, 2019); poverty is a reality for 11% of the Canadian population (Employment and Social Development Canada [ESDC], 2021) and "homo-negative and homophobic language is still rampant in Canadian schools, especially in middle-school and early high school grades" (Peter et al., 2021, p. 11). These statistics reveal significant concerns for TE, highlighting the need to teach PSTs to become more anti-oppressive and future students to be less oppressive.

The macro-structures of historical legacy of prejudices and judgments toward minority and vulnerable populations play out in the micro-moments in the classroom (American Educational Research Association, 2018; Dei, 2019). Ladson-Billings (1995) argued oppressed groups' ability to live collectively in connected and relational ways may be limited, negatively impacting their sense of belonging and connection. The manifestation and reinforcement of hegemonic relationships is likely to be reflected in the teacher–student relationship in a classroom with many students who identify with minority groups given that most teachers identify with the dominant group (Sensoy & Di Angelo, 2017).

In Canada, the dominant group and groups ranked as inferior to them is a reality (Sensoy & Di Angelo, 2017). This reality is born from the colonizer's fixed view of cultural difference, such as gender, language, religion, ethnicity, and race (Bhabha, 1994). This essentialization of cultural differences emerges from dualism, or the objectification of cultural difference, which perpetuates those similar to me as "us," and those not similar to me as "them" (Bhabha, 1994). Further value placed on "us" as superior is contrasted with "them," which is positioned as inferior. The us-versus-them and superior-versus-inferior boundaries prevail as a Eurocentric orientation in Canada (Bhabha, 1994; Kerr, 2014; Schick & St. Denis, 2005). This polarization and objectification of cultural difference manifests and perpetuates a divisiveness between groups of people. The statistics of increased inequities in Canada suggests a trend that only serves to reinforce this divisive, invisible boundary (Cotter, 2022; ESDC, 2021; Maynard, 2017; Office of the Auditor General of British Columbia, 2019; Peter et al., 2021).

Not taking into consideration how systematically such a Eurocentric orientation functions to exploit one social group to the benefit of another in such a covert way may be equally as oppressive as any overt discriminatory practices. Exclusionary ways continue when the dominant group invisibly "marks" the norms to reinforce and manifest injustices in interactions with those perceived as different (Schick & St. Denis, 2005). The dominant group determining unconsciously or consciously who is "similar" to or "in" their group as well as who is "not similar" to or "out" of their group is internalized; as a result, those who are minoritized experience internalized oppression. In the encounter with difference the internalized power or the lack thereof is in constant relationship (Sensoy & DiAngelo, 2017). Certain knowledge and ways of being are privileged and externalized as judgments.

The judgment in the hegemonic intercultural interaction is interwoven with preconceived ideas and prejudices about minoritized groups. The superior group maintains their power and privileges as whiteness takes on an unexamined 'naturalness,' making it extremely challenging for its members to recognize and scrutinize their power (Sensoy & Di Angelo, 2017). The oblivious nature of privilege along with the perception

that whiteness is not a social construct (Chalabi, 2015) is another contributing factor to the circulation of inequitable power dynamics in Canadian society (McIntosh, 1990). This hegemonic difference is enacted in society, structures, and systems, including education. Bhabha (1994) claimed the presence of differing groups standing "together" on a stage to celebrate diversity does not mean that power inequities have disappeared in the relationships between the groups. Rather, this orientation to "cultural diversity" masks the asymmetrical relations in encounters with cultural difference. The concern in TE is that mainly white, female, middle-class, and Christian PSTs identify with the dominant culture, whereas a growing number of students do not (Mueller & Nickel, 2019). Given the rapidly changing student population (Ryan et al., 2009; Statistics Canada, 2017), the probability of hegemonic inequities is likely to increase among students and teachers. Therefore, in TE, the complexity of hegemonic judgements in the teacher–student relationship needs to be addressed.

Canadian TE recognizes the significance of addressing issues related to difference, diversity, and equity in education (Egbo, 2019; Meuller & Nickel, 2019) and its role in supporting PSTs to engage with difference in more equitable ways. The preparation of future teachers who foster social responsibility and provide inclusive learning experiences is valued. One of the key messages in the *Accord on Initial Teacher Education* (ACDE, 2006, 2016) is that Canada's teachers must be equipped "to promote diversity, inclusion, understanding, acceptance, and social responsibility" (p. 3) to prepare all students for their roles in this diverse world. The enhancement of teachers' responsiveness to difference, to advocate and respect students, requires that teachers understand how social inequities may be mirrored in the classroom; being responsive also involves seeking to understand, reveal, and counter structural forms of oppression (Kincheloe, 2004). For example, in the BC educators' standards, the BC Teachers' Council (2019) stated teachers must attend to philosophical, ethical, and societal concerns that pay attention to inequities related to language, gender, and sexual orientation; Inuit, Metis, and Indigenous worldviews; immigrant experiences; and issues of social and economic inequities. This calls upon TE to dismantle the social, culture, political, and economic milieu in which dominant frames are constructed in the attempt to create a more equitable society through a teaching stance for social justice and equity. Although

their stance may be reinforced through prevailing discourses, teachers can join in the struggle for bringing forth equity (Kumashiro, 2015). One approach that might tackle cultural hegemonic issues in Canadian society is that PSTs learn to understand how schools and teachers are complicit in maintaining structural and institutionalized inequities (Kumashiro, 2015; Sensoy & DiAngelo, 2017). This may include an examination of their lived experiences of how they are complicit, which is discomforting, while remaining open to differing ways of being and relating (Andreotti, 2016).

Regardless of efforts to make schooling more inclusive in Canada, public education, including elementary, secondary, and post-secondary institutions as well as TE programs, largely remains reflective of Eurocentric interests (Kerr, 2014; Kerr & Andreotti, 2019; Schick & St. Denis, 2005). PSTs have experienced, observed, and inherited the hegemonic practices that manifest and reproduce injustices in teaching (Kumashiro, 2015), which has unconsciously informed their understandings about teaching (American Educational Research Association, 2018). PSTs' teachers have inherited the macro-norms of the dominant culture and micro-norms from their individual lived experience (Sensoy & DiAngelo, 2017). Unaware that Eurocentrism exists, PSTs come into the work from a particular orientation that sets them up in this hegemonic stance toward their students. This inherited frame serves as the powerful mediator of pedagogical and curricular decisions through which they unconsciously filter and perceive cultural differences (Sensoy & DiAngelo, 2017). The dynamics of hegemonic difference enacted in the encounter between the teacher and student is critical to student learning (Alim & Paris, 2017; American Educational Research Association, 2018; Cochran-Smith, 2009). This intercultural difference between the student and teacher must be considered a "tool to make change" rather than "sites of oppression" (Dei, 2019, p. 10). The likelihood of PSTs' cultural hegemony reinforcing injustices by unconscious or conscious attempts to subjugate all other cultural orientations in their interactions impacts student learning (Gay, 2002, 2018).

As Canadian classrooms become increasingly multicultural, multiracial, and multilingual (Ryan et al., 2009; Morency et al., 2017; Statistics Canada, 2017), TE can no longer afford to certify teachers who, with intention or not, maintain and reinforce the

power inequities in interactions based on social order. One way to address this concern could be to invite PSTs to genuinely explore with curiosity their own ways of being and knowing that perpetuate prejudicial judgments while remaining open to others' lived experiences and ways of being. To further contextualize this, it is useful to turn to Ghosh's (2019) claim that "teachers must develop intercultural understanding and skills, so they are able to give fair treatment to all students" (Mueller & Nickel, 2019, p. 424), and direct attention to orienting to students with a deeper "acceptance, dignity and respect" (BC Council of Teachers [BCCT], 2019, p. 4) in intercultural interactions to sustain students' different cultural practices (Paris & Alim, 2017). TE has the choice to equip PSTs with practices that align or challenge reductive processes and pressures (Hendrix-Soto & Wetzel, 2019). PSTs' orientation to challenge hegemonic inequities—as is central to the social justice stance (Grant & Agosto, 2008; Sensoy & DiAngelo, 2017)—requires careful and continued attention to the conceptualization of teaching for diversity in TE (Gill & Chalmers, 2007; Rangooden et al., 2015) as well as how TE disrupts hegemonic power in the teacher–student relationship to prepare teachers for pluralistic classrooms. With such goals for TE, the teachers who are themselves the source of their work (Beauchamp & Thomas, 2009) must examine their own biases, assumptions, values, and ontological orientations, even if it is uncomfortable.

Despite the call to prepare teachers to meet the learning needs of a pluralistic classroom with more equitable approaches, teachers lack a feeling of preparedness and low confidence to grapple with the complicated complexities that arise with issues of social justice (Johnston et al., 2009; West-Burns et al., 2013). Teacher educators often confront diversity in limited ways, rather than more broadly "addressing the decolonizing of the mainly Eurocentric and modernist school curriculum" (Gill & Chambers, 2007, p. 552). This reductionist discourse of diversity in TE depoliticizes difference (Dei, 2019). PSTs self-report an openness to engage with diversity with a strong willingness to address inequities; however, the majority of PSTs individualize or normalize systemic economic inequality or racial privilege (Kerr & Andreotti, 2019). PSTs use dominant discourses that reflect hegemonic orientations and cultural differences, hold deficit perspectives of students perceived as different, and ignore their complicity and privilege within the structures (Kerr & Andreotti, 2019).

Moreover, PSTs continue the use of disabling strategies, such as avoidance or denying discussions of race and privilege, while they maintain strategies that naturalize societal inequities currently operating in society (Kerr & Andreotti, 2019). PSTs can be colour blind (Ladson-Billings, 1994) and have rarely questioned their cultural assumptions that all groups of students have similar lived experiences. The encounter between differing groups perpetually brings inequitable power relations to the table. PSTs' unwillingness to engage fully in discussions of inequity reinforces and perpetuates superiority embedded in systems and structures and in their subjective orientation to the oppressed groups in the classroom. The de/centring of the conditioning held by PSTs at the hegemonic site could expansively help them become aware how their ways of being and thinking are centred and reflected in society, while differing ontological or epistemological realities are devalued. This denial of cultural hegemony, in terms of stratified relations of power, needs to be addressed with nuance and of complexity.

Critical multiculturalism (Banks, 2015; May, 2009; May & Sleeter, 2010) informed by critical pedagogy that seeks to dismantle the power dynamics in cultural hegemony (Freire, 2000; Giroux, 1988; hooks, 1994; Kincheloe, 2004) may prepare teachers to take a critical reflexive stance toward intercultural encounters that involve an examination of their conditioned orientation from society, systems and family, interpreting dominance, comfort with complexity, and action toward societal transformation. Needed especially in these difficult and divisive times (Cotter, 2022; ESDC, 2021; Maynard, 2017; Office of the Auditor General of British Columbia, 2019; Peter et al., 2021) is to have PSTs understand each teaching moment as a site of struggle within the encounter with difference, as it manifests in terms of their orientation and to become "otherwise" to their biased conditioning. This self-reflexive approach may help PSTs examine the complexities of difference, including their conditioned cultural identity, positionality, power, and privilege and ontological orientation, and learn to release dependence on orientations to the world that frame the ways they live in the world and recognize the limits of what they know and how they come to know (Dei, 2019; Kumashiro, 2015). Recognition of concealed sites of oppression, inequities of the dominant culture in teaching decisions, and interactions through enhancing teachers' awareness of structural and systemic constraints are ongoing processes and practices

(American Educational Research Association, 2018; Freire, 2000; hooks, 1994, 2003; Kumashiro, 2015). Establishing this critical self-reflexive praxis could be viewed as the site of de/colonizing, where in the slash (/) the enactment of power differentials and resistance of hegemony co-exist (Bhattacharya, 2019), and in which the (un)learning process is centred (Kumashiro, 2015). In TE, as a way to disrupt inequities in the intercultural relation, the emphasis on self-reflexivity approach is to (un)learn the conditioning of both the macro- and micro-norms, which might be the ideal tool to support PSTs to gain new understandings. The self-reflexivity may "propel [them into] action and bring about positive personal and social change" (Dei, 2019, p. 17) for social justness and for hope collectively (hooks, 2003).

To foster inclusive environments in pluralistic classrooms, PSTs' learning includes a closer examination of how they behave, think, and relate in interactions with students perceived as different is intercultural learning (ICL). However, ICL that centres Eurocentric perspectives, such as knowing from the epistemological worldview that emerges from rationality and reasoning, limits learning through intercultural encounters (Dervin, 2016, 2020). Preparation of future teachers could involve attempts to have them embody ways of being and knowing that are more inviting and inclusive to cultural differences (Wong, 2018). Centring another epistemological and ontological orientation that is not founded on rationality and dualism could serve ICL in TE. Intercultural learning that centres the limitations of inequitable power relations with people identifying with different groups, such as race, ethnicity, linguistically, gender, or religion, that PSTs have inherited and inhabit could better support future teachers' responsiveness in the hegemonic intercultural encounter (Dervin, 2016, 2020). Not only in TE is it important to have future teachers engage in ICL but Canadian higher education has also prioritized that students become intercultural (Association of Universities and Colleges of Canada [AUCC], 2014; Canadian Bureau for International Education [CBIE], 2016)

The majority (97%) of higher education institutions offer study abroad programs (AUCC, 2014; CBIE, 2016) to promote Canadian students' cultural literacy, enhance their international and intercultural perspectives, and become global citizens (Andreotti, 2016; AUCC, 2014; CBIE, 2016; Knight, 2004; Larsen, 2016b; Tarc, 2013). In an effort

to help future teachers to develop global, intercultural, and international competencies (Ghosh, 2019; Ingersoll et al., 2019; Larsen, 2016a), Canadian leaders in faculty of education encourage TE to offer a teaching practicum in a different cultural context (ACDE, 2017). In Canada, more than half of the 51 Canadian TE programs (Larsen, 2016a) and one third of TE programs in BC offer an international teaching practicum. PSTs are to culturally immerse themselves in the international site as they learn to teach in the practicum to become teachers who value, practise, and embody an intercultural way of being upon their return to Canada (Larsen & Searle, 2017). The hope is that the intercultural experience supports the teacher's preparedness for more inclusive and equitable learning possibilities in the classroom.

In TE, there is an expectation that the experience of refraction of their "normalcy" in the international placements (D. G. Smith, 1999) will help the PSTs to recognize their worldview bears certain values, biases, assumptions, and ways of being. Helping PSTs to become more aware of their conditioning supports their ICL. With such intercultural experiences it is assumed PSTs are able to "build bridges across difference" (Ghosh, 2019, p. 426) and better face the challenges of supporting students and families who are perceived to be linguistically, racially, ethnically, and culturally different in relational ways (Harkins & Barchuk, 2015). The intercultural encounter between those from the Global North and Global South permeates with power. The disregard of the inequitable power relations has a high risk of perpetuating neocolonial and hegemonic attitudes (Andreotti, 2016; ACDE, 2014, 2016; Stein, 2017; Stein et al., 2016; Tarc, 2013).

With calls in the *Accord on Teacher Education* (ACDE, 2017) in Canada for international practica and increased number of education faculties continue to offer such practica (Larsen, 2016a), the assumption is the curricular and pedagogical approaches of international teaching practica (ITPs) are appropriate and suitable with desired intercultural immersion occurring. However, Canadian scholar Paul Tarc (2013) cautioned teacher educators, "What the learner ultimately takes or does not take from his/her 'international education' is uncertain" (p. 15). He further asserted, "The pedagogical dynamics of the international encounter or lessons are in need of much

illumination" (Tarc, 2013, p. 15). This begs the question of what PSTs going abroad from the Global North to the Global South are really learning in intercultural encounters.

1.2.1. Research Problem

The immersion in difference is the central aspect of PSTs' learning in study abroad programs. The underlying assumption is that extensive navigations of many different cultural spaces help students experience "a life of difference, or a different life" (D. G. Smith, 1999, p. xiv) and is necessary to refract one's "normalcy into strangeness" (p. xiv). PSTs' behaviours, attitudes, beliefs, assumptions, or ways of being positioned as normal become more noticeable because of their "strangeness" in a cultural space that differs from their own. This refraction of one's way of being to mediate cultural differences is the necessary component in study abroad that gives hope of making the world less fearful and more unified (D. G. Smith, 1999). However, it is imperative that a deeper exploration of what PSTs are learning in encounters with difference attend to the implications of global power and privilege and colonial history that "shape manifestations of international education" (Tarc, 2013, p. 15) such as the ITP.

The intercultural encounter cannot be examined in isolation from past historical relations in the international context as noted in the *Accord on the Internationalization of Education* (ACDE, 2014, 2016) and by other scholars (Andreotti, 2016; Tarc, 2013). The lack of attention to the past colonial relationships in unreflective intercultural exchange "risks not only miscommunication or understanding between cultures, . . . [but] re-inscribing colonial relations and mentalities of superiority/inferiority across communities and nations" (Tarc, 2013, p. 15). In this way, the hierarchal order embedded in power relations that unconsciously exist in relationships with those perceived to be different are perpetuated (Gorski, 2008) and the possibility of new ways of being in the intercultural exchange are diminished (ACDE, 2014, 2016; Andreotti, 2016; Tarc, 2013). Without attention to the power relations in the intercultural encounter, in what ways are PSTs living that offers new possibilities to engage with difference, rather than perpetuating hegemonic inequities (Stein et al., 2016)? A serious call for TE is to closely examine the

complexities of learning at the international site that is intended to cultivate PSTs' capacity to become intercultural.

Given the risk of reinforcing inequities in the exchange, study abroad research related to TE has an ethical responsibility to illuminate the complexities and challenges of intercultural exchanges during PSTs' international experience (Andreotti, 2016; ACDE, 2014, 2016; Tarc, 2013), rather than deny the neocolonial risks. A more holistic examination of PSTs' experiences could provide insights for theorizing curricular and pedagogical approaches that may better support their learning in the international context and, subsequently, their teaching upon return to the Canadian classroom.

However, in-depth understandings of pedagogical dynamics through PSTs' experiences in the practicum are rarely documented (Tarc, 2013). The promotion of such programs assumes ICL is happening in a way that attempts to cultivate equitable orientations to differences, such as culture, gender, language, or religion, to foster inclusivity rather than exclusivity. However, without paying attention to PSTs' social locations and various power asymmetries that shape patterns of the intercultural encounters in the Global South (Andreotti, 2016; Tarc, 2013), education researchers must ask, what are PSTs really learning (Tarc, 2013)? Therefore, research that adequately captures PSTs' experiences in the ITP are required to lay bare the realities of encounters in the Global South (Tarc, 2013). For Canadian PSTs to not examine their worldview during learning in intercultural contexts, such as ITPs, may deny them the tremendous potential available at the site for learning about and with cultural difference.

Tarc (2013) argued the emphasis on a critical exploration of the real-lived experiences of PSTs in an ITP lends insights into PSTs' learning. This reorientation in study abroad (SA) research helps to seek the existence of new pedagogical insights for onto-epistemic orientations in encounters with difference as ICL (Andreotti, 2016; Stein, 2017; Stein et al., 2016; Tarc, 2013). Moreover, research that examines PSTs' experiences of pedagogical dynamics in an encounter with cultural difference through a critical perspective in international TE research could offer extensive, more in-depth understandings of complexity and nuances inherent in intercultural encounters. Closer

attention to the intercultural encounter could better serve teacher educators to support PSTs to learn interculturally while abroad in more adequate ways. Furthermore, a critical approach that ruptures the Eurocentric paradigm could offer teacher educators insights to revisit and reimagine the curricular and pedagogical approaches (Andreotti, 2016; Stein, 2017; Stein et al., 2016).

1.2.2. Research Purpose and Questions

The purpose of my research is to examine the experiences and perceptions of PSTs who participated in an international teacher education (ITE) program, seeking to experience teaching while immersed in cultural difference. I aim to better understand the complexities and nuances of pedagogical dynamics in the context of cultural difference in an ITP. The illumination of pedagogical dynamics informs an in-depth exploration of Canadian PSTs' experiences. The overarching aims of my research are to (a) illuminate PSTs' experiences in an ITP in the Global South; (b) deepen understanding of the complexities, nuances, and intricacies of PSTs' experiences; (c) document PSTs' experiences as part of the history of Canadian SA in TE that are currently not well-documented; (d) highlight varied themes of pedagogical dynamics through PSTs' perspectives; and (e) support future Canadian international teacher educators with considerations for principles, practices, and pedagogies to inform their curriculum.

The following overarching research question guided my study:

What are pre-service teachers' experiences in an international teaching practicum in the Tibetan-in-exile community in India? I also explored four sub-questions:

1. How do the experiences inform PSTs' understandings of teaching and learning?
2. How do the experiences inform PSTs' understandings of cultural difference?
3. How do the experiences inform PSTs' practices during their certifying practicum (in BC schools)?
4. How might the experiences inform teacher educators' considerations for curricular approaches in an international teaching practicum?

1.3. Theoretical Framework

I drew the theoretical framework that informed my research from curriculum studies, postcolonial studies, socio-cultural, postmodern, and hermeneutic approaches. I drew especially on Canadian scholar Ted Aoki's (1983/2005, 1984/2005, 1986/1991/2005, 1987/2005a, 1996/2005, 2003/2005, 2005) work on going beyond a dualistic and instrumental approach to SA, Homi Bhabha's (1994) post-colonial understanding of interstitial space, and David Appelbaum's (1995) work on stop moments. In my research, spaces of tension highlighted the pedagogical dynamics of PSTs' subjective experiences and ontological shifts as possibilities of being and becoming a teacher (Aoki, 1986/1991/2005).

Aoki's (2005) scholarship in Pinar and Irwin's (2005) collection of his essays has been foundational to the analysis and interpretation of my data, particularly his notion of multiplicities of lived curriculum. His theorizing of paradoxical space as a way to decentre the modern curriculum and his challenge of dualistic view of ideas, relationships, and concepts illuminate the complexities, paradoxes, and possibilities that might exist in the ITP. Here, I turn to Aoki's (1986/1991/2005) concept of tensioned space, an alive and vibrant space with tremendous pedagogical significance, to explore PSTs' experiences in the moment.

Next, a significant dimension in my study was the international context which drew me to pay closer attention to how culture and difference are conceptualized. As such, I turn to Bhabha's (1994) post-colonial theorization of cultural difference as an interstitial space to decentre cultural difference, often viewed from polarized thinking that maintains colonizer and colonized relationships of inequity. By centring interstitiality, I was able to examine the subjective encounter with "cultural difference." The interstitial space is permeated with unfamiliarity, evokes considerable uncertainty, and is, consequently, a generative space. The interstitial space between fixed and polarized identifications opens a space "that entertains difference without an assumed or imposed hierarchy" (Bhabha, 1994, p. 5) to allow the emergence of new possibilities. This critical perspective of culture and difference serves to conceptualize cultural difference beyond

hegemony and, in a fluid, nuanced and dynamic way, provided me with a foundation to examine the complexities and nuances of the SA experience.

Building on Aoki's (2005) notion of tensioned space and Bhabha's (1994) liminal space, I applied Appelbaum's (1995) stop moment to illuminate a disruptive space that is disorienting and puzzling, both emotionally and cognitively, as a possibility for interstitiality. The PST may dwell in the interstitiality, which presents an opportunity to dive into a sensitive place within themselves. The examination of this subjective space may provide possibilities of pedagogical dynamics PSTs experience at the ontological level.

Finally, I interweave David G. Smith's (2006) notion of "coming home" (p. 37) to recover one's "personal truth" (p. 29) as articulated in his theorization of "pedagogy of the Now" (p. 28), inspired by Asian wisdom to illuminate the pedagogical dynamics as new possibilities for PSTs to be in the present moment. In the present moment found in the interstitial space is tremendous potential to realize a depth of vulnerability that may have been previously unattainable. This vulnerability may be viewed as a "coming home" (D. G. Smith, 2006, p. 37; see also D. G. Smith, 1999).

1.4. Research Design

Given the focus of this research was to explore how one cohort of Canadian PSTs experienced living and teaching in an ITP during their first semester in TE to the Global South, I chose a qualitative inquiry approach. In conducting this inquiry, I utilized an instrumental case study research strategy, which is a well-established qualitative research methodology. Yin (1994) argued, in general, case studies, histories, or experiments are suitable when the researcher seeks to answer how- and why-type questions, as I sought to do in this inquiry. Yin (2009) and Creswell (2014) suggested, if the investigator is unable to isolate or simulate the phenomenon, and/or the boundaries between the phenomenon and context are unclear, then case studies are preferred.

My study was part of a larger university-wide study on internationalization, where I took the lead in investigating the experiences of PSTs in an international placement at a

mid-Western university. The case study for this research was carved from the data collected from PSTs in an international practicum in the SATEM program. The 11 participants were interviewed at three significant moments (pre-departure, post-international experience, and after their BC certifying practicum), although some participants could not commit to all three interviews. Data in this study were collected through in-depth interviews with each participant (Kvale & Brinkmann, 2009). I used qualitative data analysis to interpret the data, in which I coded the transcriptions of the interviews, identified themes emerging from them, reflected upon the role of the researcher, and used various strategies to maintain trustworthiness.

There were several limitations in the current study as well as various ethical and epistemological implications, which I discuss in Chapter 4. Some of the main limitations include being unable to interview all the participants at each phase, the limited demographic differences of the participant group, and interviewing PSTs too soon after completing their certifying practicum. I also acknowledge there were important experiential variations, as some PSTs identified and shared the cultural norms with the host community.

1.5. Significance of the Research

I conducted this research to provide a deeper understanding of PSTs' experiences during a semester and practicum spent in a community and school in the Global South. The literature on international SA programs in TE in Canada is limited (see Chapter 2). The outcomes of this study will add to knowledge on Canadian SA programs in TE. I hope that the research will support future international teacher educators and inform their understanding of an ITP, including expectations of PSTs and instructors as well as the nuances and complexities of challenges in both instruction and logistics. The study outcomes will add to knowledge about how best to support PSTs and which curricular and pedagogical approaches and designs will meet their needs as well as the goals of the TE program more generally.

Methodologically, the outcomes of this study contribute to SA research by employing a qualitative design, using interviews as the data collection method. Some of the earlier studies on PSTs' experiences use questionnaires with short-answer responses, which limits the exploration of the complexities and nuances of the cultural immersion experience and simplifies it to an instrumental end. Building on the studies that integrate a range of data collection methods I interview the participants before, during and after their international practicum. The critical analyses of PSTs' experiences grounded in a post-modern curriculum theory and postcolonial literature in this research illuminated the complexity, nuances, contradictions, tensions, and possibilities that emerged in the experience.

The focus of my study was on the pedagogical significance of encounters with difference that highlight PSTs' subjectivity and intersubjectivity, although, without attention to the host community's experience. I had a moral and ethical responsibility to the host community; therefore, I aimed to show the multiplicities of the human experience with difference in the encounter through employing critical perspectives to illuminate ontological possibilities to be "otherwise" in the future interactions with difference. However, I learned through the research there are important tensions between PSTs and the host community that may influence future programs and interactions with the host community.

From an ethical perspective, my aim was to show the multiplicities of PSTs' experiences of a SA practicum in TE to the Global South through PSTs' voices to illuminate the complexity and the nuances of pedagogical dynamics. Redirecting my attention to the complexity of the human experience of immersion in difference in the international setting from an ontological perspective that centred embodiment and subjectivity was a significant contribution of this research in the Canadian SA in TE scholarship.

Lastly, this study offered the potential to dismantle SA researchers' narrow and constricted orientation and disrupt the power relations in the intercultural encounter beyond old-patterned ways. Such an upheaval in SA in TE research may disrupt the

recirculation of power relations in international TE research (Andreotti, 2016; Stein, 2017; Stein et al., 2016; Tarc, 2013).

In summary, this study has contributed in the following ways: it explored the lived experiences of an ITP from the perspective of PSTs, and, by expanding the range of documented Canadian PST experiences, it has added to the limited literature on Canadian international TE. This study also provides a Canadian perspective of PSTs going to the Global South with analysis informed by post-modern curriculum studies and post-colonial theory. This study offers critical perspectives to illustrate complications and varied intricacies of PSTs' experiences in international TE within the era of internationalization.

1.6. Overview of the Dissertation

This chapter introduced the study, provided the background and context, including the research problem and questions, and discussed the theoretical framework, research design, and significance of the study. In Chapter 2, I review the SA literature in TE. First, I provide and situate the study in the context of international education and ICL. This is followed with a discussion on SA including who is going, where they are going, and the learning approaches to SA, and the portrayal of the intercultural encounter in SA. The discussion moves into ITE to present the significance of the ITP and the preservice teachers' experiences in the practicum. Subsequently, the PSTs' experiences are presented to illustrate how the literature is moving from the disregarding the power relations in the international context, to including critical perspectives. Next, I show the literature is beginning to comprise PSTs' subjective experiences in pedagogical discomfort.

In Chapter 3, I articulate the conceptual framework that informs my research as described above. In Chapter 4, I discuss the methodology of the study. Chapters 5 to 7 describe the data obtained through the interviews and provide an analysis derived from the emerging themes in the interviews. Each chapter concludes with an interpretation and discussion of the data. Chapter 5 details PSTs' experiences before the international

experience. The themes include descriptions of their reasons for going international, their anxieties and challenges before the experience, their limited experience with cultural difference, and how they expect to be out of their comfort zone during the international experience. Chapter 6 pays attention to the significant pedagogical elements of the immersive experience in the SA by presenting participants' experiences of sensory overload, unfamiliarity, and the pedagogical value of the uncertain experience. I show how the participants' experiences illustrate the complexity of the learning environment in SA practica, where they feel they do not have it figured out and need to let go. In Chapter 7, I present and analyze the data provided by the participants during the interviews after their international and their BC certifying practicum to illuminate the pedagogical possibilities that may emerge and contribute to them becoming teachers. I dedicate Chapter 7 to examining the themes of going with the flow, confidence, the value of relationships and a realization of their broadening perspectives. Chapter 8 concludes the dissertation with a discussion of the findings of this investigation and the theoretical, methodological, and curricular implications. I make recommendations regarding potential implications for TE programs with international placements. Finally, I outline my reflections regarding the research process and summarize the limitations and recommendations for future research.

Chapter 2.
Literature Review

In this chapter, I review the literature on the experiences of pre-service teachers (PSTs) in an international practicum. I begin with a descriptive review of situating the international practicum in the roots of study abroad (SA) emerging from the history international education, a field that is more recently influenced my internationalization in higher education. I examine intercultural learning (ICL) with its complexity that includes intersectionality, relationality, and a process-orientation. I introduce how the inequitable power relations exist in the intercultural encounter abroad, which need very close attention in an SA program to prevent neocolonial relationships. Next, I include the contextual information about who the SA students are, where are they going, and why they have chosen to go abroad to study.

In this section, I show the historical or theoretical roots to the different approaches to learning in an SA program. I discuss how the common views of an SA program as experiential, transformative and service-learning inform international practica. Following the explanation of approaches to learning in an SA program, I focus on the intersection of the approaches to how the inequitable power relations are often ignored in SA programs from the Global North going to the Global South to show how that view of cultural difference has hegemonic tones. Following this, I turn to the literature in TE to demonstrate the teaching practicum as a field school model of SA, the view of curriculum and the pedagogical significance of discomforting experiences. Next, I present the PSTs' experiences to show much of the literature has explored PSTs' experiences portrayed as a good news story related to issues of under-theorization of the inequitable power relations in the research. However, there is another body of literature that has drawn on critical perspectives and centres the complexity of the hegemonic encounter in their research. Following this, I focus on the emerging literature that has drawn attention to the significance of the subjective lens to explore PSTs' experiences. I conclude the chapter with a summary of the literature, in which I draw attention to the gaps in the literature of PSTs' experiences and how I locate this dissertation in the overall body of literature.

2.1. Situating International Teacher Education

Various perspectives exist on what international education (IE) is, how it became a domain in education, and what activities it encompasses. IE can be placed in a deeper historical context and linked with comparative education (Dolby & Rahman, 2008; Gutek, 1993), but has evolved to refer to formal and informal educational activities between nations. According to TE scholar Gutek (1993), IE includes processes and reflections to educate PSTs about interconnections locally and globally, foster interrelationships, and develop their skills to solve global problems and to work in international contexts (Gutek, 1993). As part of Canadian development aid post World War II, partnerships between nations emerged to offer support to 'undeveloped countries.' These university exchange programs were embedded with notions of helping those in the Global South (Andreotti, 2016) without attention to the ethics (Pengelly, 1989).

This humane IE (Trilokekar, 2017) has shifted into the discourse of internationalization in higher education following the aid-to-trade shift (Trilokekar, 2010). Internationalization is the ongoing and continuing effort to integrate intercultural, global, or international dimensions into institutions' policies, purposes, and activities as a response to the world's shifting geopolitical contexts and acceleration of globalization (Knight, 2004). Internationalization includes offering educational programs such as an SA program in ITE (Knight, 2004; Stier, 2004). ITE in Canada is better connected to the development aid context; although, in some cases, it is identified as strategies to internationalize the university and faculties of education (Knight, 2004).

2.1.1. Intercultural Learning

The ICL models started from a simple exposure to other cultures to learning as cultural immersion, which assumes the prolonged exposure in cultural difference is sufficient to the model of ICL as a constructivist paradigm (Bennett, 2010, 2012). The popular cultural immersion approach in SA, which often takes a laissez-faire approach, becomes an adequate pedagogical intervention for ICL (Forum on Education Abroad, 2013; Vande Berg et al., 2012). The PSTs are not guided to consider their prior

conditioning or theorize about what they need to learn to become intercultural (Forum on Education Abroad, 2013). Instead, it is assumed PSTs will become intercultural on their own. This ICL approach presumes a 'getting along' or a 'harmony' strategy (Gorski, 2008), without the complexities of inherited and inhabited power inequities.

In the getting-along ICL model, the view of cultural differences is from an objectification perspective (Beck, 2008; Tarc, 2013). This subject-object perspective overlooks subjectivity and power relations and has tones of individualism rather than relationality (Dervin, 2016, 2020). This individualistic view is further reinforced and compounded by using intercultural competency models using pre- and post-surveying as inventory tools (Hammer et al., 2003). These tools emphasize the behavioural outcome of an intercultural encounter for the individuals themselves (Bennett, 1993; Deardorff, 2006). The focus on personal gains maintains an individualistic rather than relational orientation to the intercultural experience. This approach to ICL is complicated with inequitable power relations (Dervin, 2016).-This oversimplification of ICL perpetuates hegemonic dynamics-because each individual's different socialized positionalities, and inherited frames of references are part of the dynamics in the encounter (Sensoy & DiAngelo, 2017) and in the Global South has high risk of neocolonial attitudes (Andreotti, 2016; ACDE, 2014; Tarc, 2013). This model of ICL might emphasize ICL as 'doing' rather than 'being' intercultural.

Tarc (2013) argued the consideration of intercultural encounters in the Global South must acknowledge the complexity of the foreign contexts that have inherited and inhabit many layers of complicated historical web of relationships in the global context. Previously colonized countries in the Global South are influenced and produced out of geopolitical and sociocultural historical trajectories (Andreotti, 2016; Tarc, 2013). In SA programs, the "intercultural [interactions] do not happen in neutral, ahistorical space" (Tarc, 2013, p. 15), because the encounters are not bound by time; rather, they are shaped and influenced by the wider social, political, economic, historical events, social structures, and discourses. In intercultural encounters with host communities, these complicated, unequal power relations add another layer of complexity (Andreotti, 2016; Jefferess, 2008; Stein, 2017; Tarc, 2013). In an SA program to the Global South, it is

important to note the Eurocentric binary orientation informed imperialist approaches towards the host community and their worldview was considered superior to the nation they colonized. The hierarchical thinking situated the difference associated with the colonized as inferior to perpetuate the colonizer's dominance (Andreotti, 2016; Tarc, 2013). The inferiority of those dominated meant they needed 'help' or needed 'to be saved' and the Europeans themselves were the 'saviours'; it cannot be disregarded these existing historical and ongoing power inequities in the encounters in SA with the host community are hegemonic (Andreotti, 2016; Tarc, 2013).

More recently, in ICL a self-reflexive ontological approach has been paired with intersectionality (Dervin, 2016, 2020). The power dynamics and an ontological emphasis are strong additions to discussions often pushed aside in ICL. The ontological emphasis values the potential in the individual's resisting, critiquing, humility, and the role of imagination to cultivate dispositions such as flexibility, openness, and other ways of human being as integral to ICL (McDiarmid & Clevenger, 2008). Drawing pedagogical attention to a self-reflexivity, intersectionality, and ontological qualities honours the relational within the social and individual complexities (Dervin, 2016, 2020), which is imperative in ICL. Considering these complexities may help ICL educators to not fall prey to the simplistic "immersion assumption" (Cushner & Chang, 2015, p. 174; see also Merryfield, 2000; Vande Berg et al., 2012), which is often founded on the simplified view of cultural differences as bounded, objective, and fixed (Beck, 2008; Tarc, 2013). The oversimplified belief that SA programs can simply relocate Canadian PSTs to other parts of the world and somehow miraculously alter their Western thinking and practices is problematic. What needs to be addressed in SA programs is the assumption that PSTs will return home as 'intercultural masters,' without seriously taking into consideration the enormity of their onto-epistemic conditioning that frames their orientation to cultural difference.

2.1.2. Global North to the Global South: Who is Going? Where and Why?

Internationalization efforts in higher education in Canada prioritize outward student mobility (AUCC, 2014; Canadian Bureau of International Education [CBIE],

2016). According to AUCC (2014), most Canadian universities (97%) offer an SA program, providing the opportunity for students to participate in an accredited program internationally as part of a full degree and helping students develop their intercultural skills and increase their global awareness and citizenship through the international experience (AUCC, 2014; CBIE, 2016). Despite students' positive attitudes (97%) toward SA, only 61% of the students indicated they intended to participate in one (Trilokekar & Rasmi, 2011), and only 2.6% of the student population across Canada participates (AUCC, 2014; CBIE, 2016). Canadian organizations in support of SA programs place emphasis on increasing students' outward mobility (Global Affairs Canada, 2019) and preparing them for future work in the new economy (Study Group on Global Education, 2017). In other words, while universities appear to focus on internationalization as a means for students to become intercultural (AUCC, 2014; CBIE, 2016)—including at a mid-Western university (MWU), as stated in their internationalization strategy—the primary consideration is to become more globally competitive (Bond et al., 2009).

Students who participate in SA programs are typically elite (Tarc, 2013), white females in their early 20s, enrolled in prestigious colleges, with highly educated parents (CBIE, 2016; Martinez et al., 2009; Pluim & Jorgenson, 2012), and often express an openness and tolerance for ambiguity (Rashid, 2019). The male and visible minority participation is underrepresented, and the ongoing challenge of financial barriers is the most significant factor to that participation, along with academic concerns such as delaying graduation or course credit concerns (AUCC, 2014; CBIE, 2016; Trilokekar & Rasmi, 2011). Although SA programs are marketed as a realistic option for all students, in reality, this may not be the case.

Students are, for the most part, motivated for economic privilege, such as an expedient route to a job (Bond et al., 2009; Jefferess, 2012; Rashid, 2019; Tarc, 2013), or they felt SA programs would provide competencies and skills needed to function in Canada's multicultural society (Trilokekar & Rasmi, 2011). These students desire personal growth, but their motivation to participate to acquire academic knowledge was limited (Bond et al., 2009). In order of priority, students' perceptions of the benefits that

they would receive from an SA included the chance for adventure and gaining a new experience (Rashid, 2019), and travel, as many have not travelled globally (Walters et al., 2009; Willard-Holt, 2001), followed by career benefits, developing global awareness for new experience and for helping other nations and, learning to live and work in other cultures and countries to develop intercultural skills (CBIE, 2016; Rashid, 2019; Trilokekar & Rasmi, 2011).

Universities promote SA programs to the Global South, but most students report they would rather go to countries in the Global North (CBIE, 2016). The CBIE (2016) reported most Canadian students chose to go to highly developed countries, primarily in Europe (17 %), with South-East Asia being the least popular and only 4% of the students choosing India. However, students are willing to go to a country that does not widely speak Canada's national languages if the courses they take are offered in their mother tongue (CBIE, 2016; Study Group on Global Education, 2017). The common unidirectional mobility of students from the Global North to the Global South and the rare south-north direction reflects global discrepancies in hegemonic power and wealth, which is "highly problematic in addressing colonial implications" (Pluim & Jorgenson, 2012, p. 35).

2.2. The Approaches to Learning in Study Abroad

There are three approaches to the way learning is viewed in SA programs: transformative (Kiely, 2005; Strange & Gibson, 2017; Tarrant, 2010), experiential (Tiessen & Huish, 2014; Strange & Gibson, 2017), and international service learning (Smaller & O'Sullivan, 2018; Tiessen & Huish, 2014). In SA programs, learning beyond the institutional walls is significant (Tiessen & Huish, 2014). I present each of these approaches in the sections that follow.

2.2.1. Transformative Learning

SA as transformative learning is about change and constructing new understandings. Tarrant (2010) stated the desired learning is to have students alter their frames of reference through which the world is interpreted to influence their interactions

with others upon return to their home country. The intended learning in SA may be viewed as changing students' global perspectives (Bringle & Hatcher, 2011; Larsen, 2014; Larsen & Searle, 2017; Lewin, 2009) or understanding of cultural differences (Bennett, 2010; Cushner, 2011; Marx, 2008) for personal growth (Tiessen, 2012). Scholars' use of Mezirow's theory of transformative learning indicates students' changed perspectives are central to their learning (Kiely, 2005; Strange & Gibson, 2018). The change is understood as comparison of students' point of view to a transformed view that occurs through presenting the students with a new view. Mezirow (2003) claimed, with the changed frame of reference, educators can seek out a desirable change in action—and this is transformative change. The high intensity of a dissonant experience that is political, economic, historical, and social is integral to the initial change as a way students see themselves and the world (Kiely, 2005). However, the emphasis on the 'outcomes' of the change process as integral to learning, can be problematic, as it reduces the complexity of the experience, as it dismisses the involved and complicated pedagogical processes of discomforting experiences, as they unfold in the intercultural encounter (Wong, 2015, 2018).

The aim of transformative learning through disorientation is for its capacity to change the students with an emphasis on changes in skills, attitudes or perspectives rather than the process. ICL is either assessed as competencies (Wong, 2015) or the dominance of constructivist, reflective learning traditions are applied to consider what the students have learned (Strange & Gibson, 2017; Wong, 2015). Wong (2018) asserted SA scholars' common approach to assess ICL as competencies through intercultural development tools points to the interest in the change that occurs in students in terms of skills, behaviours, knowledge, and attitudes. The emphasis on the outcome with scales and checklists to assess ICL dismisses the nuances and complexity of the interaction dynamics (Wong, 2015). Instead, the outcomes illustrated as cognitive, behavioural, or attitudinal changes from the experience portrays facets of learning that are valued while disregarding ontological shifts (Wong, 2015, 2018), even though the lived experience has tremendous potential for it (Wong, 2018). In addition, this limited view with an emphasis on benefits to oneself points to ICL from an individual perspective rather than relational one (Dervin, 2016, 2020).

2.2.2. Experiential Learning

SA programs have become increasingly legitimized as forms of international experiential learning (Strange & Gibson, 2017; Tiessen & Huish, 2014). Tiessen and Hiush (2014) defined experiential learning as direct experience and making meaning from it that can be academic, personal, or professional. Experiential learning emerges from Dewey's (1938) argument that the process of using the experience to make meaning supports students' learning of concepts. Tiessen and Huish (2014) claimed the current view of SA builds on Kolb's work (as cited in Passerelli & Kolb, 2012) on experiential learning in programs that require travel and cross-cultural experience as in an SA program. The use of Kolb's learning cycle as an experiential process requires one to make meaning of the 'real-life experience' (Passerelli & Kolb, 2012). Kolb's model (as cited in Passerelli & Kolb, 2012) pointed to the disorienting dilemma as a central component to experiential learning, which occurs in the interactions between the person and the contextual physical, social, political, and emotional dimensions (Passerelli & Kolb, 2012). Tiessen and Huish (2014) highlighted concerns with the direct experience to the Global South and the meaning-making often limited to personal reflection and critique. Tiessen and Huish (2014) argued the risk of the lack of student reflection on power and social inequities between Global South and Global North is that experiential learning remains a celebratory act and maintains students' complacency in such power structures. They emphasized the need for positioning pedagogies toward addressing how the relationship between the communities can move from "neocolonialism and dependency towards progressive acts" (Tiessen & Huish, 2014, p. 283).

Strange and Gibson (2017) argued, "Both experiential and transformative learning are in alignment with those desired in study abroad" (p. 86), and both are appropriate to use together "to assess the effectiveness of a variety of study abroad models" (p. 86). They claimed SA is an experiential process and has potential for transformation while the program length is a significant influence on the learning (Strange & Gibson, 2017). In other words, for change to be realized, the interactive factors of both experiential and transformative learning must be considered in future research.

2.2.3. International Service Learning

The third approach to SA learning is through the popular international service learning (ISL) that emerges from its historic roots in offering development aid to the Global South. The ISL concept has not changed, given that the emphasis remains on provided well-meaning young people from the Global North to 'serve' and to 'learn' while visiting host communities in the Global South (Crabtree, 2008; Smaller & Sullivan, 2018; Tiessen & Huish, 2014). Other scholars noted the premise of students' participation in the Global South must be questioned (Andreotti, 2016; Heron, 2011). The two components of ISL are the combination of an academic focus and community-based service in an international context (Crabtree, 2008). Crabtree (2008) claimed ISL is beginning to move from community development work to include more community partnership building. Tiessen and Huish (2014) contended the mutuality in the partnership requires careful attention. Scholars argued a deeper analysis of ISL is required to question both the helping imperative as well as the presumption that going abroad to provide service to the community is in fact helpful (Andreotti, 2016; Heron, 2011; Pluim & Jorgenson, 2012; Tiessen & Huish, 2014). Whereas Epprecht (2004, as cited in Tiessen & Huish, 2014) asserted it is ethically concerning that the ISL discourse is positioned as beneficial for students' growth as well as intrinsically experientially good, Larsen (2016b) argued the deeper implications for the host community in ISL are overlooked. As an extension, the skewed assumption that youth have the appropriate skills, such as building bridges (Pluim & Jorgenson, 2012), distorts the reality of their prevailing neocolonial and white saviour attitudes (Cole, 2012; Tiessen & Huish, 2014; Tiessen & Kumar, 2013). Tiessen and Huish (2014) argued without adequate consideration of global inequities it is impossible to accurately gauge the learning that takes place among participants.

Smaller and O'Sullivan (2018) asserted scholars hope that international experiential education programs, including ISL programs, could lead to deeper understandings of the unequal power relations—evident at all levels of interaction, individual to national—that underpin colonization in both historical and contemporary contexts. Moreover, Pluim and Jorgenson (2012) pointed out the unidirectional

movement of SA students, mainly from the Global North to the Global South, to provide local communities with help to build bridges or schools questionable (see also Smaller & O'Sullivan, 2018). In this context, the risk for neocolonial attitudes is high (ACDE, 2014, 2016). Tiessen and Huish (2014) asserted such attitudes need to be revisited given that there has been an exponential increase in youth going to the Global South. The scholars noted a closer examination of approaches in ISL programs is critical to address the challenge of doing harm by dismissing the inequitable power relations in the intercultural encounter in their efforts to do good for others.

Transformative learning emphasizes change (Tarrant, 2010) while experiential learning emphasizes the direct experience (Tiessen & Huish, 2014), and both note the value of making meaning of the international experience, while the integral component in ISL is community service (Crabtree, 2008). The integral component of the experiential, transformative, and service learning in SA is that it is often set in the Global South (Tiessen & Huish, 2014). It is important to note the Global South describes countries economically disadvantaged with low overall gross national product and prominent levels of poverty, predominantly located in the Southern Hemisphere contrasted with countries with greater wealth and development described as the Global North (Tiessen & Grantham, 2018). The north and south are separated into regions based on economic wealth and have colonial histories (Tarc, 2013).

All three views of SA assume students going abroad is beneficial to them, which scholars argued is problematic, as the geopolitical context of inequities cannot be ignored (Andreotti, 2016; Jefferess, 2012; Larsen, 2016a, 2016b; Larsen & Searle, 2017; Tarc, 2013; Zemach-Bersin, 2008). Teacher educators cannot disregard that these existing historical and ongoing power inequities in the intercultural encounter play out hegemonically (Tarc, 2013). These inequitable power relations also contribute to significant discomforts when individuals from Western nations, or previous colonizers, visit nations that have been dominated by imperial power (Tarc, 2013). Educators who take students to the Global South who are more inclined to disrupt the complex pedagogical dimensions of hegemonic encounters (Andreotti, 2016; Tarc, 2013) through

guiding students to deconstruct their neocolonial tendencies require considerable support, time, and energy (Tarc, 2013).

2.2.4. Promises of a Voyeuristic Stance

Through its marketing, the SA reinforces a touristic gaze (Jefferess, 2012), a self-serving consumer-oriented disposition (Zemach-Bersin, 2007, 2008), and helps those who are 'poor' (Tiessen & Huish, 2014). Chakravarty et al. (2020) referenced this in their discovery of SA, as promotional material grabs youths' attention through focusing on the self-interests and exoticism, including riding on elephants or sleeping under the stars amongst the wild animals with the country's native people, in an effort to inspire youth. The inference is that such experiences, in and of themselves, will be rich, deep, and meaningful. Many university SA programs use marketing ploys similar to those of volunteer abroad programs, reinforcing the "Me to We" (Jefferess, 2012, p. 18) experience (see also Andreotti, 2016; Chakravarty et al., 2020). Jefferess (2012) and Oka (2007) asserted activities with people perceived to be unlike us, within a foreign environment, are positioned to be consumed for educational purposes while simultaneously reinforcing the privileged position of those who can afford to gaze elsewhere—the tourist. In this case, the everyday life of the host community is objectified and exoticized for youths' benefit. Approaching SA as a tourist's trip appears to renew the colonial gaze at those perceived as different from us (Oka, 2007). Culture in this approach tends to be considered as belonging to fixed identities and ethnicities, bounded and objective (Beck, 2008; Tarc, 2013).

The program's perpetuation of the rhetoric and practices to 'save others' refuses acknowledgement of underlying motives that are not so altruistic (Jefferess, 2008, 2012). This more self-serving stance could be a new form of colonial paternalism masked behind a benevolent act of kindness that serves others in SA (Jefferess, 2012). Emphasizing the sacrifice, by giving to others—rather than being motivated to learn and genuinely contribute to the host's living experience—places one's own pleasure, fulfilment, and enrichment at the forefront of SA experience. Such an emphasis on the self reinforces the delusion of benevolence, compassion, and essentially serves to

promote North Americans' self-serving voluntourism and the growing happiness industry (Jefferess, 2012). 'Being good' in this way amounts to an apolitical approach, which maintains youths' privilege and reinforces the denial of their complicity in production of inequities (Heron, 2011; Jefferess, 2012; Tarc, 2013; Tiessen & Huish, 2014; Tiessen & Kumar, 2013; Zemach-Bersin, 2007). Without an awareness, let alone a deconstruction of the youth's complicity in the inequities, the marketing for "social change" (Jefferess, 2012, p. 25) is perpetuated. What we have is a complete externalized and internalized distortion. There is a simultaneous spin of what the SA pretends to be for prospective participants to SA and while existing and former participants continue to buy in as they acquire or maintain the social distinction of being 'good' (Bourdieu, 1977, as cited in Jefferess, 2012). Therefore, the saviour approach can be characterized as 'helping' (in actuality furthering the superior-inferior relationship) as well as being acquisitional, enabling participants to acquire skills that will allow them to gain an economic advantage in the future (Tiessen & Huish, 2014). Commodification, as an extension of this, lays bare the transactional and one sided—Global North gleaning from Global South—nature of the experience.

The commodification of the SA experience also reinforces the consumer-capitalist culture, catering to the most privileged (Zemach-Bersin, 2007); as a result, the experience itself is viewed as an object to be acquired rather than lived. Zemach-Bersin's (2007) well-cited account of her experience critiques the promises of exotic excursions, noting that total cultural immersion completely denies power relations in 'difference.' This is a perfect example of institutions and students using the touristic positioning of SA programs (Quezada, 2004), in which the experience is consumed (Jefferess, 2012; Zemach-Bersin, 2007, 2008). Zemach-Bersin (2007, 2008) argued the experience short-changed her of a deeper, meaningful interculturality, preventing her from recognizing and questioning her privilege within each intercultural encounter. In this lost opportunity, the scholar spoke to the perpetuation of neocolonial attitudes toward the host community (Zemach-Bersin, 2007, 2008). Such experiences are commodified through monetary exchanges, in which some members of the host community are given money, creating divisions within that community. The commodification is further exacerbated through the demands that northern institutions and the students place on the host community (Larsen,

2016a; Larsen & Searle, 2016; Smaller & O'Sullivan, 2018; Zemach-Bersin, 2007, 2008).

Smaller and O'Sullivan's (2018) study centred the Nicaraguan host community's voices within the context of a Canadian SA. The scholars portrayed the young participants as making demands of the host community from their place of privilege and power (Smaller & O'Sullivan, 2018). Therefore, one might argue that this represents inequitable commodified interaction from the Global North to the Global South; it is, therefore, problematic to disregard power differentials. Similar to Larsen (2016b), scholars initially found the village residents expressed gratitude for the affective relations, new friendships for their youth, and being able to support Canadian students with an intercultural experience (Smaller & O'Sullivan, 2018). However, Smaller and O'Sullivan (2018) then discovered how members of the host community felt they were compromising themselves when there were demands by the students and the program administrators on the hosts to regularly prepare 'proper' rooms or 'tasty' food. Students' demands on their hosts illuminated their entitlement (Larsen & Searle, 2016). This was made apparent by students' judgmental comments about the state of their host's home and English-speaking skills. The most concerning issue Smaller and O'Sullivan (2018) highlighted was that institutions and students might be exporting Western values and ideas to the Global South and having little regard for the host community's ways of being and knowing. In fact, there was clear evidence youth did not pay sufficient attention to demonstrate the appropriate norms with respect to the host's culture (Larsen & Searle, 2016; Smaller & O'Sullivan, 2018). Pluim and Jorgenson (2012) and Tiessen and Kumar (2013) claimed youth projected their Canadian or Western values onto the communities while only paying some attention to ethical issues they perceived as being of value. While others researchers indicated the program and students' neocolonial attitudes prevailed and were exacerbated by breaking promises to remain in touch with members of the host community (Bernardes et al., 2019; Pluim & Jorgenson, 2012; Larsen & Searle, 2016; Smaller & O'Sullivan, 2018). Due to this pattern, some locals did wish to invest time in getting to know students. This disregard of the host community after the SA experience aligned with Zemach-Bersin's (2008) accounts of the commodification of the experience. In other words, the students treat the experience as a whole—and those

with whom they are interacting as 'objects' without an authentic orientation to experience interculturality.

Compounding such commodification, Larsen and Searle (2016) and Smaller and O'Sullivan (2018) found monetary resources provided to selected members of the host community, such as books or the construction of buildings, while appreciated, raised issues of divisiveness and competitiveness among host families due to the disproportionate advantage material or otherwise. Consequently, scholars argued hegemonic inequities of structures, systems, and intercultural encounters, which are reinscribed and harm the host community socially, emotionally, and politically, are perpetuated and reinforced (Andreotti, 2016; Jefferess, 2012; Larsen, 2016a, 2017; Larsen & Searle, 2016; Ogden, 2007; Tiessen & Huish, 2014; Tarc, 2013; Zemach-Bersin, 2007, 2008). At the same time, educational leaders are strongly encouraging faculty members to address the realities of high risk neocolonial attitudes in SA to the Global South (ACDE, 2014, 2016).

The lack of disruption of these forces through critical perspectives risks the perpetuation of neocolonial attitudes, ideologies, and paradigms in SA structures, processes, and research (ACDE, 2014, 2016; Jefferess, 2012; Stein, 2017; Stein et al., 2016; Tarc, 2013). The need is for a concerted effort in SA curriculum to seriously explore the imbalance of power relations and address neocolonial attitudes without denying "the transnational sociocultural and political contexts, as well as personal perceptions of race, privilege and power" (Tarc et al., 2012, p. 14). Such a denial perpetuates the view of culture as reduced to an object and fixed (Beck, 2008; Tarc, 2013) to maintain a voyeuristic stance in encounters with cultural difference, as Van Damme (2001, as cited in Kulkarni & Maxwell, 2015) reminded educators.

2.3. International Teacher Education

In the current context of rapidly changing demographics (Ryan et al., 2009; Statistics Canada, 2017) and, consequently, increasing heterogeneity of the Canadian classroom (McKellin, 1998), Canadian TE encourages international practicum

placements (ACDE, 2017; Larsen, 2016b). The aim of TE to prepare PSTs to teach in diverse classrooms (ACDE, 2017; BCCT, 2019) aligns with the promotion of ICL in the ACDE's (2016) *Accord on Initial Teacher Education* (see also ACDE, 2014). In the teaching practicum, the prominent feature is that PSTs are "getting out of their [own] 'culture' to be in a position to actually take note of it" (Tarc, 2013, p. 48; see also D. G. Smith, 1999, 2006), with opportunities to put theoretical aspects of navigating cultural differences into practice (Harkins & Barchuk, 2015). Therefore, going abroad seems a natural fit for PSTs to learn how to engage with cultural difference.

In Canada, the ITP as ITE is becoming increasingly important (Mueller & Nickel, 2019), with more than half of the 51 TE programs in Canada and almost 75% of faculties of TE programs in Ontario offering PSTs to partake in ITP (Larsen, 2016a), compared to 33% of faculties of TE in BC. However, the CBIE (2016) has conducted SA research across Canadian universities and colleges depicting that faculties of education lag behind, with only 6% student participation in SA, compared to other faculties such as business, engineering, and social sciences. The least common type of international experience is the co-op placement or practicum, with only 4% of students choosing to participate (CBIE, 2016). As noted earlier, English-speaking countries that primarily hold Eurocentric worldviews are more widely chosen for the international experience, while only 4% of Canadian students choose to go to South Asian countries in the Global South (CBIE, 2016). This indicates that few Canadian education students participate in ITPs, particularly to South Asia (CBIE, 2016). As such, this research is situated in South Asia is unique to PSTs' experience in the Canadian TE context.

The ITP could be characterized as a field school model of SA, which has recently been characterized as

> a two-to-six-week, faculty-led, small group education experience inclusive of a variety of disciplines. In the context of study abroad, it involves international travel to a destination in keeping with education objectives that are understood to be better met abroad than in the classroom. The program and curricular focus stresses integration with the broader environment (human and/or physical) and intra-group experience, and learning is based upon experiential transformative principles. (Pavelka & Minions, 2020, p. 146)

This field school model of SA is conceptualized as a curricular process that involves an experience with a host community and peers at the international site that is chosen to support the students' educational goals to offer them a wide range of opportunities. Pavelka and Minions (2020) identified the curricular focus and direct experience along with learning objectives are best integrated with the site, which is similar in characteristics to a practicum (Falkenberg, 2010); therefore, the field school model of SA could be viewed as an ITP. From here onwards, I use ITP and SA interchangeably, as the ITP offers PSTs a direct experience with their peers and the international site's people, and the contextual environment and has a curricular focus in the discipline of teaching with the hope to best support ICL through mobility abroad. With the curricular emphasis in this model, the view of ITP could be shifting from an insulated understanding of SA as a doing-and-moving activity in ITE (Montemurro, 2015). However, as noted earlier, the learning realized through interactions in the ITP risks power relations with the host community (inter-group), particularly if the ITP is in the Global South (Andreotti, 2016; ACDE, 2014; Tarc, 2013) and has elevated risk for edu-tourism (Jefferess, 2008, 2012; Quezada, 2004), which is not addressed in the definition.

The practicum, a component for certification to teach in Canada, must meet the standards set out by each provincial body for TE (Harkins & Barchuk, 2015). Practica enable students to participate in real-life and meaningful experiences of learning how to teach (Bullock & Russell, 2010; Zeichner, 1992), with opportunities to theorize about teaching and learning (Darling-Hammond, 2006). Through experience, PSTs develop the skills, knowledge, and capacity needed to become a teacher (McDiarmid & Clevenger-Bright, 2008; Zeichner, 1992). The context of the practicum's site is a significant component for learning to teach (Falkenberg, 2010). Therefore, determining what type of field experience is appropriate as an experiential base for theorizing about the aspects of being a teacher is an important curricular consideration in a teaching practicum (Falkenberg, 2010). The question is, which context will best support the learning desired for PSTs. Teacher educators' reasons for choosing the site are significant, as the context of the site provides the learning conditions in the practicum to help achieve the TE goals (Falkenberg, 2010; Le Cornu & Ewing, 2008; White & Forgasz, 2016).

The practicum structure must attend to the processes, and the theories PSTs use to make meaning of the experience must align with the conditions and context of the site (Zeichner, 1992). The real-life experiences that are pedagogical in the ITP encompass all of the intercultural encounters beyond the school site in the wider community (Falkenberg, 2010); therefore, the practicum site is the whole international experience. The significance of contextual elements in the practicum suggests that all the encounters beyond the classroom in the international community must be considered as offering potential for PSTs' learning, which encompasses living with peers and the host community while abroad (Merryfield, 2000). While abroad, tremendous learning potential exists at the site to prepare PSTs to notice, attend to, and examine themselves in intercultural hegemonic relations; however, if only the teaching at the school site is considered as the practicum experience, the learning potential of educational context at the chosen site of the ITP is denied (Falkenberg, 2010). The growing literature of ITP experiences has paid little attention to the importance of the site chosen for such international and intercultural field experience (Malewski et al., 2012).

The inequitable dynamics in intercultural encounters that risk neocolonial attitudes are always concerning (Andreotti, 2016; ACDE, 2014, 2016; Tarc, 2013); however, these risks have an increasingly detrimental potential in an ITP within which future teachers are learning to relate interculturally for the pluralistic classroom with hopes of providing equitable learning experiences for all students (ACDE, 2017). The examination of PSTs' experiences in the ITP must consider the socio-historic context (Tarc, 2013).

2.3.1. Curriculum in International Teacher Education

Scholefield's (2006) in-depth critical analysis of PSTs', the host community's, and teacher educators' experiences in the same faculty as this study conceptualized IE as a process that is ethical and pedagogical, with the potential to realize curricular possibilities that disrupt Eurocentricity. The pedagogical site is the context of the international location, the interactions with people and place, which creates the conditions for learning in ITE. Scholefield (2006) drew on a conversation with Aoki in

which he disrupted fixed and singular notions of understanding international in ITE. Aoki (as cited in Scholefield, 2006) tilted the meaning of international by centring the attention on the prefix inter, understood etymologically as lying between objects. Aoki (as cited in Scholefield, 2006) suggested the inter invites ambiguity, offering "both this or that, but neither this nor that" (p. 15). Scholefield (2006) used this definition to draw attention to metonymic spaces. Aoki's post-modern perspective (as cited in Pinar & Irwin, 2005) predicted ambiguity would be inherent in the pedagogy and practices, which is present in the name itself as inter(national) TE. This view of the ITE experience expands it beyond uniformity to include prevailing nuances and complexities (Scholefield, 2006). The absence of a single articulation of IE is a place of contradictions, complicating the field of ITE. ITE can be reimagined as a dialogic space to "reconcile the uncertainties that currently typify the field" (Scholefield, 2006, p. 30) to birth new realizations and possibilities.

Scholefield (2006) proposed a possible curricular approach in the international context that would articulate a range of pedagogical dynamics that currently exist in ITE as a legitimate way to enact ITE. Scholefield (2006) concluded the ITE lived experience as pedagogical prepares teachers—in terms of their philosophical approaches as well as praxis—to address the international migration. This approach, in other words, may support PSTs to become intercultural. This conceptualization of ITE as a process focuses on the experience of international TE itself as a pedagogy (Scholefield, 2006). The proposed framework drawn from Aoki's (2005) work provides a view of ITE as an experiential process to negotiate "pedagogy as enacted in metonymic spaces" (p. 41). Tarc (2013) reoriented scholars in ITE to consider the power inequities in intercultural encounter as part of the pedagogical dynamics the PSTs experience in ITP.

Scholefield (2006) described IE in TE as a process that focuses on teachers' enactment in the classroom, including the way they live, become, and develop professionally, which informs how teacher educators create a 'home' for all students. Although such enactment is in the context of TE, it is applicable to other disciplines, and may be viewed as a way of living within the local and global context. IE as an approach or process that focuses on people's enactment in the community, the way the person lives

and becomes a human, creates a 'home' for all those in their local community and global world. The view of ITE as a pedagogical process has tremendous potential to expand the understanding of SA as a strategy that confines the experience to an activity. I drew on Scholefield's (2006 curricular framework of ITE to be viewed as an experiential process of pedagogical dynamics emerging from ambiguity in the lived encounters with cultural difference that point to nuances and complexities. The perspective attending to the complexities and nuances in ITE returns the attention to learning to be viewed as a process. The emphasis on learning as a process may point to exploring how PSTs engage in ITE and develop "pedagogical flexibility", a key desirable attribute for teaching in the international context (Budrow & Tarc, 2018, p. 879).

2.3.2. The Pedagogical Significance of the Discomforting Tension in the Experience

The important facet of the learning in SA involves moving students from the familiar to the unfamiliar (Che et al., 2009). Parr and Chan (2015) stated the unfamiliarity in SA encompasses the norms, attitudes, traditions, worldviews, and discourses. Together, these components represent 'the unknown' or the discomfort for students, which may lead to dissonance (Che et al., 2009; Parr & Chan, 2015). The cultural unfamiliarity of the given SA location may be realized experientially in terms of ways of behaving, knowing, or relating. All of this combined may contribute significantly to learning that is being realized through the discomforting experience (Che et al., 2009). Scholars use terms such as disorienting, dispositioning, and discomforting (Merryfield, 2000; Mwebi & Brigham, 2009; Sharma et al., 2013; Trilokekar & Kukar, 2011). Cushner (2007) described the difficult experiences or unsettling feelings that occur upon PSTs' return to their home country as reverse culture shock. In fact, scholars pointed to the necessity of discomfort for one's learning potential to be realized when studying abroad (Merryfield, 2000; Scholefield, 2006; Tarc, 2013). For instance, Scholefield (2006) argued the pedagogical significance of discomfort, noting it is an important feature for learning in the international practicum. Williams et al. (2017) agreed discomfort, which is often characterized as being out of one's comfort zone, is critical, but they pointed out "there are risks associated with this, which should never be ignored

by educators or researchers" (p. 10). Despite these emotional risks, Williams et al. (2017) turned to Zembyla's (2015) argument "that there might be overriding ethical reasons for a learner to be expected to endure severe discomfort when the outcome of that pain is profound learning" (p. 10).

In addition, Falkenberg (2010) stressed the context of the site's location is salient and must be considered in relationship to the desired learning. The practicum's context in this study includes the learning through the intercultural encounters that contribute to discomforting experiences (Scholefield, 2006; Tarc, 2013). Therefore, the significance of the discomforting experience in the ITP (Merryfield, 2000; Tarc, 2013; Scholefield, 2006) and its relationship to the context of the site's location must be considered (Falkenberg, 2010). I draw on Merryfield's (2000) well-cited and salient research to point to the pedagogical significance of the hegemonic encounter in the ITP.

Merryfield (2000) spoke to the point of how teacher educators, who left the familiarity of their home country to live in another culture and experienced life as an outsider, might engage with understanding difference in a more meaningful way. Merryfield's participants noticeably felt they were not from the "dominant" (p. 434) culture and were culturally different, which provoked emotions such as anxiety, wanting to belong, and concerns about outsider status, the ambiguity, and confrontation with one's prejudices. It was evident in Merryfield's study, the lived experiences described by the teacher educators centred on the "disorientation, confusion and discomfort when they moved into new situations" (p. 439). The unfamiliarity and inability to place surrounding stimuli catapulted the teacher educators into a being-different orientation, which can serve as the most powerful catalyst to initiate their *re*-negotiation of cultural identity and recognize the assumptions and stereotypes that structure and limit the success of ethnic minorities, students of colour, and immigrant children (Merryfield, 2000). The participants' recognition of the unearned privilege of people in the mainstream culture at home came through their direct experience in difference. This direct experience with inequities abroad is only helpful if PSTs' encounter with difference is positioned with power relations at the centre and reflected upon (Merryfield, 2000).

The teacher educators' understanding of cultural differences was effective when "centered upon societal, institutional or individual discrimination, poverty, or injustice" (Merryfield, 2000, p. 439) that emerged from being treated differently or as a permanent outsider in the foreign context. As the teacher educators critically examined structures of power and culture that they previously had taken for granted, they experienced more emotional dissonance (Merryfield, 2000). In most SA programs, the pedagogical potential in conflict, anxiety, or discomfort inherent in intercultural encounters (Merryfield, 2000) that may promote social action and transformation is overlooked (Andreotti, 2016; Tarc, 2013). Instead, the emphasis remains on an oversimplified awareness of the existence of not fitting into the local context (Merryfield, 2000), or being perceived as different inherent within the power relations (Tarc, 2013). Scholefield (2006) and Tarc (2013) noted the learning potential inherent within discomfort while paying attention to power inequities in the SA experience needs more attention. Therefore, a closer examination of PSTs' discomforting experience in cultural immersion could deepen the understanding of the dynamics in the intercultural encounter.

2.4. The International Practicum Experience is a Good News Story

The cultivation of PSTs' capacity to be with cultural differences is an important dimension of teaching and learning in the ITP. Cushner (2007) claimed the "lived intercultural experience" (p. 37) is a critical element that supports a meaningful "understanding of other cultures" (p. 37) as well as one's own place in an interconnected world. The CBIE (2016) noted students who go abroad report their learning goes far beyond traditional classroom learning, including increased cultural awareness and understanding, an openness to different ways of thinking, improved self-confidence, and a greater awareness of their own identity.

As a result of participation in the international practica, PSTs enhance their knowledge and skills, worldviews, and thus their cross-cultural effectiveness. All of this assists them to cope with unfamiliar surroundings, providing a global perspective and increasing self-reliance, self-confidence, and personal well-being (Cushner & Mahon, 2009; Marx, 2008; Pence & Macgillivray, 2008; Marx & Moss, 2011; Rodriguez, 2011;

Roose, 2001; Stachowski & Sparks, 2007). Wilson (1993) claimed PSTs gain a global perspective, including substantive knowledge and perceptual understanding, while developing personal awareness and interpersonal connections. Stachowski and Visconti (1998) attempted to "build on outcomes" (p. 124) from previous research to illustrate how PSTs' benefitted from a greater understanding and appreciation for the nature of the host community's lives, a greater awareness of their own strengths and weaknesses, and a positive attitude toward volunteering and learning things that cannot be learned in the classroom.

It is apparent PSTs' acquisition of knowledge and skills in the ITP is indicative that learning through cultural difference is beneficial in many ways. PSTs' immersion in the host community's values, beliefs, and traditions enabled them to become understanding of cultures in the classrooms at home (Cushner & Mahon, 2002; Mahon & Cushner, 2002; Pence & Macgillivray, 2008; Roose, 2001; Stachowski & Brantmeier, 2002; Stachowski et al., 2003; Stachowski & Visconti, 1998; Willard-Holt, 2001; Wilson, 1982, 1993). PSTs' increased cultural awareness surfaces in many ways. For instance, Mahon and Cushner (2002) and Stachowski et al. (2003) found, upon return, that PSTs demonstrated a higher interest in other cultures. Mahon and Cushner's (2002) findings revealed PSTs were able to integrate lessons focusing on different cultures, while Faulconer (2003) highlighted how PSTs better understood the influence the cultural environment has on a student's ability to learn, which also contributes to more positive interactions with parents. Faulconer (2003), Roose (2001), and Cushner (2007) reported PSTs become more willing and confident to build cross-cultural relationships with their students and their families in their home country upon return. They also tend to develop strong sensitivity and empathetic understanding of students who are culturally different than themselves. Mahon and Cushner (2002) and Roose (2001) illustrated PSTs' increased capacity to sensitively enter a new culture during their ITP allowed them to become better skilled at being cultural brokers and mediators in their schools. Maynes et al. (2012) reported the cultural differences PSTs observed to help them understand that the world is interdependent. They were encouraged to recognize and appreciate that they too have a culture. Although these studies spoke to PSTs' changes in their orientation to cultural difference, researchers did not outline the complexity of encounters with cultural

differences that is needed in studies, as mentioned earlier (Jefferess, 2012; Tarc, 2013; Zemach-Bersin, 2007, 2008).

The practicum experiences initiated PSTs to self-reflect on their identities and economic wealth. For instance, Stachowski and Brantmeier (2002) found PSTs' experience in ITP prompted the desire within African American and Jewish students to look inward and discover their own roots and self-understanding. In Stachowski and Brantmeier's study, PSTs started to appreciate their own privileges such as the ease of their lifestyle with proximity to grocery stores, well-built infrastructure, open communication, and access to more learning resources. The scholars also noticed the American students lacked global knowledge (Stachowski & Brantmeier, 2002). In Tripp et al.'s (2020) study, PSTs' interviews of their experiences going to Malawi from America revealed similar findings; PSTs learned to appreciate the accessibility to resources, well-built infrastructure, and homes in America. These PSTs reported being exposed to poverty was hard, but it also made them better prepared for challenges in teaching when at home (Tripp et al., 2020). Although scholars examined PSTs' growth, they did not centre the hegemonic encounter to explore in detail the relationship between their personal growth and cultural difference (Cushner, 2007; Mahon & Cushner, 2002; Stachowski & Brantmeier, 2002; Stachowski et al., 2003).

Evidence has shown PSTs' experiences enhance their relational skills in the community and between peers. Cushner (2007) reported PSTs heighten their sensitivity to cultural challenges, and their interpersonal skills are cultivated through their experience with those they perceive as different. Scholars reported PSTs learn to relate in the international context through their interactions with the host community (Cantalini-Williams, 2014; Sokal & Woloshyn, 2019; Stachowski et al., 2015; Stachowski & Sparks, 2007; Stachowski et al., 2008). In Stachowski and Sparks's (2007) research, 91% of PSTs indicated the host community related to them well. However, Smaller and O'Sullivan (2018) suggested more attention to the ethical relation is needed. Grierson and Denton (2013) explored PSTs' experiences of community and connection in Kenya, examining their changes in global perspective. which led them to question the individualistic orientation to relationships upon returning to Canada. This study begins to

point to nuances of PSTs' growth; however, the focus on PSTs change as an outcome limits the attention to the nuances of subjective experience with cultural difference. Describing the nuances or complexities of the subjectivity of relationships in more depth could serve the literature.

PSTs' personal life changes are evident in the research as they find that they are realizing more about themselves when they step out of their comfort zone (Mahon & Cushner, 2002; Stachowski et al., 2015). In Stachowski et al.'s (2015) research, PSTs attributed their shift, along with generally 'learning lots' to travelling without family or support for the first time as well as navigating an unfamiliar curriculum (Stachowski et al., 2015). PSTs showed professional growth such as resilience, adaptability, and flexibility when dealing with unexpected and difficult situations, such as limited access to resources (Cushner, 2007; Cantalini-Williams et al., 2014; Cushner & Mahon, 2009; Grierson & Denton, 2013; Maynes et al., 2012; Roberts, 2007). Willard-Holt (2001) provided evidence that even experiences of short duration to Mexico could have similar results, such as growth in flexibility.

Robert DeVillar and Jiang's (2012) findings showed a lack of available materials and resources fostered innovation, creativity and flexibility. Similarly, through Babaeff's (2017) narrative approach, PSTs indicated how these lessons in patience, adaptability, and improvisation were helpful to their domestic teaching and contributed to their confidence. There is growth in PSTs' personal characteristics from facing challenges in the ITP. However, it is important to note how framing the research questions can limit the scope of the study. For instance, when Maynes et al. (2012) asked how the SA program impacted the participant's personal and professional life, they based their question on an assumption that PSTs would have life-changing experiences. This revealed these scholars' interest in behavioural outcomes, rather than PSTs' lived subjective experience. This emphasis on the outcome of experience suggests the nuances of the intersubjectivity of the encounters with cultural difference have been missed. Sokal and Woloshyn (2019) examined the nature of relationships in the ITP context more closely and highlighted the nuances of PSTs developing interdependent relationships with peers while abroad. In addition, PSTs often highlighted the support they offered each other within the context of

lesson planning and instruction (Sokal & Woloshyn, 2019). These researchers questioned PSTs' orientation to their relationships (Sokal & Woloshyn, 2019), indicating that a closer examination might reveal an instrumental approach. Sokal and Woloshyn briefly alluded to intrapersonal growth, which is often overlooked in the ITP experience. Although their study highlighted the value of support structures that are needed to foster relationships in ITP, attention was not given to the nuances of the intrapersonal experience in encounter with cultural difference.

Larsen and Searle (2017) and Wang et al. (2011) noted the documented experiences attempt to address the gains made by the students via their life-changing experiences (see also Babaeff, 2017; Maynes et al., 2012). The apparent priority given to the unequivocal good news story appears to disregard PSTs' experiences that are perceived as negative, or provide a more holistic view of their SA experience. For example, Cushner and Mahon (2002) claimed, "Even with the occasional negative encounter and accompanying adjustment or culture shock, the good experiences seem to outweigh the bad" (p. 52). While some scholars pointed to negative experiences, they did not provide any in-depth studies (Roose, 2001; Willard-Holt, 2001). I believe overlooking the negative only serves to disregard the inherent complexity of the experience in a holistic way.

2.4.1. The Need for Better Theorization of the International Teaching Practicum Experiences

To this end, Larsen and Searle (2017) and Smolcic and Katunich (2017), in their extensive review of ITP, pointed out SA is under-theorized, and the research does not tend to provide any substantive analysis of the experiences underlying PSTs' self-reporting, assuming the experience to be uniform. This methodology leaves no room for a researcher to determine context or the subjective differences in qualitative experiences between student teachers in any depth. For instance, the foundations of a 30-year review of PSTs' experiences in the ITP conducted by Stachowski and Sparks (2007) built on categorization of an experience as disadvantages/advantages, paralleling Cushner and Mahon's (2009) benefits/non-benefits framing. Only considering aspects of the

experience labelled positive as valuable might suggest prescriptive approaches in studies' emphasis on benefits for PSTs, with no in-depth or critical exploration of nuances or complexity (Ingersoll et al., 2019; Smolcic & Katunich, 2017). The gathering of specific information that might give scholars a clear sense of participants' lived dimensions of struggles and opportunities in SA may deepen the understanding of what takes place for PSTs while overseas.

However, Wong (2015) argued the use of the intercultural development inventory (IDI) tool, commonly used to explore students' changes in perspective, reduces PSTs' intercultural experience to a comparison between pre- and post-departure. This predetermines the assessment to a list of prescriptive competencies, with an emphasis on the final outcome, at the expense of the qualitative experience. The use of such tools does not allow for the accounts of the whole subjective experience to be fully expressed. Cushner and Chang (2015) reinforced this point by challenging the assumptions of many studies that indicated the overseas experience is one of positive intercultural growth. While Cushner and Chang found ITP studies imply a gain in intercultural competence, they further argued qualitative intercultural changes have not been adequately investigated. They simply compared PSTs' intercultural competencies to those of their peers who have completed a domestic practicum with the use of the IDI tool. Cushner and Chang's research findings indicated PSTs who went abroad did not show intercultural growth, despite many studies to the contrary that claimed such growth exists through cultural immersion. Wong (2015) went on to argue the IDI tool has considerable limitations. ICL confined within the use of such tools neglects the scope of what PSTs actually experience in immersion, namely, disorientating power relations or their unique subjectivity (Dervin, 2016, 2020). Instead, the use of the tools continues to confine ICL as a fixed outcome, rooted out of individualism. Such a focus ignores the intersubjective relationality that is inherent within the encounter process, along with the hegemony (Dervin, 2016, 2020). A closer examination of the scope of such hegemonic dynamics may offer a way forward to explore PSTs' ICL.

This under-theorization points to research that has used a simplistic approach, which suggests the immersion, in and of itself, equals ICL. This is problematic because

of the instrumentalist nature of such an approach (Forum on Education Abroad, 2013, Vande Berg et al., 2012), in which scholars overlook or do not develop an adequate picture of PSTs' experiences with cultural difference (Batey & Lupi, 2012; Mahon & Cushner, 2002; Pence & Macgillivray, 2008; Stachowski & Sparks, 2007; Walters et al., 2009; Willard-Holt, 2001; Wilson, 1982). Providing an in-depth exploration that moves beyond positioning PSTs' experiences in binaries of positive or negative may serve to broaden any examination of PSTs' changes during the ITP to include its inherent complexity and nuances.

Scholars' under-theorization also ignores the problematic nature of hegemony while disregarding critical perspectives such as in this more recent study (Tripp et al., 2020). For example, Tripp et al.'s (2020) SA program in Malawi focused on the perpetuation of PSTs' stereotypes and hegemonic ways as representations of their growth. These researchers positioned PSTs' experiences Eurocentrically, using comments such as "my heart aches for these people" (Tripp et al., 2020, p. 137) or feeling pity for the host community in terms of students' growth. They appeared to be using an oversimplified, us-them cultural binary (Beck, 2008; Tarc, 2013). This was especially pronounced when they suggested PSTs were learning about poverty yet neglected to adequately highlight the complexity of their neocolonial attitudes (Andreotti, 2016; ACDE, 2014; Jefferess, 2012; Zemach-Bersin, 2007, 2008). This omission suggested some scholars may be complicit in perpetuating such attitudes (Andreotti, 2016). This points to Andreotti's (2016) and Stein' s (2017) work that called on scholars to apply a self-reflexive and liminal lens in research that involved interactions between the Global North and Global South.

2.4.2. Turning to Critical Perspectives in the International Practicum Experience

In this section, I draw on scholarship that brings a critical orientation to the ITE experience (Phillion et al., 2014). I begin with scholars who drew attention to the significance of including critical pedagogical frames as a pedagogical frame in the ITP (Malewski & Phillion, 2009; Phillion & Malewski, 2011; Phillion et al., 2009; Sharma et

al., 2013). These researchers studied a well-established ITP in Honduras for American PSTs that explicitly integrated a curriculum and pedagogy that was informed by critical pedagogy as a commitment to not reinscribing neocolonial orientations. In their studies of the Honduras experience, Malewski et al. (2012) noted PSTs held stereotypes, expecting students to be poor and dirty and unable to speak English; these PSTs were astonished to learn Honduras would have something of value, such as the deep and rich history of the Mayan ruins. The framing of PSTs' learning with a strong commitment to critical pedagogies and curriculum, as shown in Malewski et al.'s (2012) Honduras ITP, illuminated that PSTs hold strongly negative stereotypes. PSTs, through reflexive and critical dialogues, negotiated difference, engaged with the self and others, and questioned their complicit behaviours and knowledge that helped to sustain colonial relations of privilege and domination (Malewski et al., 2012). The researchers pointed to the significance of integrating a critical orientation in ITP research to highlight the neocolonial attitudes (Malewski & Phillion, 2009; Phillion & Malewski, 2011; Phillion et al., 2009, 2014; Sharma et al., 2013).

Researchers such as Malewski and Phillion (2009), Tarc (2013), Jefferess (2012), and Zemach-Bersin (2008) claimed that without centring the inherent power inequities in the encounters PSTs' interactions are ineffectively represented. Next, I present three Canadian studies (Bernardes et al., 2019; Mwebi & Brigham, 2009; Trilokekar & Kukar, 2011) that situate inequitable power relations centrally in their theoretical frames. PSTs' experiences are explored using research frames that disrupt the hegemonic understanding of cultural difference by centring power relations in the theoretical frames; for example, Bernardes et al. (2019) and Mwebi and Brigham (2009) who centred Africentricity and Trilokekar and Kukar (2011) who centred race theory and discomforting experiences. Different possibilities emerged in Mwebi and Brigham's (2009) study, distinguishing it from the 'benefit' or 'life-changing' discourses noted in the studies above. Using "Africentricity" (Mwebi & Brigham, 2009, p. 415) as a theoretical frame, the scholars deliberately placed a marginalized worldview at the centre, rather than on the fringes of the analysis. Mwebi and Brigham found PSTs realize diversity is often treated in an oversimplified way. One PST in their research indicated her shift in perspective was brought forth by how she was perceived in Africa, as the Kenyans wanted to touch her

blond hair and pointed at her blue eyes (Mwebi & Brigham, 2009). Similarly, in Savva's (2013) study, a participant teaching in a Muslim country mentioned she was pointed at for her light-coloured hair and eyes and that white people were culturally reprimanded for things that were and were not within their control. The discomfort associated with not fitting in and how she was perceived to be exotic sparked her self-awareness and willingness to self-reflect on the assumptions she held. PSTs in Mwebi and Brigham's research spoke of critically examining their own assumptions and previously strongly held beliefs of themselves, teaching, learning, and Africans. While there was a slight shift in participants' critical understanding, it was not enough (Mwebi & Brigham, 2009). The scholars reported immersion only begins with PSTs' process of de-centring Eurocentric perspectives, when participants begin to talk about transformation not as a mere change but a subtle shift in perspective (Mwebi & Brigham, 2009). Mwebi and Brigham pointed to the significance of "learning approaches in the ITP . . . [that] must encompass intuition, emotion, imagination, embodiment" (p. 425). Their research gave value to highlighting the nuances found within participants' subjectivity, and embodiment. This embodied and subjective perspective that emerges in the research is another dimension to include in researching an SA experience.

Bernardes et al. (2019) interviewed teachers 5 years after their international practicum in Kenya and centred critical interculturality as an analytic tool to illustrate the difficult nature of disrupting students' Eurocentric orientations. Bernardes et al.'s use of discourse analysis while applying a critical interculturality lens helped to expose power and to support more equitable relations between groups identified through participants' dominant and marginal discourses. The discourse the teachers used to explain the call-and-response approach in Kenya that is commonly used in the classroom as part of the philosophical tradition of Ubuntu was that of Eurocentric orientation (Bernardes et al., 2019). The passing of time did not bring former participants into any level of further clarity in terms of the importance of Ubuntu or an understanding as to why this practice was so central to Kenyan education and inherently interwoven with Kenyan cultural values and assumptions; rather, participants assumed it was "wrong" (Bernardes et al., 2019, p. 10). Participants described the practice as non-collaborative and outdated, even though the Ubuntu tradition focuses on a quality of interaction, emphasizing

collaboration. The teachers viewed the call-and-response strategy from their own cultural interpretations of collaboration (Bernardes et al., 2019). These researchers' evidence highlighted that participants remained confined within their Eurocentric meaning-making when analyzing African cultural practices (Bernardes et al., 2019). Bernardes et al.'s findings echoed other scholars (Mwebi & Brigham, 2009; Robinson et al., 2017) that demonstrated some participants shifted their critical cultural awareness slightly, but argued changing PSTs' meaning-making from a Eurocentric orientation is very difficult, and a lack of supportive structures in ITPs may encourage PSTs to further assert the superiority of their own culture over those in the Global South (Dockrill et al., 2016).

Trilokekar and Kukar (2011) took note of the hegemony in the intercultural encounter. This Canadian study directly discussed power relations in terms of race, gender, class, and status as well as their interplay in students' experiences and relationships with members of the host community. Trilokekar and Kukar (2011) intentionally centred the inequitable power dynamics in the encounter in their exploration of students' experiences in the Global South as a way to avoid reviving white privilege and neocolonial attitudes. The scholars conducted a qualitative study to capture the multiple voices of a diverse student population and analyzed their data using Helm's race identity theory to critically examine how race, status, and power complicated the experience. This strayed from much of the literature describing the experience of white candidates and with few studies including the perspectives of PSTs who identified as cultural minorities (Cushner & Mahon, 2002; Malewski & Phillion, 2009; Trilokekar & Kukar, 2011). Instead, research similar to Merryfield's (2000) and Malewski and Phillion's (2009) has shown PSTs' experiences differ between white and non-white students.

Similar to the work of Malewski and Phillion (2009), Trilokekar and Kukar (2011) illustrated PSTs' visible similarity to the majority culture in the host country could impact their ability to find cultural homeostasis. Unlike participants of colour, who habitually undergo double consciousness, white participants tended to become aware of their whiteness and privilege in explicit ways in the Global South, since these realities are usually masked by their visibly majority status in North America (Trilokekar & Kukar,

2011). In contrast to Asian-Canadian PSTs who experienced privileges because of their ethnic similarities to the host population, Yvonne, a Black-Canadian participant claimed to become aware of her blackness in a way that she was not cognizant of while living in Canada (Trilokekar & Kukar, 2011). Another participant who was white noticed how her peers who were minoritized were treated very differently than her; she was unable to name what it was, but she could feel the difference of how each person including her was being positioned (Trilokekar & Kukar, 2011). The participants in Trilokekar and Kukar's (2011) study connected the experience of not fitting in or as means of empathizing with new immigrants and racial minority students who live in Canada. Other literature proposed PSTs' experiences with being more noticed and treated differently in a new country might lead them to empathize with cultural minorities back home (Mwebi & Brigham, 2009; Trilokekar & Kukar, 2011; Savva, 2013). It is important to note Trilokekar and Kukar's (2011) study that centred power inequities in PSTs' discomforting experiences of intercultural encounters is a significant contribution in the ITE field.

2.5. Subjective Experiences of the Discomforting Tensions in the International Practicum

Many scholars noted the tremendous learning potential in the exploration of PSTs' individual experiences of discomfort (Merryfield, 2000; Scholefield, 2006; Tarc, 2013; Trilokekar & Kukar, 2011). Some scholars explored PSTs' experiences of discomfort (Driussi, 2019; Trilokekar & Kukar, 2011) and others examined teacher educators' experiences (Lang et al., 2017; Williams & Grierson, 2016). I chose to draw on the latter scholars' works because they examined the intersubjective experience of the discomforting experience while centring the hegemonic encounter.

This discomfort and its valuable learning in the international practicum is what Driussi (2019) highlighted in her doctoral study. She asserted paying attention to the tensioned discomfort may be of the most value, as it "affords life-altering entanglements that in turn inform pedagogical practices" (Driussi, 2019, p. 66). In other words, the embodied experiences of discomfort have considerable potential to support the becoming

of teachers. Through the use of phenomenology, Driussi explored PSTs' embodied tensions in cultural difference by paralleling it to her own discomforts while in the Mexican schools to examine PSTs' subjective lived experiences of discomforting experiences. The in-depth exploration of the tensioned spaces stressed the complicated nature of the experience as emotionally nuanced and relationally complex. Driussi asserted the international experience provided opportunities to navigate discomfort in relation with others to learn more about oneself through relationships with those who are perceived to be different. Driussi's findings revealed most transformative discomfort emerges from unfamiliarity in three areas: language and location, community experiences, and learning about and practising teaching. Her research offered a valuable contribution to the field of ITE as it showed PSTs' embodied subjectivity of the discomforting experience in the ITP. However, her study did not centre the discomforting experience inherent with inequitable power relations that are integral in intercultural relations when PSTs from the Global North go to the Global South (Andreotti, 2016; Merryfield, 2000; Stein, 2017; Stein et al., 2016; Tarc, 2013).

Similar to Driussi's (2019), researchers focused on teacher educators who examined their tensions to point to their own subjective experience of discomfort while leading the ITP (Lang et al., 2017; Williams & Grierson, 2016). Both Lang et al.'s (2017) and Williams and Grierson's (2016) studies highlighted the challenges with power, privilege, and feeling like cultural outsiders. Lang et al. (2017) drew on the work of Deardoff (2006) and found having a sense of agency in foreign cultural settings also requires the embodiment of denial and defense, which may be viewed as discomforting tensions. Lang et al. (2017) uniquely captured their own individual experiences of tensions by revisiting ongoing journal writing experiences and "relating new information to the known information" (p. 148) through critical reflexive conversations with colleagues, which allowed them to examine what lay beneath the surface in terms of their hidden assumptions that informed their "interpretation of power, being, and belonging" (p. 148) through an embodied subjective experience of discomfort. Echoing Mwebi and Brigham's (2009) admission, Lang et al. (2017) emphasized the process of exploring the pedagogical significance of the discomfort in relation to the power imbalances in the encounter must encompass a deeper level of self-reflexivity to be more effective. They

emphasized pre-orientations need improvement to incorporate discussions in which PSTs feel safe enough and confident to discuss all their experiences with difference.

2.5.1. The Need for a Subjective Orientation for Pre-Service Teachers to Make Meaning

Wong (2015) asserted the research to examine students ICL is mostly embedded with constructivist paradigms that emphasize critical reflections. He claimed the studies portrayed little cognitive transformation and questions how students could "call an experience 'great,' yet remain unaffected by it" (Wong, 2015, p. 124). Wong (2018) drew attention to gaps in the literature, noting that most SA scholarship moves directly to cognitive reflections and outcomes as acquired transferable skills. However, he asserted, "Most SA scholars would agree that becoming intercultural involves more than knowledge growth" (Wong, 2015, p. 130) limited to cognitive knowing through a constructivist paradigm. Wong (2015) referred to the work of Deardoff (2006) and reminded SA scholars that ICL is "multidimensional consisting of attitudes, psychological traits, knowledge and interaction skills and there is more than one viable path" (Wong, 2015, p. 132) for students to expand their ICL. More attention to the quality of what is happening for PSTs over the course of their SA experience, especially during times of disorientation, is important to note in PSTs' learning. Wong (2015) argued the SA literature is missing something of considerable value, which is the experience itself.

The significance of PSTs' subjective, embodied, and ontological experiences in an SA program suggests paying attention to the personal dimension of openness to what is critical in work that aims to take students abroad as well as to examine their power, privilege, and positionality. Wong (2018) poignantly pointed SA scholars to the relevance and importance of students' ways of being in the moment, to take chances, access their intuition, and trust their creative impulses and inspiration, which echoed the work of Mwebi and Brigham (2009). It is of value to note Wong's (2018) suggestion that the importance of PSTs not be overly self-conscious, advising they move into a "state of relaxed attention, rather than deliberate thought" (p. 46) as part of their learning. With

this orientation, while abroad, PSTs would pay attention to their openness to the experience. Wong (2018) pointed to the significance of three attributes, courage, ignorance, and curiosity, which are needed to break away from familiar ways and for PSTs to become clear about how their knowing may be limited. Experiencing these human ways of being could be viewed as dimensions of ICL (Wong, 2018). He pointed to the need in exploration of students' ICL, as there is a need to consider alternative conceptual frames, terminologies, and instructional approaches (Wong, 2015).

2.5.2. Pre-Orientations and Debriefing Sessions with Students

Although the preparation of PSTs before the experience and post-debriefing session is offered in most programs, the pedagogies in pre-orientation and post-experience require considerable improvement (Jefferess, 2008; Longview Foundation, 2008; Smaller & O'Sullivan, 2018; Tarc, 2013; Tiessen & Kumar, 2013; Zemach-Bersin, 2008). The pre-departure courses often focus discussions on administrative procedures, visas, health, security, and safety issues (Rashid, 2019); sessions include training on cultural understanding that is too short, not deep enough, and may list context-specific information, country profiles, and may consider "culture shock or adjustments across cultures" (Cushner & Chang, 2015, p. 6), with some discussions of intercultural communication and competency using inventory tools (Wong, 2015). Meanwhile, ethical considerations are limited (Pluim & Jorgenson, 2012; Tiessen & Kumar, 2013), overlooking discussion of power relations (Smaller & O'Sullivan, 2018). Lang et al. (2017) recommended teacher educators centre hegemonic difference and create conditions for students to be self-reflexive. This draws attention to the simplification of cultural difference in pre-orientations. This lack of attention to the complexity perpetuates a reductionist view of culture as bounded and a fixed object (Beck, 2008; Tarc, 2013) that reinforces the encounter with difference as separate from themselves, rather than a subjectively relational experience. Rashid (2019) illustrated the need for a well-thought-out theoretical frame, including the desired learning, the pedagogical approaches, and guiding concepts and insights on issues that are connected and aligned in the program to best support PSTs' experiences.

Debrief Sessions in ITP

Merryfield (2000) cautioned that experiences alone do not help PSTs make meaning and deeply understand their international experiences. Debriefs should call upon PSTs to conduct deeper analyses (Jefferess, 2008, 2012; Smaller & O'Sullivan, 2018; Tiessen & Kumar, 2013; Zemach-Bersin, 2008). Unfortunately, debriefs in SA programs are either absent or lack consistent and systematic approaches (Longview Foundation, 2008; Rashid, 2019; Smaller & O'Sullivan, 2018; Tiessen & Kumar, 2013). The direct experience in cultural difference is necessary to cultivate intercultural capacity (Ingersoll et al., 2019); however, structured reflective time (Driussi, 2019; Mwebi & Brigham, 2019) with faculty support (Addleman et al., 2014; Cushner & Chang, 2015; Trilokekar & Kukar, 2011) is necessary for ICL. Peers can support one another's learning (Malewski & Phillion, 2009; Trilokekar & Kukar, 2011), but without critical guidance they perpetuate stereotypes and prejudices (Addleman et al., 2014), reinforce superiority (Dockrill et al., 2016), or entrench misconceptions of deficit perspectives within colonial discourses (Bernardes et al., 2019). Bernardes et al. (2019) claimed limited possibilities for self-reflexivity and examination of power and privilege are exacerbated in the popular short-term practica of less than 4 weeks. Without supportive structures in debriefs, PSTs' ICL remains surface level (Cushner & Chang, 2015).

However, Trilokekar and Kukar (2011) pointed out formal and informal reflections inadequately had PSTs critically examine power and privilege. Meanwhile, Addleman et al. (2014) found the integration of historical and current power relations and PSTs' positionality and complicity in hegemonic oppression in debriefs could promote shame and guilt, while Tarc (2013) asserted it could contribute to paralysis. Unlike Zemach-Bersin (2008), many future teachers will not be so eager to critically engage with their power and privilege in the larger context of IE; however, teacher educators must not shy away from engagement in complicated conversations but rather they anticipate the resistance and be ready to provide future teachers support (Andreotti, 2016).

Another factor to consider in ITP is that there is latency of time before reflections ripen into mature beliefs and are committed into professional practice (Maynes et al., 2013; Wong, 2018). Driussi (2019) found the absence of supporting PSTs' learning in

post-reflections is a serious concern, and Mwebi and Brigham (2009) claimed theoretical frames related to cultural differences are used in limited ways and could deepen the meaning for PSTs. In addition, scholars have noted more in-depth long-term impact studies of PSTs' change could benefit the ITP research (Ingersoll et al., 2019; Maynes et al., 2013).

2.5.3. The Need for Scholars' Self-Reflexivity in Study Abroad Research

The SA research is further complicated because the bedrock foundation of scholars' own onto-epistemic orientation in the scholarship perpetuates the hegemonic dynamics. In SA research, hierarchal inequities or instrumental orientations are not disrupted; rather, neocolonial risks and self-serving orientations prevail and reinforce hegemonic relations in SA research (Andreotti, 2016). The power and privilege relations that are prevalent in work with the Global South are maintained, recirculated, and perpetuated. The fact that Eurocentric neoliberal paradigms that closely align with scholar's own orientations are often structured in the research is problematic (Andreotti, 2016). This problematic nature is reinforced because other scholars or teacher educators who are looking to SA research for new insights to inform their designs for current and future SA programs are confined within parameters of the limited frame. The plea is for future researchers to address and disrupt the embedded Eurocentric hegemonic paradigms (Andreotti, 2016; Stein, 2017).

Andreotti (2016) and Stein (2017) called forth future IE researchers to the prospects of what might be illuminated with alternative frameworks, beyond Eurocentric onto-epistemic perspectives, that expand researchers' frames of reference and confront their ongoing systemic harm. In response to the call from these critical scholars, my research ruptures the ontological and epistemological foundations from which the research examines student experiences in order to seek the "(im)possibility of an 'education for existence otherwise'" (Andreotti, 2016, p. 107) through encounters in the Global South. This new direction in SA research is the theorization that attempts to disrupt the web of power relations in the hegemonic encounter and the scholar's onto-epistemic orientation to illuminate new perspectives of student experiences in the ITP.

The ‘existence for otherwise’ could move away from an us-versus-them, superiority-inferiority, or the experience-as-an-activity versus living-as-process orientation in SA. The scholar’s self-reflexivity with attempts to rupture their worldview may help to realize new possibilities of pedagogical dynamics in SA (Andreotti, 2016; Stein, 2017; Tarc, 2013).

2.6. Summary

The current SA research pointed to the need to disrupt the traditional view of culture, the instrumentality of the program, and more closely examine PSTs’ discomforts that are pedagogical (Merryfield, 2000; Scholefield, 2006). The attention to processes in ITE (Scholefield, 2006) suggests research that examines curricular moments in the intercultural encounters in the Global South could help expand the field. As Tarc (2013) noted, most often, the intercultural encounters stemming from the power inequities of colonial times are overlooked in ICL in the Global South. The SA in the Global South is more often positioned as promises of commodification (Zemach-Bersin, 2007, 2008) and voyeuristic stances (Jefferess, 2012), with an instrumental orientation that disregards the potential risks for neocolonial attitudes (ACDE, 2014; Tiessen & Huish, 2014).

The ahistorcized, uni-directional Global North/South SA encounter (Tarc, 2013) points to a prevailing Eurocentric hegemonic orientation. Ignoring power inequities, maintains and confines cultural difference to a fixed and objectified relationship (Beck, 2008; Tarc, 2013). Critical theoretical frameworks draw attention to the reality of power relations within the context of cultural difference (Bernandes et al., 2019; Larsen & Searle, 2017; Dockrill et al., 2016; Malewski & Phillion, 2009; Mwebi & Bringham, 2009; Phillion & Malewski, 2011; Phillion et al., 2011; Phillion et al., 2014; Scholefield, 2006; Trilokekar & Kukar, 2011; Zemach-Bersin, 2007, 2008). However, research that illustrated gains for the PSTs (Cushner & Mahon, 2002; Stachowski & Sparks, 2007; Stachowski & Visconti.1998; Willard-Holt, 2001; Wilson, 1982, 1993) or emphasized outcomes (Maynes et al., 2012; Pence & Macgillivray, 2008) limited the portrayal of the realities of power within the overseas experience. This limitation narrowed the focus to benefits (Larsen & Searle, 2017; Wang et al., 2011), limiting cultural immersion to a

pedagogical strategy (Vande Berg et al., 2012), thereby reducing SA to an activity (Bennett, 2010, 2012). This reduced encounters with difference in ICL to an outcome, without considering the complexity of hegemony, nor the ontological nature of the relational process (Dervin, 2016, 2020). The field could be enhanced by moving beyond fixed duality, by paying with closer attention to the asymmetrical power relations in intercultural encounters (Tarc, 2013).

The examination of pedagogically discomforting overseas experiences (Merryfield, 2000) needs urgent attention (Scholefield, 2006; Tarc, 2013), given the current prioritization of SA in higher education (AUCC, 2014; CBIE, 2016). Without attention to modifying the curriculum to meet prevailing SA needs, the pedagogical significance of the ITP programs is disregarded (Falkenberg, 2010). Scholars have attempted to highlight a productive direction forward in the exploration of PSTs' pedagogical discomfort (Driussi, 2019; Lang et al., 2017; Trilokekar & Kukar, 2011; Williams & Grierson, 2016). Trilokekar and Kukar (2011) placed power relations at the centre of their analysis; however, they only examined such relations cognitively. Driussi (2019) captured PSTs' discomfort as an embodied tension. While Lang et al. (2017) and Williams and Grierson (2016) examined inequitable power relations through self-reflexive and affective lenses. The emergence of the embodied and relational experience of discomfort, often overlooked, could provide a new direction in SA research.

The common constructivist paradigm to make meaning of the experience has reinforced the use of self-reflective learning process in debriefs (Wong, 2015, 2018), confining the learning to changes in thinking and behaving (Addleman et al., 2014; Che et al., 2009; Parr & Chan, 2015; Trilokekar & Kukar, 2011). Wong (2015, 2018) argued reflective learning has performative tones, and with the use of inadequate intercultural development tools further confines an embodied and subjective understanding of the experience. Paying closer attention to the quality of the embodied experience in the ITP could help observers adequately gauge the ontology of discomfort, shedding light on PSTs' subjectivity and relationality. Attunement to embodiment, intuition, and emotion in ITP research (Mwebi & Brigham, 2009) could further enrich the field and draw more attention to the human experience. New frames may be required to illuminate insights

about pedagogical dynamics in the intercultural work within the SA field in order to transcend much of the Eurocentric thinking that is currently perpetuated.

A concerted effort to examine the pedagogical dynamics in more depth is imperative (Tarc, 2013), particularly within current internalization contexts that readily promote SA programs as a way to cultivate ICL (ACDE, 2017; CBIE, 2016). Andreotti (2016) called on scholars to go beyond "circular criticality" (p. 106) or pay attention to their tendency to use Eurocentric theoretical perspectives to conduct research. More importantly is her call to rupture the ontological and epistemological bedrock that situates SA programs and research (Andreotti, 2016). Such attention could alleviate the "hierarchies and power relations which offer differential benefit to people [and institutions] engaged in these programs" (Smolcic & Katunich, 2017, p. 56) while attending to the under-theorization in ITP research (see also Larsen & Searle, 2017; Tarc, 2013). The salient feature of this study is to use critical theoretical paradigms that aim to reduce systemic harm and to seek new possibilities (Andreotti, 2016; Stein, 2017). The pursuit of such new possibilities would enrich the field, while disrupting the current Eurocentricity. Moving in this direction would draw attention to the metonymic space found in ITPs as well as shift the existing instrumentality to capture the ITE as a process (Scholefield, 2006), which could be an articulation of internationalization as relational translocalism (Stein et al., 2016).

The qualitative examination of PSTs' subjective experiences with discomfort in cultural difference may illuminate new pedagogical possibilities for PSTs' existence to be "otherwise" (Andreotti, 2016, p. 107). Shifting the focus in this way may be viewed as "re-conceiv[ing] international education along the pedagogical dimension" (Tarc, 2013, p. 6). The purpose of the research then becomes the elicitation of the pedagogical significance of discomfort in the encounter from an embodied perspective. The learning dimension as an embodied experience may provide ITE with alternative conceptual frames, terminology, and instructional approaches (Wong, 2015).

In the next chapter, my analysis centres on Bhabha's (1992) notion of interstitiality and Aoki's (1986/1991/2005) lived space of tension. This tension, for Aoki

(1986/1991/2005), pulls the teacher not solely in opposing directions, but also in all directions, to explore the potential subtleties and complexities as a way of truth as 'coming home' (Smith, 1999, 2006) to PSTs' mode of being. Expansion of PSTs' mode of being to be present with others in the intercultural encounter could inform an "education for 'existence to be otherwise'" (Andreotti, 2016, p. 107).

Chapter 3.
Theoretical Frame

3.1. Introduction

Scholars of internationalization have argued researchers must go beyond constraints of "circular criticality" (Andreotti, 2016, p. 6) and apply more "liminal" (Stein, 2017, p. 17) critiques in the research. Andreotti (2016) described circular criticality as critical approaches embedded within scholars' research orientation; these approaches are often tightly leashed to scholars' Eurocentric worldview, which reduces the scope of the research and creates a greater need for critical self-reflexivity (Stein, 2017). I drew on their calls that scholarly insights in internationalization research may benefit from an approach situated in a liminal analytical lens that might illuminate educational possibilities for being 'otherwise' (Andreotti, 2016; see also Stein, 2017; Stein et al., 2016) and applied these important considerations to ITE. I chose to use liminal analytic frames in this ITE research as a response to disrupt the researcher's tethering to Eurocentric orientations, which reduces the potential to disrupt hegemonic relationships and neocolonial attitudes in SA. To counter circular criticality is to pierce into dimensions that often prevent scholars from noticing how they may be implicated in systemic harm in the research process. My goal in conducting this research was to explore pedagogical possibilities in the ITP with a critical self-reflexive lens that was beyond circular criticality by dwelling "in the gap between common sense and critique" (Pinar, as cited in Pinar & Irwin, 2005, p. 5).

I approached this research project not as a critic of current scholarship, but as an interlocutor who seeks to turn SA research in a different direction. Therefore, I view myself as someone who may have a part in offering another textured curricular thread in the SA tapestry. As such, my attempts began with weaving another curricular strand into the SA scholarship.

To move in that direction, I attempted to disrupt the counterproductive emphasis on life-change or transformation viewed as 'end results' that are found throughout these

studies by turning my attention to the quality of the experience (Wong, 2018). I attended to PSTs' lived situations in cultural difference by valuing their unique lived histories and non-uniform experiences to illustrate the range of non-linear, non-dimensional, and multidirectional pedagogic situations alive in the ITP. The documentation of each of the pedagogical dynamics PSTs experienced are illustrated as multiplicities of the lived curriculum (Aoki, 1993/2005b). By employing Bhabha's (1994) perspective of interstitiality in cultural differences as an opportunity to be pedagogic, I marked a starting point for the analysis of the human experience of learning with 'difference' or what may be viewed as tensioned space (Aoki, 1986/1991/2005) and its generative potential to create something new in the unfolding moment of the encounter as emphasized by D. G. Smith (1999, 2006). When I turned the lens to what unfolded in the moment, I could better understand the multidimensional nuances, variations, and complexities of PSTs' subjective experiences in SA. Illustrating pedagogical dynamics of interstitiality point to emerging possibilities and impossibilities. In this way, through this dissertation, I attempt to illustrate the non-linear, subjective, organic, multifaceted, multilayered, and multidirectional pedagogic possibilities inherent within the encounters with hegemonic difference in the SA.

In this chapter, I present the analytical tools that I employ. First, I use Aoki's (2005) notions of lived curriculum, multiplicities and tensioned spaces to decentre the hegemonic emphasis of instrumentality in SA and centre curriculum as paradoxical spaces. Second, I briefly introduce Anzaldúa (1987) concept of border crossing to introduce Bhabha's concept of interstitiality to articulate the lens I used for cultural difference. Third, Appelbaum's (1995) concept of the "stop moment" is used to identify a potential disruptive space, a possibility for interstitiality. Lastly, I employ David G. Smith's (1999, 2006) work to illuminate generative possibilities as subjectivity-intersubjectivity to illustrate ontological shifts.

3.2. Curriculum Openings in Paradoxical Space

The influential Canadian curriculum theorist, Ted Aoki, provided a curricular standpoint that countered the instrumental perspective to understanding education. In the

SA literature, much of the earlier research focused on outcomes. Several researchers portrayed an instrumental language of curriculum in SA (Batey & Lupi, 2012; Cushner, 2007; Cushner & Mahon, 2002, 2009; Pence & Macgillivray, 2008; Stachowski & Sparks, 2007; Walters et al., 2009; Willard-Holt, 2001; Wilson, 1982). Such a modernity-laden curriculum in SA outlines the consumer-producer paradigm, a business metaphor (Aoki, 1983/2005). This view of curriculum narrows the SA experience to a 'production of curriculum' for PSTs' acquisition. In such a curriculum, in terms of the experience abroad, PSTs are structured into acquiring stated curricular outcomes solely from the experience itself. Given this, PSTs and the site are viewed as objects from which they gather the curriculum of becoming intercultural, rather than subjects with human qualities and potential. PSTs' experiences identified outcomes and end goals is what I intend to decentre. I drew on the work of Ted Aoki, who spent his years working as a teacher, administrator, and professor, taking up the charge against the instrumentalism and dualisms deeply inscribed in education and called this curricular direction into question.

This myopic and instrumental view of curriculum amounts to a "crisis in Western reason" (Aoki, 1983/2005, p. 113). Aoki (1983/2005) argued this crisis points to a fundamental contradiction between an emphasis on scientific technological progress and a "commit[ment] to the improvement of the personal and situational life" (p. 113). Western reasoning, which seeks knowledge from the external world by privileging rational, positivist thinking, disregards and marginalizes human life itself. It assumes a life is to be lived outside of our inner terrain (Palmer, 1998) as an operational manual, rather than seeking knowledge by turning inward to understand more deeply what it means to be human. Therefore, there is greater tendency to look outside of oneself at objects for answers rather than turning inward to oneself for a subjective experience. This predicament in Western reasoning is reflected as an "internal crisis in curriculum" (Aoki, 1983/2005, p. 114) with the view of curriculum-as-planned, rather than the human experience or curriculum-as-lived. Much of the SA experience viewed as outcomes in the literature privilege the rational, linear, and instrumental model curriculum, which is "caught up in the singular meaning of the word curriculum" (Aoki, 1996/2005, p. 417). This conventional view of curriculum that is curriculum-as-planned, envisions a starting point, then something happens, resulting in an endpoint, perpetuates uniformity and

homogeneity in each classroom. This curriculum confines the view of PSTs, hence, teachers without their human qualities. It removes the multidimensional, complex, nuanced aspects of what is happening in the moment. This emphasis on curriculum-as-lived values each PST and their unique interactions in the lived moment (Aoki, 1986/1991/2005); in other words, subjectivity is valued.

The lived curriculum lens applied in this project allowed me to explore the '*is*' in the question, "What is the PST's lived experience," in the ITP rather than the more common focus on describing the "what" of the SA experience. This emphasis on the 'is' derived from the verb 'to be' privileges pedagogical dynamics in the ITP as a human experience. The emphasis on human experience allowed me to draw out the qualities of the SA experience that I could point to by saying something like, "The SA experience is like this, and like that," drawing on existential themes rather than on features, characteristics, and outcomes that are fixed (Aoki, 1987/2005a).

Aoki's (1986/1991/2005) efforts to decentre the mode of modern curricular ideas has proved helpful in my analysis. The examination of PSTs' experiences of teaching and learning in cultural difference in the ITP through the application of multiplicities of lived curriculum, the non-patterned, complexities, contradictions, and nuances of the pedagogical dynamics are illuminated. This decentring helped me to point to the many different sites of relations of in–between spaces in the intercultural context as curriculum (Aoki, 1986/1991/2005).

3.2.1. Multiplicities of Lived Curriculum

The curricular direction I took in this study was perhaps an opening needed, as language that may give me pause as a researcher. The common rational, linear, instrumental paradigm used to examine PSTs' experiences in the ITP research often constrained the research. Instead, I turned toward the dynamics of impermanence, uncertainty, and constant change in paradoxical spaces to inform my theoretical frame. This conscious orientation to paradoxical spaces is intended to tilt the meaning away from more common understandings and shed light on perspectives and possibilities often overlooked in SA experiences. In this dissertation, I attempt to describe and value the

experience itself, rather than jumping to the significance of the experience (Wong, 2018). I viewed the direct experience of the encounter in difference as subjective and involving the intra- and inter-subjectivity in the encounter. Utilizing Aoki's (1993, 2005) curricular lenses of multiplicities and lived curriculum, I examined PSTs' accounts of the SA experience to illuminate the complexity and nuances and ever-changing pedagogical dynamics in the international practicum.

I then turned to Aoki (1986/1991/2005), who drew on Deleuze and Guattari's (1987) idea of multiplicity, as I believed this concept could apply to education. I employed multiplicity to draw attention to complexity, contradictions, possibilities, and nuances of PSTs' experiences of unfamiliarity inherently found in an international context. What allowed me to explore PSTs' experiences in-depth are the following features of multiplicities that Aoki (1986/1991/2005) qualified: it is not static but dynamic in nature, and the worldviews, people, and events are not objects separate from one another. These elements intersected in the international context, and the relational nature these intersections were of interest in this study.

I took note of Aoki's (1993/2005b) announcement of Deleuze and Guattari's (1987) claim that "we might begin by heeding the words 'multiplicity is not a noun'" (p. 205). Deleuze and Guattari's understanding, therefore, was not to count multiple events, things, and identities that itemize them into objects. Rather, Deleuze and Guattari disrupted the view of multiplicities as a static view that objectifies and maintains separation of elements. It is important to note this perspective extends beyond the habit of modernism grounded in fixed realities. Multiplicities are viewed as the dynamics of different elements intersecting and relating, while in constant movement, and therefore a dynamic process, is a constant feature. Multiplicity grows as nomadic lines of drifting movement. Multiplicities have no central points, singular points, beginnings, endings, tops or bottoms. Instead, multiplicities are non-linear, and they constantly move in different directions, pursuing different ideas with different intensities. This notion of multiplicity privileges complexity, contradictions, nuances and attends to the potential of varied configurations of events, ideas, and people in relation with one another in the in-

between space. The dynamic nature of these intersections is used to illuminate the constant change and shifting in the pedagogical moments.

Most attention in this study is given to what is "between the between" (Aoki, 19993/2005, p. 205); in other words, I attended to "sites of relations," in which the elements were not separate, but rather drifting lines of movement that intersected (Aoki, 1993/2005b, p. 205) and that existed in the "and" (Aoki, 1992/2005, p. 271) in the analysis of PSTs' experiences. I did not hold this view of multiplicity to account for the separate elements of the ideas, people, and worldviews that are isolated and detached from one another. Instead of listing 'what' there is in the in-between-space, I viewed the examination of multiplicities of intersecting sites as dynamic, changing, and relational points to the complexities and nuances of the experience. The relational sites of the intersecting elements point to what lives in between the Tibetan students' understanding 'and' the Canadian PSTs' understanding or the PST 'and' the Tibetan language. Given the significance of 'and' in this dissertation, I chose to illustrate this concept with the slash (/) symbol. In this way possibilities are highlighted with the placement of a rhetorical device, the slash, a symbol between words, things, relationships, and concepts such as unplanned/planned, curriculum/instruction, or student/teacher. The slash symbol creates a paradoxical space that invites theorists to dwell in this in-between space with its emerging ambiguity, ambivalence, and uncertainty. The site of the slash, Aoki (1996/2005) argues, looks like a simple oppositional binary space, but it is not. It "is a space of doubling, where we slip into the language of both this and that, but neither this not that" (p. 221). The introduction of a paradoxical place, inherently uncertain, in curriculum is to illuminate possibilities hidden in fixed notions of understanding curriculum (Aoki, 1996/2005).

Aoki's (2003/2005) slash is an invitation to dwell in the generative space between juxtaposed words, actions, and encounters. The slash symbol points to dwelling in the coexistence of both the 'and' and 'not and' space (Aoki, 1996/2005). Aoki (1996/2005) asserted there is richness and depth of the paradoxical space, beyond the binary of either/or, here or there. Rather, it is found in the vibrant 'and' as well as the 'in-between' space. This ambiguous, fluid, dynamic space of the slash (/) disrupts oppositional

thinking in curriculum. The curricular attention to the slash views the learning as happening in the gap. The slash symbol may be interpreted in two ways, either as two parts separated by a line" or an opening between two parts. The former emphasizes separation, and often in curriculum, the desire is to 'close the gap,' in other words, to avoid situating learning in this gap. The latter understanding emphasizes the betweenness, and with Aoki's (1993/2005b) emphasis it requires paying attention to dwelling in the gap between the common meaning of a word, concept, worldview, encounter, or relationship and the understanding of that, whereas in a modernity-laden curriculum the attention is drawn to the act of 'crossing the gap' to get to the other side as learning. The view of PSTs' experiences as curriculum happening 'in the gap' is an invitational calling forth of a new understanding of the SA. This playful approach to situate a slash symbol is to create a gap between common-sense understandings and critique. The slash is synonymous with possibility, meaning that there is always potential to reposition phenomena, such as PSTs' experiences in the ITP.

What emerges from the middle at these sites is what counts. Another useful application of multiplicities as a tool is to illuminate something "growing in the middle" of these intersections (Aoki, 1993/2005b, p. 205). Viewing the numerous intersections with cultural difference as sites of relations highlights newness and tremendous possibilities for ICL. Applying this lens enabled me to pay closer attention to the 'indwelling in-between spaces of living in difference,' as textured sites of relations, in constant movement through which possibilities emerge. In such multiplicity, remaining in the middle of difference offers new ways of being, interacting, or doing. The possibilities that may grow in the middle could propose new directions, language or approaches for learning in SA (Aoki, 1993/2005b).

The de/centring of a singular approach to curriculum is political and a legitimating act (Aoki, 1996/2005) to invite the emergence of other possible meanings and interpretations. I analyze PSTs' experiences as multiplicities to help illuminate varied textures of complicated, complex, and nuanced PST experiences. In previous SA research, the experience is not viewed as sites of relations to highlight the multiplicity of PSTs' lived experience in the ITP. Following Aoki's (1996/2005) view of curricular

possibility, I sought to provide new insights of the SA experience through multiplicities of lived curriculum by situating the understanding of PSTs' experiences with cultural differences in the "and" (Aoki, 1992/2005, p. 271). Such an analytical tool of multiplicities of the 'and' or slash (/) suggests an approach to disrupt the underlying hegemonic binaries and instrumentality that have been informing much of the research on SA experiences. The examination of the paradoxical space disrupts the common onto-epistemic ways to illuminate pedagogical possibilities for ICL in SA that have not yet been considered.

Capturing the sites of relations emerging from the middle of the iterative disruptive moments PSTs experience with encounters with difference is the most salient. These sites of relations account for dynamics and possibilities that may be viewed as pedagogical dynamics integral to becoming a teacher in the ITP. These nomadic lines of movement PSTs' experience, viewed as multiplicity of lived experience, are what I aimed to tease out in the dissertation. My use of multiplicities of lived curriculum as an analysis tool speaks to the value of interrelated multidimensional and multidirectional complexities and nuances of human experience. The attention privileges PSTs' experiences to illuminate dynamics of learning in the ITP.

The central facet of ITP is immersion in cultural differences. The first valuable curricular route I embark on is a consideration of cultural difference conceptualized through the perspective of Bhabha's (1994) application of the term interstitial space. Interstitiality, inherently an ambiguous, moving, and fluid space, illuminates the possibility of decentring hegemonic understandings of difference and its significance in PSTs becoming teachers. Fresher, more nuanced insights, and understandings of the pedagogical dynamics in the SA experience is revealed within the exploration of unfolding PSTs' journeys. Next, I discuss the use of Aoki's concept of an alive pedagogical encounter to illustrate the multiplicities of the encounter with difference in the ITP.

I then review two integral features of the international context. First, I illustrate portrayals of PSTs crossing boundaries, offering ways for PSTs to encounter cultural

difference. Second, I explore the conceptualization of cultural difference through Bhabha's (1994) post-colonial theory. Third, I examine how the encounter with difference offers generative possibilities for a hermeneutic truth in interstitiality that may provide PSTs a means to explore their modes of being as well as their modes of being with others (D. G. Smith, 1999, 2006). Next, I draw on Aoki's concept of a lived curriculum available in the experiences of tensioned pedagogic space to illustrate the multiplicities of the encounter with difference in the ITP.

3.2.2. The Discomforting Experience as Pre-Service Teachers' Tensioned Space

PSTs' subjective experiences with 'strangeness' in the ITP is significant. While scholars have pointed to the pedagogical value of discomfort in the international practicum (Driussi, 2019; Merryfield, 2000; Scholefield, 2006; Tarc, 2013), very few have explored PSTs' subjective experiences with discomfort (Driussi, 2019) while a few considered the significance of power inequities in intercultural encounters from a teacher educators' perspective (Williams & Grierson, 2016; Lang et al., 2017). In this section, I examine PSTs' subjective experience with discomfort in the ITP as a pedagogical possibility.

I centre Aoki's (1987/2005a) perspective of the quality of aliveness that emphasizes the verb 'to be.' Such attunement urges one to focus on "the world of being and becoming, a world of human beings" (Aoki, 1987/2005a, p. 353). It is the "world of the language of being" (Aoki, 1987/2005a, p. 353) that attends to existential themes of humanness and subjectivity. This subjectivity counters the view of education in SA in terms of possessing knowledge or acquiring intellectual or practical skills (Aoki, 1987/2005a, p. 364). Consequently, this instrumental orientation that denies human beingness counters an attunement to the pedagogic "mode-of being-with-others" (Aoki, 1987/2005a, p. 362), continuing to keep teachers alienated in education. I sought to examine PSTs' experiences in the ITP as lived dynamics of curriculum Aoki's (1987/2005a). My study situated the humanly lived experience, the 'beingness,' at the centre of the analysis (Aoki, 1987/2005a). This enabled me to place learning and teaching

in a subjective-ontological dimension, in which learning was realized through encounters with difference. Aoki (1986/1991/2005) asserted the inherent tensions with difference produce the "aliveness of the situation" (p. 162). I applied this "aliveness" in each intercultural encounter PSTs experienced within their international practicum.

Following Aoki's (1993/2005b) thread of lived curriculum, I applied his notion of the slash (/) to PSTs' experiences of immersion in cultural difference to capture the experience of strangeness. PSTs' comforting ways of being and knowing were confronted in the host community where they found their familiar understandings of living in the world were not easily applicable. This confrontation could be marked as tensioned space or slash (/) between PSTs' recognizable ways and those unrecognizable to them in the host community.

I drew on Aoki's (1986/1991/2005)-conceptualization of tensioned space to illustrate the pedagogical dynamics of discomfort in the ITP experience. Aoki (1986/1991/2005) characterized the tensionality that teachers experience as a pedagogical vulnerability. In his curriculum theory, he drew on Bhabha's (1994) "interstitial" space (p. 5) to make it applicable in the educational world. Aoki (1986/1991/2005) described tensioned spaces as those that are inherently discomforting but also alive. The discomforting experience of unfamiliarity, the tensioned space, is the cue for PSTs to notice when an opportunity for interstitiality exists (Aoki, 1987/2005a). These spaces provide teachers an opportunity to experience the moment and connect deeply within themselves. Aoki (2005) reminded educators that this opportunity may be viewed as a "vibrant pedagogic situation" (p. 159). In other words, its learning potential lies in the process of lived tensionality.

This tensioned space may be deemed pedagogical if "one does not seek to extinguish the tensions but to dwell aright in them" (Aoki, 1987/2005a, p. 354). Aoki (2005) urged educators to consider living in the tensioned juncture as a way to attune to one's beingness despite the difficult nature of the struggle. Aoki (1987/2005a) asserted that the discomforting tension is not to be to be avoided, denied, or crossed over. The tensioned space is to be listened to with care and depth as it invites teachers to experience

becoming “appropriately tensioned” (Aoki, 1987/2005a, p. 360) so that the aliveness of the pedagogic situation can be deeply sensed. This appropriately tensioned space is an embodied subjective orientation to oneself, the other, and the world, which Aoki suggested is needed to become more fully human (Aoki, 1987/2005a).

However, education settings are dominated by a mode of knowing referred to as ‘objectivism,’ relying exclusively on rationality and logic (Palmer, 1998). Objectivism may be considered an approach to learning that is opposite to Aoki’s (1987/2005a), as it “portrays truth as something that [one] can achieve only by disconnecting oneself, physically and emotionally, from the thing we want to know” (Palmer, 1998, p. 51). In this way, the inherent value of subjectivity is disregarded, and the individual’s reflex is to keep themselves at a distance from discomfort. In other words, situating oneself in the tensioned space and its inherent pedagogical value is denied. Such denial of the pedagogic moment impedes teachers’ ability to realize another way of being, which is to live life in a deeply human way.

The presence of vibrant pedagogic situations are opportunities for teachers to come alive in educational settings. Aoki (1993/2005b) asserted teachers “living in tensionality” (p. 202) are pedagogically worthwhile because the struggle presents them with an opportunity to be true to their beingness, despite the ever-present risks in this process. Such a pedagogical struggle is an invitation into one’s vulnerability, encouraging teachers to learn more about being true to themselves. This subjective attunement to the pedagogic tension may be viewed as presenting an opening to “sound one’s own depths” (Palmer, 1998, p. 31), to further explore their inner guide. Such pedagogic attunement to the tensioned space has potential to realize what D. G. Smith (1999, 2006) called truth-dwelling.

In this study I applied Aoki’s (1986/1991/2005) view of lived tensioned space as an analytical tool to illuminate PSTs’ discomforting moments with their encounter with difference. This discomforting encounter is one that exists between their familiar world that is comfortable to them and the unfamiliar world of their host that is uncomfortable. The discomfort experienced may be a vibrant pedagogic situation that PSTs subjectively

experience. In this way an alive pedagogical encounter with difference can be understood as a cue to invite the teacher into a viscerally lived moment of becoming "appropriately tensioned" (Aoki, 1987/2005a, p. 354) to illuminate the subjective experience in which PSTs may perhaps live a more meaningful life.

I applied Aoki's (1986/1991/2005) notion of the tensioned space to illustrate the discomforting experience as a subjective one with pedagogical possibilities that are often overlooked. I utilized the tensioned space that exists between a familiar world and the unfamiliar world of the host to illuminate the pedagogical dynamics in the international practicum. This attention to discomforting experience has the pedagogical potential to reveal PSTs' capacity to become better acquainted with their own way of being in and with the world. Next, I explore Bhabha's (1994) concept of interstitiality and describe the importance of Anzaldúa's border crossing (1987) in my engagement with curricular theorization.

3.3. Interstitiality: Ambiguity, Disruption, Generative

3.3.1. Crossing Borders

I contend the interstitial space Bhabha (1994) articulated could be embodied when people find themselves crossing borders, such as in an SA program. The arrival of the Canadian PSTs into the host community requires borders to be crossed. Certainly, the physical border is evident as passports and visas are drawn out of purses, opened, and shown to and stamped by Indian Inspectors. At the baggage claim, PSTs' luggage, filled with reminders of home, is collected. In similar ways, such a moment is akin to the literal or figurative borders that are crossed, which Anzaldúa (1987) captured in *Borderlands*. Anzaldúa (1987) wrote that borderlands are "a vague and undetermined place created by the emotional residue of an unnatural boundary" (p. 25). Although the border or boundary Anzaldúa described is experienced and felt, it is not visible; rather it is elusive, unclear, and vague. As opposed to a straight and linear border, it is a multidirectional and multidimensional unnatural boundary. Drawing on the articulation of Heidegger's idea of boundary, Bhabha (1994) turned to the Greeks' understanding of the boundary as the

place where something begins its expressive appearance; it is not viewed as a divisive line. This unnatural boundary is not a divided line that limits PSTs' actions; rather, it highlights the unfamiliar, strange, or unknown. This nebulous border is where friction between the host community's unfamiliar habitual ways and PSTs' familiar understanding of the world exist. PSTs' understanding of normal is not reflected; rather, they feel like a stranger in the new surroundings. At the vague boundary, the life of two worlds merge and materialization of something new may emerge. I draw on Anzaldúa's (1987) work to draw attention to the nebulous borders and illustrate the complexity of the ITP's broader context in which PSTs experience strangeness and their familiarity becomes strange to them. Furthermore, to illuminate PSTs' individual experiences, I examine more closely PSTs' encounters with cultural difference at the blurring boundaries through Bhabha's (1994) interstitiality.

The border can perpetuate rather than dissolve dominant cultural relationships. The challenge to move beyond one's 'existing reality' requires appropriate support in SA. A deficit in understanding the host culture is compounded by the fact that the programs essentially infer that the host culture be viewed within their own cultural framework. PSTs, therefore, cannot be faulted for assimilating their understanding of the host culture on their own terms, essentially contained by the worldview, norms, and constructs they have learned throughout their lives. One could argue the preparation for SA serves to perpetuate these constraints rather than liberate PSTs from them; these embedded limitations, therefore, serve to foreshadow their experiences overseas and 'contain' their lived experience. I argue that, to honour the complexity and the potential in the international context, it is imperative that this limitation be transcended. It is valuable to turn to Bhabha (1994) to consider how educators might disrupt this hegemonic and instrumental relationship.

3.3.2. Interstitiality as Locating Cultural Difference

Bhabha (1994) theorized the process or space of border crossing from the premise that individuals enter a liminal space that transcends the "singularities" (p. 2) or rigid norms and ways of interacting. The employment of Bhabha to conceptualize "cultural

difference" (p. 3) and "interstitial space" (p. 5) provides possibilities. The possibilities lie in transcending rigid constructs. Bhabha pointed to "the interstitial passage between fixed identifications" (p. 2), which opens up the possibilities that "entertains difference without an assumed or imposed hierarchy" (p. 2). Bhabha theorized an opportunity exists in encounters with others to go beyond the conditioning of how individuals view another person from a different culture and respond in alternative ways.

First, I consider Bhabha (1994) to draw attention to the commonly found orientation to encounters with those perceived as different than us. According to Bhabha (1994), the colonized strives to fit in, be accepted, be acknowledged, and be recognized, while the colonizer seeks to control, have power, and be superior. This is not to suggest that every individual from the West replicates the colonized–colonizer relationship. What is valuable to draw attention to, rather, is that those arriving from the Global North represent and have the opportunity to either unconsciously echo hegemonic behaviour toward the host communities or to consciously make an effort to rise above such patterns. It is this power differential and fixed ideas about the other person that can potentially be disrupted and then be shifted interstitially. Through oppositional categories, found with old singularities such as rigid definitions of culture and race inherently classified as superior or inferior, a judgmental frame of relating remains. In other words, one is essentially reproducing hegemony. Bhabha (1994) offered an approach beyond this contained way of being in an encounter in his conceptualization of interstitial space.

The opportunity is in the interstitial space that is 'in between' the fixed and designated identities. Bhabha (1994) depicted interstitial space as growing from both ends of polarities, each with fixed identities, into the 'middle,' which also may be known as the in-between space. This parallels the nebulous boundary Anzaldúa (1987) spoke of with its tremendous ambiguity. Bhabha's interstitial space is also inherently uncertain, unpredictable, and contested. For in this in-between space, with non-identifiable fixed identities, there is a sense of disorientation, disturbance of direction, a restlessness, a movement of neither here nor there nor a place where the past is behind, or a knowing if the future exists. However, this is a disruptive space, where one goes beyond the polarized and fixed constructs into interstitiality. The disruptive space could be

productive and generative. In each encounter with cultural difference resides the possibility for interstitiality to engender newness.

Bhabha's (1994) problematization of difference is an important framework to draw on. He claimed the conceptualization of cultural difference may be conceived as an object, something that is separate from us and them (Bhabha, 1994). Such objectified difference has fixed qualities, in which unwavering conclusions are drawn about others, positioning them oppositionally, entrenching the state of separation between people. This paradigm can be characterized by hierarchal singularities, with rigid designated categories that are reinforced with binary thinking.

This hegemonic orientation in the international context emerging from binary thinking keeps one in opposition to another unconsciously, perpetually informing the interaction. Being oppositional in this way contains one's perception of those perceived as different, which maintains a relational space between the two that is divided, keeping them at a distance and separate from one another. The separation could be portrayed as an individualizing gaze, a form of voyeurism and exoticization. Boler (1999) would argue this is an act of spectating, that continues to look out at what is different. Spectating involves allowing oneself to inhabit a position of distance signifying privilege that keeps the individual in an exclusionary disposition, abdicating any possible notion of responsibility to be otherwise (Boler, 1999, p. 184). In other words, the spectator, in this case the PST, remains a passive observer at the edge of the boundary of interstitiality, rather than moving beyond a dualistic orientation to realize something new. If the difference that separates us is embedded in this way, could there not be spaces that can disrupt such polarities? This is why an important consideration in this research involved Bhabha's (1994) interstitial space, which could be viewed as a meeting point at which new possibilities may emerge.

Conversely, when individuals step out of such contained and confined ways, they may discover that they can realize something that is beyond those limitations. To this end, Bhabha (1994) suggested cultural differences are enunciated, spoken and performed in interstitial space. By no means is it a given that a transition will be realized; rather, this

space presents an opportunity for something that was not lived before to emerge. Therefore, cultural difference is a fluid, changing entity that unfolds in the moment, within the interstitial space serving to locate culture (Bhabha, 1994).

This is a moment for subjectivity to be realized offering growth somewhere in the middle, within the encounter. This is an opportunity for both individuals to meet with a genuine openness, beyond the assumed hierarchies and sense of superiority that comes through the gaze. Bhabha (1994) asserted, "It is the space of intervention emerging in the cultural interstices that introduces creative invention into existence" (p. 12). This interstitial space provides the opportunity to simultaneously exist in both cultural worlds, inviting new realities (Bhabha, 1994).

For Bhabha (1994), interstitiality is the ambivalence that "opens up cultural space" (p. 312) of tension for the "negotiation of incommensurable differences" (p. 312). Bhabha claimed this disruption in the binary orientation is a contested space that evokes resistance. As he aptly asserted, there is "a sense of disorientation" (p. 2) and "a disturbance of direction" (p. 2) at a high level of intensity and depth. In Bhabha's framing of culture—an encounter with difference located in the interstitial space—ambiguity, ambivalence, and uncertainty prevail. There is "a kind of fluidity" (Green, as cited in Bhabha, 1994, p. 4), "a movement of back and forth, not making claims to specific or essential ways of being" (p. 4), thinking, and doing. In other words, one is 'losing their footing' with those familiar ways of being. This slippage is one of cultural differentiation, in which placing oneself in an unfamiliar or foreign context and attempting to relate to one's own accustomed familiarity may feel like a virtually impossible task. However, the disruptive space is not something to avoid; rather, it is pedagogical, a cue to open oneself for change to be realized.

Therefore, the moment that a culture difference (Bhabha, 1994) is articulated, there coexists a possibility to decentre one's fixed notions of singularities and dualistic and instrumental orientation and bring forth newness. This is to say that 'performance of cultural differences' is a necessary catalyst to introduce new subjective ways of being, thinking, and doing that have the potential for people to show up differently in

interactions with each other in community. The application of Bhabha's interstitial space counters common understandings of the encounter to offer a perspective to be with difference that may otherwise be hidden.

A valuable consideration in the intercultural encounter with the other person is the individual's capacity to be open, to accept, and to be aware of both the inner and outer (collective) factors. Bhabha's (1994) interstitial encounter in the international context is one of pronounced "enunciation of cultural differences" (p. 50). Therefore, the ambiguous and generative quality of interstitiality only becomes revealed with each new encounter in "those moments or processes that are produced in the articulation of cultural differences" (Bhabha, 1994, p. 2). This process is an innovative site for the collective and the intersubjective to meet. Bhabha highlighted the significance of the encounter as a unique moment of collective orientations meeting through the individual; therefore, as an individual changes, the collective may transform.

The interstitial space in between fixed identifications opens up a possibility that entertains difference without an assumed or imposed hierarchy. Bhabha (1994) asserted disruption in the interstitial space is the productive tension that is generative. Here lies a possibility to relate at a much deeper level that goes beyond people's commonly held singularities and rigid notions of 'others.' Any shifts that take place are incremental and iterative, and pursued beyond resistance and disruption. Liminality, after all, can reveal contradictions, paradoxes, and discomfort. In the liminality there is potential to allow for a deeper level of personal and perhaps collective freedom and fluidity. Here, I draw on Bhabha to explain how PSTs' conditioned notions of interacting and their ways of thinking and being amidst difference are disrupted. Interstitiality is an opportunity for PSTs to live in between contrasting onto-epistemic orientations. Interstitiality will be used to illuminate new possibilities beyond PSTs' instrumentalist and inherently dualistic perspectives, while pointing to possibilities that are other that what is inherited (Bhabha, 1994).

Interstitiality is an opportunity for PSTs to live in between contrasting onto-epistemic orientations. I have drawn on Aoki's (1986/1991/2005) view of lived

experience as curriculum through curriculum-as-planned and curriculum-as-lived, which I applied to PSTs' orientations to life. PSTs' lived experiences in difference and. For example, the lived curriculum PSTs experience may be viewed as the difference between curriculum-as-planned and curriculum-as-lived. Approaching PSTs' familiar ways of being as curriculum-as-planned may be captured as an instrumentalist perspective, which emphasizes attempting to control and create certainty in life. Continuing 'life as planned' becomes difficult when PSTs are immersed in a world that is beyond anything they had previously been exposed to. Curriculum-as-lived could represent the unfamiliar ways of being and knowing that PSTs find themselves in during their practicum. Therefore, the subjective attunement to the pedagogic tension in the international context exists in the gap found between PSTs' common understandings of their ways of being, thinking, or doing and the perceived difference in the host community. PSTs might alternatively situate themselves in the pedagogic tensioned space, or the gap or slash (/) between the comfortable ways of knowing and discomfort emerging from what is not understood. When conducting this research, I sought to treat the encounter with unfamiliarity as a tensioned space, an intersection between life-as-planned and life-as-lived. These tensioned meeting points in the SA, are pedagogical dynamics of possibilities for in between spaces that may surface new ways of for becoming teachers as they live in difference.

The emergence of a generative moment for interstitiality can serve as a "gift of teaching" (Biesta, 2014, p. 55). Biesta (2014) said, "To receive the gift of teaching [is] to welcome the unwelcome" (p. 55), and it "is precisely this moment where we give authority" (p. 55) to the teaching we receive. Welcoming the pedagogic tensioned space is the point of entry into interstitiality. Perhaps, the most relevant question may be whether one has the awareness or capacity to sink in completely or engage with 'difference' in the moment. This illuminates the significance of discomfort as a welcomed opportunity to let go and allow life to provide the learning experiences. While uncertain, the contested space, captured by Bhabha (1994) and Anzaldúa (1987), can point to possibilities to reveal worlds previously unseen. Therefore, the disruption points to the transformative pedagogical potential that may be available. A valuable approach to draw attention to a potentially disruptive experience that reveals one's unconsciousness

may be through the application of Appelbaum's (1995) stop moment. The potential for renewing the lived experience within the liminality offered through cultural difference may be considered a welcomed disruptor or stop moment (Appelbaum, 1995).

3.3.3. Stop Moment: Possibility for Interstitial Experience

Stop moments are literally those instances in which one is taken aback; they are moments when what one is confronted with cannot be avoided and must be revisited with an altered and broader perspective. Appelbaum (as cited in Fels & Belliveau, 2008) suggested, "The stop is a moment of arrest in which a person recognizes what he or she has not yet considered" (p. 36). This abrupt moment within the present moment is a strong indicator from the external terrain that reveals encounters with difference, the crossing of a border zone, and providing a cue to enter the interstitial space or not to enter unconsciously or consciously exists. The full entry into this interstitiality interrupts the fixed and rigid "singularities" of PSTs' understandings, inherently an ambiguous consideration. In such a disruptive moment there is great potential for generative possibilities that are new, creative, and refreshing. Often a sudden and subjective experience can prompt one into the unfolding moment.

The pedagogical significance in such an abrupt moment in living life with difference lies in the risk. Fels and Belliveau (2008) claimed, "A stop moment is a gift of risk, a gift of opportunity. A stop moment is an invitation to vulnerability, intimacy, not knowing, undoing" (p. 36). Stop moments serve as gifts, as one must take a risk to seize the opportunity and enter the encounter in a way never before embarked upon. Given that such moments are part of the interstitial experience, they, by their very nature, position the individual at the edge of their own vulnerability. The vulnerability may be characterized by the prevailing ambiguity and uncertainty, in not knowing what to do, say, or think, or in how to make meaning of what is enunciated in the unfolding moment. This embodied experience of the discomforting sensations has potential to explore its significance to realize more about one's mode of being, including hidden assumptions, beliefs, values. With the arrival of risk, in being out their comfort zone, a pedagogical possibility for PSTs to turn inwards exists (Fels & Belliveau, 2008).

Such a stop signal points to sites of relations with difference in an unfolding moment, pointing to the possibility for PSTs to experience interstitiality. I employed the stop moment to illuminate moments, the boundaries at which PSTs encountered difference and took the risk to be in interstitiality. This embracing of the disruptive space offered an opportunity with pedagogic potential for PSTs to learn more about themselves by turning attention from the external to the inner terrain to explore more fully their "unexamined life" (Palmer, 1998, p. 2).

In this study, the stop moment was applied as an analytical tool to point to the possibilities of interstitiality that were available in the SA. First, it illuminated the multiple sites of relations that provoke encounters with difference, as well as possibilities for interstitiality. Given this, it provided a way to highlight the disruptive moments in the international context that had the potential to reveal pedagogical vulnerability available for PSTs to turn inward (i.e., possibilities for their mode of being and being with others).

In the following section, I explore the significance of D. G. Smith's (1999) "pedagogy of Now" (p. 28) to point to the temporal and pedagogic nature of interstitiality. I employ Aoki's (1986/1991/2005) concept of a tensioned space and D. G. Smith's (1999, 2006) concept of recovering truth to explore dynamics of ontological possibilities that may emerge in the interstitial space.

3.3.4. Generative Possibility: An Onto-Subjective Orientation in the Unfolding Moment

In this dissertation, I attempt to reveal the significance of the temporal and lived human dynamics in the interstitial space. This draws attention to the inherent vulnerability in tensioned spaces. I turn to D. G. Smith's (1999, 2006) theorization of pedagogy of Now, which centres on the present moment, an inherently uncertain and ambiguous space in which a view of truth may be lived between individuals. However,-in some moments, fear emerges, blocking the truth to be lived in the encounter with difference and preventing the individual from taking the risk into interstitiality. In this situation, one remains locked into their constraints and their fixed and rigid structures and ideologies. This individual denies the pedagogic space for its tremendous value. There is

no true encounter with the "cultural difference" (Smith, 2006, p. 28) as "something open and interpretable, something that could show the way to a possible future" (p. 28). Smith (1999, 2006) asked educators "to position embracing and letting go" (p. 31) of their expectations, desires, and attachments as this blocks the shared truth in the given moment. He advised educators to trust the pedagogical vulnerability inherent in the uncertainty and unpredictability in the encounter and move beyond the edges of an individual's bounded ways of being into an interstitial space within (Smith, 1999, 2006).

Smith (1999/2006) captured the tenuous nature of this pedagogical moment as generative to realize one's beingness and relating. In other words, encounters with difference could offer generative possibilities for becoming a teacher through revealing one's "personal truth" (p. 29) in through the vulnerability found in interstitial spaces. This revelation of oneself through the encounter with another may be viewed as "truth-as-shared" (Smith, 2006, p. 31). It must be "worked out in relation to that which one is confronted with" (Smith, 2006, p. 30) in the present moment. According to Smith (1999/2006), in this movement to live with vulnerability in the pedagogical encounter, the possibility for alienation with self and others may dissolve while the "capacity for connectedness" (Palmer, 1998, p. 86) with oneself and the other may grow. The possibility in this moment is to experience intersubjectivity with the potential to realize an onto-subjective shift to realize more of oneself. The shift may be slight, and the process may be short lived, but the significance of the moment is the deep embodied experience that has tremendous potential for being in the world in a different way. Consequently, the onto-subjective change has the potential to shift personal and collective relationships of being with the world in the future.

I employed Smith's (1999, 2006) attention to living life through letting go of expectations and embracing the vulnerability found in interstitiality. This offered tremendous potential, as Smith's (2006) "pedagogy of the Now" (p. 28), in other words, what confronts a person in the present moment illuminated generative possibilities of PSTs' being and becoming more fully human in each unfolding moment when encountering difference (see also Aoki, 1986/1991/2005).

3.4. Articulating a Theoretical Framework

In this dissertation, weaving the works of Bhabha (1994), Aoki (2005), and D. G. Smith (2006) together helped to illuminate the pedagogical dynamics PSTs experienced in the ITP, which were not uniform but rather unique for each PST. These tools helped me to consider PSTs' pedagogical dynamics of their intercultural experiences as tensioned moments of discomfort (Aoki, 2005) in which pedagogical possibility exists for PSTs to situate themselves in an interstitial space with cultural difference conceptualized from a post-colonial lens (Bhabha, 1994). Appelbaum's (1995) stop moment helped to illuminate the disruptive productive space viewed as pedagogical tensions (Aoki, 2005) in each unfolding moment for PSTs to enter interstitiality experience a hermeneutic truth of an aliveness as a possibility (D. G. Smith, 2006).

Furthermore, employing Aoki's (2005) post-modern view of curriculum the attention paid to tensioned spaces highlighted generative possibilities available in interstitiality that may be viewed as learning in the gap. The illustrations of multiplicities of a lived curriculum in difference to capture PSTs' experiences highlighted the breadth of pedagogical dynamics in the ITP. The lived curriculum with and among 'difference' in an ITP point to the complexities, nuances, and intricacies from a subjective and an ontological orientation to the learning available to "become teachers" in the SA experience. In the next chapter, I present the methodological approach that I selected for this study.

Chapter 4.
Methodology

As discussed in Chapter 1, the purpose of this study is to investigate the experiences pre-service teachers (PSTs) who participated in an ITP (i.e., the SATEM) that was situated in the Tibetan-in-exile (TIE) community during the academic year 2015–2016 at a mid-sized western university (pseudonym MWU) in Canada.

Guided by the research questions, this chapter articulates my choice of research design, including methods and procedures utilized, location of the study, participant and recruitment criteria, data collection methods, and data analysis. In this chapter, I also address the role of the researcher and my relationship with the participants. The chapter concludes by discussing trustworthiness and validity strategies utilized in this inquiry, as well as some of the ethical considerations, potential benefits of the study, its limitations, and my researcher positionality.

My thesis draws on secondary data from a SSHRC-funded research project which aimed at developing an in-depth understanding of the experiences of PSTs, staff, and faculty who are "engaged in the practices of internationalization in order to better understand the many dimensions of internationalization" (Beck & Ilieva, 2011) at MWU in which I worked as a Research Assistant (RA) for 2 years, from 2015 to 2017. This mixed-method institutional ethnography study began with an institution-wide online survey and was followed by qualitative interviews with PSTs, staff, faculty, and administrators on their experiences of internationalization. As part of my role as RA, I was the lead in one component of the broader research—investigating an internationally designated program "to understand conceptualizations of internationalization in the curriculum and pedagogy of programs directly supporting internationalization" (Beck & Ilieva, 2011). The team selected SATEM as the program to be researched. The data for my study is termed 'secondary' because it was collected under the ethics approval for the larger research project whose main research question is: "What are the experiences of students, faculty, staff and administrators engaged in internationalization of the university?" One of the secondary questions was focussed on understanding in more

detail specific internationally designated programs and whether they are contributing to internationalization initiatives. In designing this aspect of the study, the research team selected SATEM as a suitable program to study. I took complete lead on this aspect, including recruiting participants, conducting interviews, and data analysis, and this became the focus for my doctoral research, which was subsequently shaped by different research questions.

4.1. Researcher Positionality

What I seek to capture is meeting points that are articulated through the expressions of PSTs that highlight the extent to which they can grapple with what they are confronted with in the ITP. For this reason, the incremental clarity that may come to them can only occur through the depths of such places that often are avoided for their uncertainty. This could be captured as the visceral, delicate, tenuous space of vulnerability.

The topic of this research project reflects the experiences of Canadians such as my family and me, who have lived between the Canadian and the Punjabi Sikh cultural worlds. Though it may seem impossible for those who have never lived in this in-between space, my experience has given me insight that it requires a capacity of humility, observation, and courage. This life of uncertainty centres on the negotiation of who you are in all of the contradictions that entails. In living life in this way, I have learned contradictions are not to be overlooked, removed or discarded. Contradictions honour the complexities, the complications and the nuances of lived life. My own lived experience signals to me the importance of interstitiality in understanding cultural difference.

I am the 'lived tension' that lives in 'both cultural worlds' (Aoki, 1986/1991/2005). Living life as an academic cannot be separated from one's life experience. Everything we feel, and think, and relate to, is situated in our own "community of understandings." While this might be referred to as a worldview influenced by family conditioning, that would be an oversimplification. As the child of immigrants, I had a foot in two cultural worlds. In one moment, every utterance, gesture

and nuance were directly informed by the influences of Punjab, India the land of my ancestors. My parents, grandmother, and my extended family (pvaar) all share defining moments with me that reverberate back to my centre or my 'home.' My centredness of 'home' is focused on relationships with my cousins, aunts, and uncles that formed through large weekly family gatherings.

Relationships held high significance in our family. Even in difficult moments, the good of the larger family was often considered first. Our extended family included my cousins, also known as my Bhaaji (respected brother) and Bhaanji (respected sister), my Bhooaji(s) (paternal aunt), Bhoopherji(s) (paternal aunt's uncle), who also lived in Richmond, BC. I spent most weekends with them and other Punjabi Sikh immigrant families who became part of our extended family. Relationships helped me form connections, exchange meaning, and resolve conflict. They were meaningful and brought meaning to my life.

We did not live exclusively in our Punjabi cultural world. For example, we ate Western food as much as we had Punjabi food at home. More importantly, I found myself leaving that world behind for a period of time as I navigated or attempted to 'gain cultural capital' by experiencing opera, live jazz music, or the stage plays that I sought out to gain a language that I was not given in my home. The life I lived was separated by an invisible boundary of life 'at home' and 'out of the home.' I now realize that my life experiences have always been embodying that of the post-colonial. My family's lives in India were marked by the British colonialism; I was born in Britain, and grew up in '*British'* Columbia. My life is a constant reminder of the requirement of accepting norms and adjusting to attitudes, even temporarily, that I often do not resonate with or feel comfortable with. Yet, because I was required to do so, I have the gift of 'living in both worlds' (Aoki, 1986/1991/2005). I have developed a lens that others who do not have the experience of living in multiple worlds may not have. I have the capacity to reconfigure my lived history through the lens of living and embodying a 'different' culture as an asset not a deficit. At the same time, I have lived my life under the 'colonial gaze' as the 'colonized other.' I understand that multiple truths exist.

Individuals' ontological orientation and capacity for subjectivity in an encounter directly impacts relationships; therefore, self-reflexivity influences the cultivation of relationships. The factor I can manage in the complexity of relationships, although challenging, is my inner work as it has tremendous potential to shape my outward actions toward PSTs. My judgment of other lives I do not understand is a chance to recognize there are many truths that are lived, and to learn something about myself. The examination of my constrained ways of being may help me to become more open to fostering conditions in which the other person feels they are received the way they are, without shutting them down. Fostering self-reflexivity expands my possibilities to contribute to meaningful connections with others. Living life in this way as a 'pedagogic leader' does not require others to follow me as a teacher because I know the way; rather I have a responsibility to cultivate spaces for others to respond honestly and genuinely in hopes they might lead themselves to explore the depths of who they are (Aoki, 1986/1991/2005; Palmer, 1998). The dynamic, ongoing, and changing process of subjectivity and intersubjectivity, grounded in human experience, are significant dimensions of how my reality of becoming a pedagogic leader is constituted. This frame of reference to understand learning and teaching is reflected in my approach to this study. Both subjectivity and intersubjectivity are integral in the explorations of PSTs' experiences in the ITP.

4.2. Research Purpose and Rationale

The objective of my research is to examine PSTs' experiences during their participation in an ITE practicum in the Global South to illuminate the dimensions of pedagogical dynamics in the ITP available to PSTs. The in-depth qualitative case study illustrates the complexity and nuances of varied pedagogical factors in the international experience. The portrayal of such dynamics through examining intercultural encounters in the SA in TE may help to inform and articulate clear, aligned, and coherent curricular considerations. The research is intended to facilitate the decision-making of future program leaders and teacher educators as they consider, plan and design educational experiences that lead PSTs into an international context.

My investigation at MWU explores participants' experiences of their participation in an international practicum situated in Northern India of Himachal Pradesh. The ITP took place during the first semester of the 12-month ITE program. The overarching aims of my research are to (a) illuminate PSTs' experiences in an ITP in the Global South; (b) deepen understanding of the complexities, nuances, and intricacies of PSTs' experiences; (c) document PSTs' experiences as part of the history of Canadian SA in TE that are currently not well-documented; (d) highlight varied themes of pedagogical dynamics through PSTs' perspectives, which requires more documentation; and (e) support future Canadian international teacher educators with considerations for principles, practices, and pedagogies to inform their curriculum which needs more documentation.

4.2.1. Qualitative Research Design

The research direction was largely driven by experiences and tensions I experienced and observed as Faculty Associate of an ITP, and to address an important gap in the literature (Larsen & Searle, 2017; Scholefield, 2006; Smolcic & Katunich, 2017; Tarc, 2013; Trilokekar & Kukar, 2011; Wong, 2015, 2018). To better understand the subtleties and complexities of pedagogical opportunities for PSTs learning in the ITP, I sought a methodological design that best supported this objective. My choice of methodological design was to best support the purpose of the study, which was to articulate the in-depth complexity of PSTs' experiences in the ITP (Denzin & Lincoln, 2011).

The two features of qualitative research pertinent to this study are the need for a rich description to communicate the context within which the pedagogical dynamics take place, with the goal of understanding the experience of the participants in the ITP from their own frame of reference (Wolcott, 2008). Qualitative research allows the researcher to illuminate complexity and intricacies about a process which cannot be measured in quantity, amount, or frequency (Merriam, 2002). A detailed and in-depth study that describes and analyses the qualitative characteristics of PSTs' experiences while teaching and navigating the intercultural context in the community in Northern India helps to emphasize and understand the qualities of entities, processes, and meanings of PSTs'

experiences. This attention to the interplay of interacting factors emphasizes the multi-faceted interrelated, non-prescriptive and non-hierarchical in nature dynamics in the experience which stresses the complex processes at work in an ITP.

A qualitative inquiry guides the researcher to develop a complex picture of the issue under study (Creswell & Creswell, 2018). The setting, its people, their activities, their interactions, and multiple perspectives are all taken into account. The larger picture is not a linear model identifying cause and effect, but rather an exploration of multiple factors interacting in diverse ways. The picture may be viewed as mirroring 'real life' and the ways events operate in real-life (Creswell & Creswell, 2018). The rich, specific, and detailed descriptions of PSTs' social realities during the international practicum help to explore and capture the complexities and nuances of PSTs' practicum experiences. PSTs' subjective accounts of their experiences makes it possible to gain a sense of the spectrum of particularities and exceptions that underlie such experiences. To this end, the setting, its people, their activities, their interactions, and PSTs' points of view will all be taken into account.

I have been consciously aware all along that my proposed plan is not a rigidly prescribed one and this flexibility itself, the questions changing, or the forms of data collection shifting, is an approach to allow the study to have an emergent quality of findings, including unexpected surprises (Creswell, 2013). The emergence is a strength of qualitative research design as it indicates the researcher is getting deeper and more intimate with the phenomena under study (Creswell & Creswell, 2018). In this way, the original questions applied were altered, the data collection methods were tweaked, as I accepted the ephemeral nature of approaching research qualitatively. I hope that having such an 'elastic' critical self-reflexivity will convey to the readers how I, the researcher, authentically 'position myself'—with all my biases, assumptions, and perspectives—within this study. For qualitative research, the researcher is the instrument for data collection, interpretation and analysis, and the identification of who I am is central to this study. Building on this, I will now outline my methodological approach which is a qualitative instrumental case study.

4.2.2. Qualitative Case Study

The central tenet of the case study approach is to explore, explain and describe a phenomenon in-depth and holistically, with its multiple facets, and within its natural or real-life context and to understand the issue from the participants' perspective (Merriam, 2009; Simons, 2009; Stake, 2005; Yin, 2014). The aim of the study was to understand PSTs' experiences in the international practicum, such as the factors, dynamics, and processes. The site chosen for the study is representative of the phenomena that I intend to understand in more depth.

Often the term case study is used in conjunction with ethnography and there is an overlap between the two approaches (Creswell, 1998, 2015). The distinct difference is that case study examines the bounded system, a smaller unit such as a program, event, an activity involving individuals, rather than an entire cultural or social system (Stake, 1995, as cited in Creswell, 1998, 2015). In a case study, in-depth exploration is of the actual case rather than studying a culture-sharing group with cultural theme identified at the beginning of the study (Yin, 2014, as cited in Creswell, 2015). Integral to my research is the examination of PSTs' experiences within the delineated boundaries of a particular ITE program to identify learning possibilities. I could also have chosen a phenomenological approach; however, phenomenology focuses on understanding the 'essence' of a concept or phenomenon. As the purpose of my research was to develop an in-depth understanding of the pedagogical dynamics within the ITP in the TIE community in India, a case study design was more suitable as I explain below.

Integral to case study as my choice is the boundaries between the phenomenon of interest and the context, and the fact that there were many variables not easily delineated in this study (Creswell, 2014; Yin, 2009). The cultural differences in the foreign context during the practicum is central to understanding the phenomena of PSTs' experiences in the ITP in the TIE community. The cultural differences PSTs expected, experienced, and reflected upon are inseparable from their experience (Yin, 2009). An in-depth exploration of the dynamics that played out in this unique TE program is best able to be described and explained by closely examining a particular case. The need is for an intensive,

holistic description of the context. The unit of analysis (e.g., pedagogical dynamics of tensions in the international context) is required to explore the research question and sub-questions, in order to comprehend deeply how the international experience informs PSTs' understandings of cultural difference and teaching and learning. All of this cumulatively, informs their practice in the certifying BC practicum.

Bounding the case is essential to focusing, framing, and managing data collection and analysis (Stake, 1995, 2005; Merriam, 2009; Yin, 2014). What defines my research project is an exploration of the pedagogical dynamics in the ITP. The case study is instrumental in bringing the nature of such dynamics to the surface (Creswell, 2015). The contextual conditions are believed to be relevant to the phenomena in case study design (Yin, 2009). It would be impossible for me, the researcher, to have a true picture of PSTs' encounters with difference, without all of their tensions, dilemmas, or possibilities in the international context in place, revealing Overall, the four considerations in case study design that support my choice include (a) the case cannot be considered without the context; (b) the behaviour of the participants, in this case PSTs, cannot by manipulated, (c) the contextual conditions of the study the international context the specific community are believed to be very relevant (Yin, 2009); and (d) it is difficult to delineate the boundaries between the context and phenomena (Yin, 2009). In this study the identification of the case, SATEM, and its context is critical. Next, I will describe the case study that I will be using in my analysis.

Identification of the Case

The ITP is within the context of a broader TE program that was at the time of this study was 12-months. The TE program has two practica. In the first semester, PSTs complete a short practicum in local school districts, with on campus time for reflection, theory, and instructional strategies during. The second term includes a certifying practicum (long practicum) in BC. The program hires practicing teachers as faculty associates (FAs) in the role of a teacher educator. This differentiated staffing model exists because the mission of the program is to promote professional learning for PSTs and those who teach them for school improvement (S. J. Smith, 2004).

Interested candidates must choose to apply to MWU's ITE programs with additional documentation to indicate their interest in an immersion practicum placement. The 6-week teaching practicum in an international context is during the first semester of the program, and led and evaluated by an FA, but it is not the BC certifying (licencing) practicum. It is important to note that in 2018, MWU's TE program structure changed to a 16-month program with two significant differences related to the international module: (a) a time lapse of two semesters between the ITP and the certifying practicum and (b) more emphasis on social justice issues in the first semester on-campus.

The MWU ITE in the TIE community in India. It was chosen for the following reasons: (a) a Canadian perspective; (b) an immersion in a contrasting 'cultural difference' in the Global South; (c) the practicum length (a 6-week immersion in the international context); (d) PSTs' willingness to participate; (e) the lack of research on PSTs lived experiences in this context; and f) my previous teaching experience in this module.

The ITP is a central element in the single case bounded by time and place (Creswell, 2015). An understanding of the setting within which the events and experiences of PSTs take place is integral to data collection and data analyses (Stake, 2008). More specifically, the research setting is the teaching practicum in the TIE schools in Northern India administered by the Tibetan governing body. There are three foci for the setting which are all part of the bounded case: (a) the actual physical setting of Himachal Pradesh in India; (b) the TIE community; and (c) the Tibetan administration and its three school sites that I will describe in the next section.

The school sites in India where PSTs teach could be considered as individual cases, labeling the study as a multiple instrumental case study, also known as a collective case study (Creswell, 2015). However, I do not approach the three sites as individual cases; rather, the chosen bounded case is MWU's SATEM, which includes all three-school sites.

It would be impossible for me, as researcher, to have a picture of PSTs' experiences and pedagogical dynamics in a practicum without deep consideration of the unique international context of the practicum location, which I examine next.

Case Context

The SATEM is a distinct and divergent module within MWU's Professional Programs. SATEM takes PSTs to Dharamshala India to complete their 6-week international practicum during the first semester (September-December) of their 12-month BC teacher certification program that follows the completion of a bachelor's degree. During PSTs' first month of the semester on-campus they are introduced to basics of teaching and learning, while preparing to travel, live, teach and learn in Dharamshala, India, followed by their ITP. In the second semester, PSTs prepare for and begin their 'long' (certifying) practicum in a BC public school classroom. In both practica, PSTs are supported by the FA, school associate (SA) and administrators of the school.

To recommend PSTs to the Teacher Regulatory Board certification, PSTs are assessed using ten professional program goals, which promote teacher skills, characteristics and attitudes required for effective teaching. By no means do the goals represent all of a teacher's knowledge, skills and attitudes, but the ones the faculty deems to be important for meeting the standards for certification. Taken together, these ends and means are the key references for the program design, and pedagogies conducted in the SATEM Module.

During their ITP, PSTs experience an immersion in the schools of the TIE community in Northern India. The Tibetan administration team, similar to a school district team, places PSTs at the local school sites with teacher mentors and places them in residences in the local TIE community. It is important to note that the host community in India, the Tibetan Buddhist community, has been living in exile since 1959 within the dominant cultural context of India. Therefore, the PSTs' experiences take place within this cultural context. Two significant differences to note in comparison to the public BC school context are (a) Buddhist spirituality is practised openly and embedded within the TIE Basic Education policy, the Tibetan curriculum created by the department of

education within the Tibetan governing body, and (b) the current political uncertainties and history of the Tibetan diaspora (refugee status) and those that remain in Tibet is a widespread discussion in the schools.

India

India is officially the Republic of India (Bhārat Gaṇarājya), a country in South Asia. India, with over 1.2 billion people, is the most populous democracy in the world. The four prevalent religions are Hinduism, Buddhism, Jainism and Sikhism. India became an independent nation in 1947 after a struggle for independence from the British empire. The Raaj (British colonization) leaves its colonial legacy in the Indian curriculum to this day. The national and most widely spoken language in Northern India is Hindi, although English from the British Raaj is still spoken. Himachal Pradesh is a state of India, in the extreme northern part, where most of the population is Hindus although Buddhists form as the majority group in some regions. The principal spoken languages are Hindi and Pahari. The town of Dharamshala located in the Kangra District of Himachal Pradesh on the lower slopes of the Himalayan mountains surrounded by coniferous forests is the principal location for SATEM. More recently, the town has emerged as a sacred site, particularly for Tibetan Buddhists, for it is where the Dalai Lama settled after he fled from Tibet in 1959.

Tibetan Diaspora

During the 1959 Tibetan uprising, the 14th Dalai Lama and some of his government fled to India and settled in Dharamshala, India. The Tibetan diaspora has their own governing body based in the McLeod Ganj suburb of the city of Dharamshala. Tibetans followed the Dalai Lama to India and many continue to trek through the Himalaya mountains in the winter until today.

In India, many of the Tibetan diaspora are second-generation adults and children in India (Bernabei, 2011). Many including those born in India choose to maintain their status as a Tibetan refugee because claiming Indian citizenship requires them to give up their Tibetan Green Book Identity administered by the local TIE governing body. With the Dalai Lama, the Tibetan Buddhist religious head, residing in McLeod Ganj (upper

Dharamshala), it has become a prolific Buddhist centre. Tibetan Buddhism is evident in the region with Buddhist monasteries, nunneries, prayer flags and Buddhist teachings found everywhere. Many westerners flock to this city to satisfy a desire to learn about Tibetan Buddhism.

The Tibetan governing body within its Department of Education is responsible for Tibetan education for its' diaspora in India. The Tibetan Basic Education policy is the Tibetan curriculum that informs the teaching of Tibetan language, arts, culture, and philosophy. A foundational principle in the Tibetan curriculum is for the PSTs to become good humans. The curriculum used for the academic courses, such as math, social studies, and physical education, is from India's Ministry of Education. PSTs were placed for their international practicum at three Tibetan school sites, which I refer to using the pseudonyms ATS, CTS, and DTS. All three schools sites teach the Tibetan curriculum and the Indian curriculum. Two of the school sites (DTS and CTS) offer education from Kindergarten to Class 10. The third site is an adult school site (ATS), which caters to recent Tibetan arrivals. All the sites offer residential complexes for both Tibetan students and teachers. Most of the Tibetan students living in residence are from rural areas in Northern India.

At two of the school sites (DTS and CTS), the Tibetan students are taught in the Tibetan language in the primary years and English is taught as an additional language. Beginning in middle school (Year 6 and onwards), the academic classes are taught in English and the students take Tibetan language and culture classes as an additional course. The third site is (ATS) is a residential school for new-arrival Tibetans who are over 18 years of age. The school focuses on learning English and Tibetan language as well as vocational skills. All schools integrate spiritual and cultural education to emphasize holistic growth and development.

The following sections describe the participant recruitment for the study and the participants that were selected, data collection methods and procedures, data analysis, and how trustworthiness is built into the design of the study. I also identify the limitations of the study.

4.2.3. Participants

To better understand the PSTs' SA experience in TE and my research questions I drew on the data from the 11 participants who participated in SATEM, a process known as purposive sampling (Merriam & Tisdell, 2015). As the primary RA for these interviews, I was able to design the interview questions and conduct the interviews (see Appendix A).

The participants in my study were enrolled in the SATEM module in the TE program during 2015–2016. The demographic information below includes their age, languages spoken, ethnicity, travel experience, and gender. There are 11 participants: 10 identified as female and 1 as male. Most of the participants identified as white, Christian, able-bodied, aged between 22 and 29 years old. Most of them lived in the greater Vancouver regional district, while some are from rural BC, Alberta, and eastern Canada. However, one participant identified as culturally Jewish and another as a South Asian Hindu. The primary language for all participants was English except one participant who included Hindi as her primary language. Travel experience varied amongst the participants. Half of the participants had travelled only within Canada, the US, and the Caribbean, and a few had lived in or travelled to Europe. However, three participants had travelled to Southeast Asia, and two had travelled to regions in India, although travelling to Himachal Pradesh in Northern India was new for all participants.

Table 1. Participant Overview

No.	Participant	Age	Gender	Religious/Cultural Affiliation in addition to Canadian	Travel experience
1	Kitty	24	F	Christian	Travelled to Southeast Asia – Thailand
2	Jackie	24	F	Christian	Travelled to Eastern Europe, France, and studied in Quebec
3	Gabby	22	F	Atheist	Travelled to Mexico and Europe – Taught English in Italy
4	Serena	29	F	Hinduism South Asian	Travelled to Southeast Asia; South India – lived in Singapore
5	Hilary	24	F	Jewish	Studied and lived in London, UK for 1 year. Travelled to SE Asia and Goa and Rajasthan, India. Never thought she would go to Delhi again
6	Beth	22	F	Christian	Travelled to Europe; Cruise for 2.5 weeks, Dominican Republic; Hawaii
7	Jen	22	F	Christian	North America for Hockey – mostly Canada
8	Liz	22	F	Christian	Travelled in Canada
9	Tiffany	22	F	Christian	Travelled in Western Europe
10	Ann	23	F	Christian	Travelled to US
11	David	28	M	Christian	Travelled to South Asia (exclude India)

Note. F = female; M = male.

4.3. Data Collection

Interviews are a salient approach to gather data in qualitative research focusing on actions, emotional dispositions, or participants' worldviews, particularly in complex contexts (Merriam & Tisdell, 2015). In this study, I gathered this cluster of perspectives through semi-structured interviews. The interviews were influenced by critical ethnography (Madison, 2012), which seeks to address the unequal power relations in ITP

within the Global South (ACDE, 2014; Andreotti, 2016; Stein, 2017; Tarc, 2013). In this process, I honour the host community as I seek new possibilities (Madison, 2012). There is fear that the influence may narrow perceptions and diminish the capacity to envision other possibilities (Madison, 2012). However, I attended to the importance of self-reflectivity in the interviews by taking notes of my own discontent to deepen my interview data. I remained committed to self-reflexivity throughout the research process.

4.3.1. Semi-Structured Interviews

In qualitative research interviews are probably the most common form of data collection. The interviews are central to collecting multiple experiences (Stake, 1995). Offering an approach to knowing how the PSTs understood their lives, it seems suitable to talk to them (Kvale & Brinkmann, 2016). The interviews I conducted were intended to explore PSTs' perspectives, insights, and reflections rather than collecting 'objective data' to be extracted from the PSTs. Drawing on Kvale and Brinkmann (2009) the researcher is the traveler that goes into an unknown country, interacts with the people, and asks them questions and listens to their perspectives. In this metaphor, the traveler collects facts during the trip, but the story unfolds in the interpretation. From this perspective, data are not collected, but rather co-authored (Kvale & Brinkmann, 2009; Merriam & Tisdell, 2015; Miles et al., 2014). Such a journey may not produce knowledge, but the traveler may change as their perspectives or assumptions they held before the trip are altered (Kvale & Brinkmann, 2009).

Qualitative interviews can produce knowledge through "language, narrative, human relations, and context" (Kvale & Brinkmann, 2009, p. 60). The coproduction of knowledge occurs between interviewer and interviewee. The conversation is the means of production, and therefore, the conversation is the vehicle to reveal the participants' lived experiences for this reason, the language, oral and transcribed text have more than a technical function. The interview is bound to the context which helps to provide richer contextual descriptions for the case study. Although qualitative interviews have the potential to reveal rich data, there is the risk that unequal power relations between the

interviewer and interviewee may occur. However, this does not negate the choice to interview; it is to warn the researcher to consider the ethical considerations.

Interviews may be classified according to the structure: structured, semi-structured and unstructured. Semi-structured interviews are neither free casual conversations nor closed questionnaires but were chosen for this study because they are less structured and more open-ended in nature with the aim to understand themes from the subjects' perspective (Kvale & Brinkmann, 2009; Merriam & Tisdell, 2015). Although unstructured interviews have an exploratory nature, they are most suitable when little is known about the research topic.

In my role as RA, I participated actively in all aspects of the research: participant recruitment, interviewing, audio transcription, coding, and interview data analysis. The data shared in this research study includes the experiences in an ITP at MWU of 11 PSTs whom I interviewed personally.

To construct a deeper meaning of the issue I explore in this case, I invited, through the semi-structured interviews, PSTs' thoughts, feelings and events that may not be observable by me. The open-ended and flexible approach allowed me to explore deeply the PSTs' perceptions and obtain specific information by adapting the language used or the questions asked during the interview. It also allowed me to follow-up on new insights that I did not consider. To assist me in the interviewing process, I was guided by the research goals to create the interview guide with a list of questions I intended to ask the participants (Creswell, 2015). In the first part, my interview guide included structured questions to obtain the demographic data, such as, age, gender, religious affiliation, previous travel, reasons for choosing SATEM as the typical demographic questions. The second part was not a structured guide or protocol, but rather a list of broad questions to invite opinions, feelings, behaviours, knowledge, and sensory data. I piloted the questions before utilization, which helped me to identify my assumptions and preconceptions, and therefore, some questions were revised for the next round of interviewing. The questions were not necessarily asked in order. I engaged the interviewee in a conversation about the topic and provided ample time for the interviewee to share any other thoughts or insights

they might have on the topic (Kvale et al., 2016; Stake, 1995). The less structured questions elicited each participant's unique perspective and lived stories on the research topic. Most of the participants demonstrated enthusiasm and provided rich detailed descriptions of their experience

4.3.2. Interview Protocol

Prior to the interviews the interviewee was provided with an Information Summary and Consent Form, which was part of the project submitted to (and approved by) the university's Office of Research Ethics. The document included a brief overview of the study, assurances of confidentiality, anonymity, and participants' right to end their participation and an acknowledgement signed by the interviewee. I reminded them of the audiotaping during the interview, which they had agreed to in their Informed Consent. I made every effort in the transcribing to include, not only the exact words of both speakers, but also any other sound that could be heard or any activity that was implicitly or explicitly indicated in the audio recording. During the interviews, I jotted down any observations or notes to guide further questions. Immediately after the interview I went to a dedicated space to write notes about key ideas and to capture episodes. I also jotted down other insights and clarified my notes and thoughts by writing them into more formal write-ups. I re-read my abbreviated and sketchy notes as soon as possible to help me remember things that were said but were not in the notes in order to further establish credibility of the study (Miles et al., 2014).

I interviewed the PSTs three times to be able to gain an in-depth and a holistic understanding of their experiences. The three phases were: Phase 1 (pre-departure), Phase II (post-ITP), and Phase III (post-BC-certifying practicum). Due to PSTs' various schedules, not all of them could be interviewed each time. Each semi-structured interview lasted from 45 to 90 minutes. After each interview, the audio file was transcribed by me, and stored in a protected file in the Centre for Research on International Education computer and closed Canvas site.

Confidentiality and anonymity are assured during the study. I know the name of each school and the name of each PST because the individual interviews were conducted

in person. However, soon after the interview, all identifiers were removed and replaced by a pseudonym. Schools and sites were also assigned pseudonyms, and care was taken to remove any identifying details that participants referred to.

I transcribed the audiotaped interviews and saved the transcript with pseudonyms to ensure the data collected remain anonymous. This process of transcribing helped me to immerse myself in the data. The identifiers were not shared with anyone else to make certain confidentiality was respected. All paper files are stored in the secured and locked home office filing cabinet.

It is difficult for me to judge what effect, if any, I may have had on any of the participants. The participants knew I was a doctoral candidate and that the interviews they gave were part of the data for my doctoral thesis. However, my influence as a researcher on the PSTs may have still existed (Maxwell, 1996). To minimize this inescapable influence, I practiced not asking leading questions to avoid triggering specific associations and solicit specific responses from the PSTs (Shenton, 2004, as cited in Creswell, 2015).

Document Collection

To provide an in-depth picture of the case I gathered public documents were collected to provide more valuable information to help understand the issue. The official public documents such as the program syllabus, the MWU website, official memos, faculty/coordinator reports, the program schedule, and sample course assignments, were collected for analysis. I understand these documents may be incomplete or inaccurate.

4.4. Data Analysis

Organizing the data, or data management, is the first step in data analysis. I organized the data into computer files and duplicated copies on my hard drive, which was password secured. I organized the data by type: audio recordings and transcribed interviews, and field notes and documents. In all cases, words were the basic medium in which the data were found. However, the words are refined from the raw notes into text that is clear to me, the researcher and analyst.

Coding is one of the significant steps I took during analysis to organize and make sense of textual data. Codes or categories are tags or labels for allocating symbolic meaning to the text compiled during a study. Codes usually are attached to 'chunks' of text (data) of varying sizes: words, phrases, sentences, or even whole paragraphs. Codes or categories can come from the concepts that the researcher already has from professional reading, or are the words and phrases used by the informants themselves. The code can take the form of a straightforward category label or a more complex one, such as a metaphor (Miles et al., 2014). I chose to use simple category labels.

Miles et al. (2014) refer to coding as analysis, while other research methodologists believe that coding is technical. They "believe that coding is deep reflection about and, thus, deep analysis and interpretation of the data's meanings" (p. 72). The coding process supported the retrieval and categorization of similar data chunks so I could more easily find, pull out and cluster segments related to the research question. The clustering helped to set the stage later for further analysis.

The coding also supported the selective process since it is possible to be overloaded with data. Codes are prompts or triggers for deeper reflection on the data's meanings. The coded 'data chunks' enabled me, the researcher, to retrieve the most meaningful data. Combining 'data chunks' based on similarities "further condense[d] the bulk of data into readily analyzed units" (Miles et al., 2014, p. 73).

As a researcher, I felt a level of intimacy with the participants through gathering information, coding, careful reading, and reflecting, as well as the process of integrating and shaping the analysis. Saldaña (as cited in Miles et al., 2014) divides coding into two major stages. The First Cycle coding method is assigning the initial codes to the data chunks. The Second Cycle is working with the First Cycle codes themselves. In a case study it is important to gain a sense of the whole database. To accomplish this goal, I read transcripts of interviews to make sense of the whole before examining unique and individual pieces of data. I then read the data for a second time and made notes using short phrases, ideas, or key concepts related to the research questions. The third reading was completed several days later without any notes. I re-read all the transcriptions and

wrote comments, phrases, and ideas, in other words, I double-coded the data. The data set is divided into these codes or categories; then the data in each category is subdivided by new codes. I continued the process to create ever more refined data sets.

As I moved from the concrete description of the observable data to the more abstract analysis, I used the relevant and appropriate theoretical concepts to describe the phenomena in the data. I continued to ask questions, compare, and contrast ideas across the data, change or drop codes as new insights were made. Data analysis is an interpretive and an iterative process. The process continues to identify commonalities, differences, patterns, and relationships, developing broader themes.

4.4.1. Coding and Theming

Coding methods may involve numerous different approaches. Miles et al. (2014) advise beginning researchers to use the 'in vivo' coding approach, especially for a study like this one, that prioritizes and honours the participants' voice. During the 'in vivo' coding I examined the data for recurring phrases and placed them in quotation marks to differentiate them from the codes I generated. I also used descriptive codes that labeled the data based on the topic of the particular data passage. This provided an inventory of topics for categorizing which was helpful with the wider variety of collected data. The descriptive codes provided a more detailed inventory of the context and issue of the case.

The Second Cycle, or pattern coding, was a way of grouping the summaries of the initial data chunks into a smaller number of categories or themes. Pattern coding helped find commonalities, differences, patterns, and structures, then referred to as themes within the data. I asked questions, compared, and contrasted ideas across the data, changing or dropping codes as new insights were made, and placed the coded data into the smaller number of analytic units. Pattern codes are explanatory and identify an emerging theme by pulling together material from First Cycle coding into "more meaningful and parsimonious units of analysis" (Miles et al., 2014, p. 86). Generating the pattern codes is a step in data analysis that involves making inferences and interpretation. It involves inductive and deductive analysis. I accomplished the laborious task of coding

and analyzing data manually, but electronic methods of coding and analyzing data are increasingly being used.

I was aware of not getting locked too quickly into naming a pattern. The data analysis process was iterative and new insights emerged. I worked with loosely held chunks of meaning and reconfigured them as the data shaped up differently. This process increases the trustworthiness of the findings. I cross-checked the most compelling themes and left the tenuous ones to the side until other data gave them better empirical grounding (Miles et al., 2014). My data analysis involved the "process of moving in analytic circles rather than using a fixed linear approach" (Creswell, 2013, p. 182). It was conducted in 'spirals.'

The pattern codes or themes were then mapped with descriptions of codes that I used to recognize them. I further expanded on promising themes by writing analytic memos to reflect and clarify my understanding of the emerging theme. The analytic memos helped to synthesize the data into higher level analytic meanings (Miles et al., 2014). I qualified the pattern codes with verbatim quotes from the collected text data. When my data presented a thematic code that is used often I sub-coded it further. I was also open to being surprised during my fieldwork and tracked any query (Miles et al., 2014).

I jotted notes to hold onto reflections and commentary on issues that emerged during my field work and data analysis. The jotting of ideas and reactions during coding in both cycles suggested new interpretations, leads and connections with other data. The remarks helped to identify critical issues where the codes were missing or lacked clarity, suggesting revisions in the coding.

As the study proceeded with data analysis and memoing to capture my analytical thoughts, I attempted to formalize and systematize my thinking into a coherent set of explanations. I connected different statements from my thinking process to reflect findings. However, when the confirming evidence from the data did not support the assertions I made, I revised the assertions or provided an alternative explanation, such as in the theme that includes "incredible India."

4.4.2. Trustworthiness

Guba (2012) argued there are four considerations in assessing trustworthiness. The four dimensions are credibility, transferability, dependability, and confirmability. Guba's concern regarding credibility relates to doing member checks with relevant human data source groups to avoid masking competing factors in complex realities. Formal member checks were not conducted due to lack of time. However, during the data analysis process I used triangulation techniques (Maxwell, 2005) by verifying the information with the literature. As a member of the wider research project, checks were conducted with the research team of the wider research project at each step of the study to challenge and test the overall researcher. Also, my previous involvement with the program and familiarity with program leaders was made known to the participants to further build rapport and trust and increase credibility. The information I gathered from my interviews was checked against the notes from the public documents reviewed. I looked for significant differences among these sources. Although qualitative research does not claim to, and cannot capture an objective truth or reality, there were a number of strategies that I used to increase the credibility of my findings.

However, a potential concern is the collection of overwhelming amounts of data that require management and analysis. I did not want to find myself 'lost' in the data, and I brought some order to the data collection with a computerized database NVivo 12 to help me organize and manage the voluminous amount of data. The use of the data management tool, the computer assisted qualitative data analysis software NVivo 12, served as a repository and as a way of sorting through the data (Given, 2008), It also enabled me to bring more integrity and robustness, therefore trustworthiness, to the investigation (Given, 2008). Although it took time to learn the software, NVivo provided considerable support to manage the task of gathering large data from interview transcripts, recording my reflective thoughts, and to search the data more effectively and efficiently. I used NVivo in the context of solidifying data analysis, but not as the primary coding source. This way, I led the research process, rather than being led by the supporting software (Given, 2008).

My involvement over 2 years in the program deepened my contextual understanding. My direct observations of PSTs' experiences, combined with my initial visit to the site with a former FA, increased my familiarity with the context and helped me build relationships with the host community. During those years, I had reflective conversations with Tibetan mentors, administrators, MWU colleagues and with former SATEM PSTs. My sustained involvement in the program helped me rule out any "spurious associations and premature theories" (Maxwell, 1996, p. 244), which contributed to the credibility of the findings. My history with SATEM helped to establish a rapport with participants in this study as well. However, I understand that what I choose to hear and see in the field could never be truly 'objective'; the observations are bounded within my previous experience, beliefs, values, and attitudes. The influence of who I am was always present in the fieldwork and in my approach, which I understand is unavoidable (Miles et al., 2014).

Also, I was the primary RA responsible for gathering, organizing, and transcribing the data collected through interviews, and meaning making of these participants' experiences of SATEM. At the time of the interviews, I was a former FA for SATEM and not teaching in the program or university. For ethical reasons it is important to note that during the academic year 2015–2016 I did not teach any of the study's participants.

I ensured any identified discrepant data were recognized as evidence whether it fit the findings or not. A rigorous assessment of whether to retain or modify the findings was conducted. Although pressures to ignore the discrepant data did exist, I remained true to my core value to maintain the integrity of the research project. In difficult cases, I reported the discrepant evidence in order to allow readers to evaluate it and draw their own conclusions (Wolcott, 1990, as cited in Maxwell, 1996). However, I attempt to offer alternative explanations for the data that show that I have considered other plausible perspectives of the findings, and this points to increasing credibility of the study.

The second dimension of trustworthiness is transferability (Guba, 2012). Transferability focuses on the contextualization of the findings, acknowledging that all

social phenomena are context bound (Guba, 2012). I collected and provided sufficient data to allow other researchers to understand contextual factors that may restrict or enable my findings' transferability to other settings.

The collected data provides 'thick descriptions' that are vivid, alive, and nested in a real context (Geertz, 1973, as cited in Miles et al., 2014). In the findings I use direct quotations of the participants and vivid descriptions of the setting to provide a 'thick description' of the experience (Denzin & Lincoln, 2011). The intensive interviews enabled details that are 'rich' and varied enough to provide a full and revealing picture of what is going on (Becker, 1970, as cited in Maxwell, 1996). The 'thick description' of the context helps to reveal the complexity and the nuances. It also allows future readers to decide the transferability of the study to their own context.

The third dimension described by Guba (2012) is dependability. This dimension is concerned with the stability of data; however, identifying instabilities is also crucial to providing a more complete understanding of the phenomena. I am aware that the audit trail that makes transparent the key decisions taken throughout the research process can help make the results more dependable. However, to conduct a physical audit trail that documents all key stages of a research study and reflects the key research methodology decisions and, on the other hand, an intellectual audit trail outlining how my thinking evolved throughout all phases of the study is a strategy that would be too time consuming. With Creswell's (2013) advice I chose not to increase the dependability of the study in this way. However, at the analysis stage, the consistency of the findings or 'dependability' of the data increased as I chose to implement a process of double coding, in which a set of data was coded, and then, after a period of time, I returned, recoded the same data set, and compared the results (Miles et al., 2014).

The final dimension is confirmability (Guba, 2012). This dimension considers the researcher's objectivity and subjectivity. A common technique used for confirmability is reflexivity, in which the researcher continually reflects upon their background and life experiences to determine how this influences the research process. Many researchers use a journal to make notes along the research process (Creswell, 2013). A summary of my

reflections on my lived experience is included in the introduction of this chapter, where I explicitly state my life experience, beliefs, assumptions, values, and possible biases. By being explicit about biases and preconceptions, I attempt to help other researchers understand the way I reached the conclusions and limitations in this study.

It is valuable to note in this study that I am the instrument that collects, interprets, and analyzes the data. I believe my previous experience in designing and leading PSTs to the site chosen for this study is an asset. First, my personal reflections and journals provide contextual information. Second, I observed the PSTs in my own cohort in the natural setting of the ITP that is under study in this research. Third, my life experience teaching in the ITP provides a viewpoint that helps to illuminate insights and potential meanings that otherwise may not be recognized. Fourth, identifying my positionality illustrates how I bring a unique outlook to researching PSTs' experiences of intercultural encounters to illuminate dynamics that may be pedagogical in an ITP.

4.5. Potential Risks and Benefits to the Participants

The pedagogical dynamics illuminated from the PSTs' experiences could provide direction and strengthen future SATEM curriculum or other SA programs offered to PSTs from the Global North to the Global South. One benefit of the interviews was it gave PSTs an opportunity to be listened to and gain deeper insights and perspectives into their learning. Many participants expressed a deep appreciation for the opportunity to reflect on their experience more deeply during the interviews. The interview process can indirectly help PSTs improve their personal practice or get extra help in taking effective action on some recurring problem.

The risk of the case study I undertook is low. However, reflective interviews about moments of tension may cause an emotional response, putting the PSTs at some risk. The discomfort is a positive emotional space; however, some PSTs may interpret it differently. If required, additional support was provided for the participants, although they did not appear to need it.

4.6. Limitations and Benefits of the Study

There are several limitations to note in this case study. First, the research is limited to participants from one cohort in SATEM. The participants provide a limited range of perspectives from their experience during the 2015–2016 academic year. Second, I strove to include all eleven participants for each phase; however, only five of the participants were available for all three phases of the interviews, and thus the participant selection varies for each phase. Third, although I wanted to balance a broader range of PSTs' demographics and experiences, the representation is limited. Moreover, there is a greater number of females than males, which is consistent with TE and SA participation more broadly, but it limited my access to more diverse demographics. I had only one participant who identified as a female Canadian with a South Asian background. In future work I hope to explore the experiences of PSTs with a range of gender identities and more who identify with other non-dominant cultures in Canada. Fourth, the timing of the interviews in phase II was shortly after their international experience and the PSTs were physically and emotionally exhausted. In some cases, they were having difficulty clearly articulating their experience and learning while in India. The timing of the interviews I conducted in phase III, which was immediately after their BC certifying practicum, was marked by a similar challenge. I found that the less time there was between the end of their school practicum and scheduled interview the more challenging it was for the PSTs to clearly articulate their thoughts and reflections. This could be because there is a latency factor between PSTs' experiences and articulating what it means for them (Wong, 2018). Again, I attribute this to the intensity they experienced and the need for them to rest, process and reflect upon their experience (Maynes et al., 2012, 2013).

In addition, the study is limited to PSTs and thus excludes other members such as the Faculty Associate, Coordinator, and mentor teachers. Therefore, the study provides only a partial picture of the overall international teaching experience during TE. Lastly, although this group of stakeholders was out of scope, the host community, involved at the international site, the mentors, administrators, and program coordinators were not included; therefore, their experiences could not be compared with PSTs'. I understand

this may be problematic, however, this aspect was not the focus of the study. I also recognize there is a need for a long-term impact study that examines how the PSTs' experiences of an ITE program influence them during their teaching career.

In the next chapter, I present the participants' experiences prior to departure and explain in more detail the role of their prior understandings and experiences with cultural difference, of the host community, and travel experience. I also show how their limited experience with cultural difference may influence the participants' intercultural capacity in the international context.

Chapter 5.
Before Taking Off to "Go Over There"

In the next three chapters, I present data from the interviews conducted on three different occasions: 1 week before departure, near the end of their 6-week international teaching practicum (ITP), and after completing their 12-week British Columbia (BC) certifying practicum. This chapter focuses on their pre-departure impressions, motivations, and expectations about their imminent ITP. The gathered data are presented in the following themes: limited knowledge with difference; motives to gain a job, have fun, and learn about cultural differences; an expectation to be out of their comfort zone; and anticipation of unfamiliarity. This chapter concludes with a summary and a discussion of the data that describes participants' starting point as their dominant conditioning of their orientation to the world (Bhabha, 1994) into which they are socialized (Sensoy & Di Angelo, 2017) which perpetuates a spectator's mode (Boler, 1999), and suggests PSTs may inform their perspectives of culture and difference while abroad through an instrumental view (Aoki, 1987/2005a). I argue the orientation the pre-service teachers (PSTs) have inherited may limit their experiences with cultural difference and reduce their capacity for a pedagogical relationship with discomforting sensations. The pre-service teachers' comments reflect the dominant conditioning of Eurocentrism that is inherited through society. What follows is an illustration of the PSTs' 'starting point' in their learning journey to become teachers as they embark on a study abroad (SA) experience.

5.1. Experience With Cultural Difference

The PSTs going abroad to live, teach, and learn in the international context have limited experiences with cultural differences at home. Within this main finding are two subthemes. First, PSTs' prior interactions with Canadians who share a cultural heritage of those in the host community is negligible. Second, their understanding of cultural difference mostly emanates from one source or one 'representative' in the media that they consume, and it is constrained by their limited exposure to people from the host community.

In fact, PSTs' experiences with people of Indian or Tibetan heritage in their local communities was almost nonexistent and most PSTs had not travelled to India. Although Gabby did not have any Indian or Tibetan friends, she seemed to believe that sharing the fact that her aunt happens to be Japanese, and Buddhist was directly relevant with the host community.

> I have no Indian friends or don't have Tibetan friends and I have no knowledge as I have not been to India. I have been to Mexico, but not a developing world. I have some knowledge about Buddhism because my aunt is Japanese, and she was Buddhist but not anymore, but her family is Buddhist. (Gabby)

Hilary pointed to the absurdity of the absence of her knowledge and understanding of the TIE host community. As she explained, her initial understanding of the Tibetan community was limited to watching a DVD about the community just prior to departure, and she had only a vague idea of the Free Tibet movement without any substantive awareness of the Tibetan nationalist aspirations and their struggle with China. To address her limited knowledge, she went no further than accessing Wikipedia.

> I had almost no knowledge about the Tibetan community. We just decided to do this DVD project where we watched a documentary, and I got a real appreciation, I think, for it. But I didn't know anything before, just that, you know, the whole "free Tibet" thing. I bought a bag in India that says "Let's Go Back to Tibet" when I was there. But . . . I don't really know. I didn't have a sensitivity to it or anything, a bit crazy. I had no idea what Dharamshala is going to be like. I just looked at the Wiki page [laughter]. (Hilary)

Similarly, Kitty, who had been planning for this SA experience for 4 years, revealed her lack of knowledge or understanding of the host community. She did not view her ignorance as a liability; in fact, she brushed it off as if it was an irrelevant issue. She claimed not knowing what lay ahead contributed to her excitement.

> I don't know very much, and that is why I am so passionate about it. I have been working towards it for 4 years. I found out about it in first-year university and set the goal to do it. I like not knowing the idea of culture within culture scenario, especially the refugee. I feel like it is going to be a once in a lifetime experience that I cannot anticipate for. (Kitty)

A common thread of this lack of awareness was presented as Beth shared she was unaware that there was a Tibetan community in India.

> Even when I knew it was an India trip, I didn't know that the people were Indian—Tibetan. (Beth)

The parallel between all these PSTs was lack of exposure to Canadians with South Asian and Tibetan descent. Beth did not have relationships with people emanating from the South Asian community, even though she lives amongst a growing population originating from Punjab, India. She admitted that conducting an interview for her course assignment that required her to interview a member of the host community was one of her first extended interactions with a person of Indian heritage. Moreover, her understanding of the tumultuous historical escape of the Tibetan people from China to India was negligible and her source of information was her mother's simple understanding that she had gained through reading books and watching documentaries about the Dalai Lama. It was only through the interview assignment she began to research India's cultural context and population.

> People that I had to interview for our project for the first day of class was one of the guys that works for my dad. He's a roofer in Maple Ridge and he was born in India, and he's been here for 25 years or so. I had not spoken to anyone before. Where we are in Dharamshala it's a high Punjabi area, so I didn't even realize that. Basically, I've been taking in all of that stuff over the last month. Okay, what do I know? My mom knew a little bit more than I did so she was trying to tell me [about] the Dalai Lama and it was very superficial like that. She had read some books and watched a documentary. She had explained to me before I came to the program, "Okay, so the country wasn't really a country, China took it over, people are escaping." That was about it. (Beth)

Even though Serena is of South-Asian descent she had no familiarity with the TIE people or Northern India. She had, however, visited South India. Her one connection to the host community could be found in greatly admiring the sculptures of Buddha at the Chinese Buddhist temples while living in Singapore.

> I have not gone anywhere north. I know a little bit about India because that is my heritage—festivals, the food, the South Asian traditions that which my parents tried teaching me; The Tibetans, I don't know a lot, but Buddhism I know a little because there were a lot of Buddhist temples around me in Singapore so I used to go there, but Tibetan Buddhism, maybe the Chinese Buddhism, I know a little. I would not say I am familiar a lot except going to the temple and admiring the beautiful Buddhas. (Serena)

It was clear the PSTs had minimal knowledge and understanding of the host community. A pattern emerged in which PSTs described passing associations that they had over the years that tended to be quite superficial. Although the required class assignment seemed to have provided PSTs with some knowledge, a tremendous gap became evident in terms of a lack of awareness of the people and culture at the outset, and this set them up for surprising shock and confusion once they arrived in India. Their minimal exposure to cultural difference and efforts to learn about the host community prior to starting their program was evident.

5.1.1. Pre-Service Teachers' Imaginings of India

The PSTs' imaginings of India and the TIE community were mirror images of stereotyping one might find in movies or books. The imaginings of India include busy, chaotic streets, excessive noise, smells of Indian food, and in some cases the pungency of sewage. The PSTs also expected to be greeted by kind, caring, and compassionate Tibetan Buddhists while in Dharamshala.

The PSTs anticipated experiencing sensations that would bring them into an overly romanticized experience of India. For instance, Jen stated, "My senses will just be like blown away, like the smells, the sights, the colours. That's what I imagine," and next she remarked, "I don't know! It's really hard to picture how it will be." Beth described India as colourful; she expected to eat interesting foods, ride rickshaws, and observe monks wandering the streets, all of which are not a part of Canadian life. Then she pictured images that she deemed not to be suitable, such as poverty and excessive heat. She imagined a contrast between rich and poor, clean and dirty, and noise and silence.

> I see a picture of it as it's going to be so cool and colourful buildings and cool foods and, driving around in a little rickshaw and then, seeing monks in the streets and then there's days where I'm like, "It's poor, there's going to be sewage, it's going to smell, it's going to be cold or too hot." It almost depends on which mood I'm in. (Beth)

Gabby expected clear divisions among the people in terms of economic wealth, clothing, religion, and technology. She conjured up stereotypes that are readily and frequently associated with India, such as, India as dirty, smelly, chaotic, and not being

time sensitive. Time precision is not integral to the host community's value system, and she interpreted it as a lack of order and organization. Gabby was quick to give herself credibility for her imaginings; although later she declared that most of her learning about India was through TV shows.

> The people, a divide in the people—super, super rich and super, super poor, the customs—divide in some people really sticking to old customs and wearing thin clothes and practising their religion, and others really modern that will have iPhones and things, which I think is pretty accurate. I expect it to be dirty and even smelly and much more chaotic than in Canada, and much more on our part to let go. It is going to happen when it happens. When you say come for dinner, you do not say what time. No timing, people coming and going all the time, no lines on the streets, people walking on sidewalks, stores opening and closing when they want to, no lines on the roads and restaurants closing when they want to, not very organized in a western way. (Gabby)

Other PSTs expected a confrontation with scarcity in schools, in which students' outdated learning materials deprive them of basic learning needs. Jackie imagined that the quality of education of TIE students would be compromised. She placed less emphasis on the personal resources a teacher could draw on, and more on teaching as dependent solely on the available resources. Jackie emphasized, "I expect things to be pretty basic and old in terms of buildings, supplies, books, toilets, very basic, that is okay." Jackie's perspective was paralleled with Gabby's view of scarcity of resources in India. She asserted, "What I expect when I walk into a classroom maybe a lack of materials and resources in general, open classrooms with windows but no glass, probably tiled" (Jackie). This deficit-oriented perspective was echoed in imaginings of the immediate environment. Liz expected "a lot of buildings to be half-built!"

Jen recognized the lack of resources may catalyze a need to draw on other skills and, therefore, improve her approach to teaching. She inverted the resource dilemma noted by her peers by expressing, "I feel like there will be less technology and less resources, which I think will be a good thing because I'll learn to teach without all the technology that we have."

Consistent in the data gathered were PSTs' anticipating tones that one living factor or another may compromise their experience. Regarding diet, Beth was very

fearful of eating the local food and becoming ill. Jackie made sure to prepare a pharmaceutical first aid kit anticipating the inevitability of such an event. The PSTs' commentary about basic health standards extended to safety concerns as well.

Most people in the PSTs' circles confined their perspectives of India stereotypically. For example, Jen appeared to have a monolithic perspective of Indian women as being unsafe, without having many rights. Her limited Eurocentric perspective was reinforced by those in her community, as they often contributed to her fear of discomfort by indicating how unsafe being in India would be. She shared the views of those in her circles.

> That it's very dangerous for women over there and like women don't have much rights and stuff like that, so it's funny cause when I tell some people that I'm going there they kind of get like worried and like, "That's so dangerous. I don't know. It sounds like a big trip." (Jenn)

Liz's peers also reinforced these fears. She noted, "When I [say] I'm going to India, they're like, "Oh, that's dangerous!" or you're go[ing to get] sick or all possible negative things." She quickly claimed she wanted to make sure that "[she] tells the positive things" upon her return.

The PSTs had clear imaginings of what they would notice, experience, and see in Buddhist traditions, such as encountering a peaceful and loving environment. Serena hoped she would be able to absorb the Dalai Lama's notions of serenity and forgiveness through being exposed to the Tibetan population. Hilary imagined the Tibetan people to have similar qualities.

> When I watch Dalai Lama videos, I notice he is so calm and forgiving; so that is what I really hope to learn from them. (Serena)
>
> I've heard about Tibetans. They sound incredibly friendly and warm and generous. (Hilary)

Serena's and Hilary's expectations of the TIE community were echoed by Kitty and Jackie, who shared their desire to learn from TIE community's qualities such as appreciation and detachment. Kitty said, "Tibetans are so patient, grateful and have resilience," while Jackie hoped to learn "patience, compassion and sort of calmness when

facing different situations." Jen looked forward to observing the similar qualities as Kitty and Jackie, and these expectations were reinforced by what others repeatedly told her.

> We've heard like amazing things about the community there like the refugee community—they're just very peaceful, selfless, looking at other people's perspective and I think that will be a good thing to see as well. (Jen)

In addition, Kitty, and Jackie were curious to learn more about the dynamics of the TIE community that lies within dominant Indian culture. Kitty wished to see something different, as her interest was piqued in terms of how the two cultural groups coexist as separate entities, as well as how they converge. She imagined them to be more unified, with a relationship of co-existence prevailing.

> I want to learn to cook, and how these cultures live together and separate—I wonder how they are? The TIE and the Indian culture—I have not seen something like that before, I think, of that unity, that co-existence, at least that is what I am hoping. (Kitty)

Jackie was interested in observing the possible cultural tensions between the two communities as she expected evidence of a strong sense of community in India.

> I would expect lots of strong traditions and really a community feel, my boyfriend has stressed that there really is a community feeling and everyone goes everywhere and the community is not as divided. I would expect there will be some divide between Tibetan and Indian community and might be interesting to see. (Jackie)

Moreover, media sources informed Gabby and Beth's imaginings of India. Gabby claimed her knowledge about India was from *The Mindy Project* (Kaling et al., 2012–2017) and *Amazing Race* (Bruckheimer et al., 2001–present). Beth admitted her only learning about India is from sensationalized TV shows. For example, she stated, "What I had seen on shows like *Don't Drive Here*, and things like that and *Amazing Race*—that's basically all I know of it."

PSTs had stereotypical imaginings of India such as colourful, chaotic, poor, dirty, and community oriented, and they predicted the kind and loving TIE community would greet them. These expectations were informed and reinforced through the media and what others had told them about India.

5.1.2. Pre-Service Teachers Imagine Themselves as Helpful Canadians

The PSTs anticipated the host community would be excited to meet them, and they imagined themselves as being needed and providing help to the host community. For instance, Kitty stated, with assurance, Tibetan students would be fascinated with the presence of Canadian PSTs in their classrooms.

> Also remembering that it will be really interesting for the Tibetan children that somebody from Canada is coming into their classroom. (Kitty)

Meanwhile, Jackie stated that viewing *Schooling the World* (C. Black, 2010) a documentary that critiqued the encounter between the Global South and North, left her with great discomfort about going abroad. Jackie expressed confusion and disorientation about her decision to participate in an SA program. Her puzzlement initiated her questioning the value of going abroad. She grappled with her uneasiness while comforting herself with her intention to do only good work with no harm to the community. In addition, she hoped the Tibetans would be able to see her belief in them.

> It inflicts all sorts of strange things in one's head about what is the value in going overseas and educating people, and so I hope through these connections I give back my caring and my faith in them. I suppose I can give a different perspective, but no means do I want to force it. It is more that I hope to learn from them. (Jackie)

When Jackie was asked to describe the meaning of her belief in the Tibetan people, after a long pause she explained, "That I believe they know what they are doing and their ideas are valued."

Gabby felt completely qualified to judge *Schooling the World* (C. Black, 2010) as satisfactory. Although the class only briefly discussed the complexities of going abroad, she was much more concerned and disappointed that necessary strategies and techniques to tackle issues of going abroad were not discussed or listed. Gabby was alarmed with her peers' lack of knowledge about the interplay of Western power and privilege in historical colonial relationships when Westerners go abroad.

> The movie is an okay movie, and we talked a little bit about it afterwards, but there was no talk about where we go from here. Although I was really surprised

> about how very little the other peers knew about what was going on, about the expansion of Western education. (Gabby)

However, she did "think [her peers] don't have bad intentions." She emphasized the PSTs' ignorance about privilege, power, and colonial attitudes, but did not see this as an indication of having character flaws. Gabby seemed to be setting herself apart from her peers with her clarification she had taken many courses to deeply consider the complexities of going abroad, leaving her to continue questioning her decision.

> I worked with [Professor X]; I got quite into the notion of international education and the impact of Western world on other parts of the world, and started questioning if I wanted to go into teaching and actually, I am still wondering if teaching is what I want to do. I think that is pretty normal. It is like taking a gamble but also like nerve-wracking because I am taking a gamble. I don't think my peers have bad intentions. (Gabby)

As opposed to Gabby attempting to reflect on embarking on the SA with an adequate critical capacity, Beth saw the North–South encounter as unproblematic. In fact, she emphasized how the Tibetans would benefit from her Canadian presence in the classroom. Moreover, she suggested the Tibetan students were fortunate to learn English from a native English speaker.

> It will be neat for them to experience another culture. I mean I'm experiencing another culture, and they're experiencing me, even though I'm trying to fit in there maybe a little bit. Getting to speak to a native English speaker when you're learning English is the best way to learn is what I've been told. (Beth)

Similar to Beth, Kitty echoed the belief that Tibetan students were very fortunate to have the PSTs in their TIE classrooms. The two PSTs' perspectives overlapped in terms of viewing PSTs' presence among the TIE community as an offering. Serena, for her part, strayed from this inference of service and was adamant that she has no desire to be a Westerner who comes in to save the Tibetan people from their hardships.

> I do not want to go there with the notion that I am coming from a first-world country and that I am there to teach them. I do not want to be saving them. I do not want to leave it better than it is. They do not need me. I do not want to leave it better but at the same time I do not want to leave it worse off. (Serena)

Despite little or no prior experience in India, the PSTs had strong and clear imaginings of India and the TIE community. For the most part, PSTs imagined that the host community would find them to be interesting and would perceive the support they offered as a good deed that would have a lasting and beneficial effect on the community. Such an assumption was tempered however, when Jackie and Gabby shared their perspectives following the screening of the documentary, *Schooling the World* (C. Black, 2010). The questioning of their reasons to go abroad may have made critical reflection more effective.

5.2. Motives for the International Experience

It was important for me to understand PSTs' predeparture views, ideas, and expectations about the place, the people, and the schools. This information was useful to identify PSTs' starting points and to anticipate their personal and educational needs. PSTs' motives underscored their desire to have a competitive edge and achieve their goal to get a job upon completion of their program. The rare opportunity to travel to India in a TE program was exciting as they sought a novel adventure while learning to become a teacher.

5.2.1. Competition to Get a Job!

PSTs shared a primary reason for their participation in an ITP was that the international experience offered them a competitive edge during the hiring process for domestic or international positions. Beth said she was "hoping it [the program] will look good on my resume that it will look like, "Oh she's resilient, she's been through this, she's travelling here for this long, and taught already." I'm hoping that will give me the advantage over other people." Liz stated her motivation for taking an SA program was "that this helps me get a job! I mean I know a lot of people who learned to teach in college and don't have jobs." She described the challenges many new educators find in being hired in the field for which they are qualified, which was a concern for her. Kitty slightly diverged from the other two as she hoped international experience would help her to be more ready to teach English in Japan and achieve her goal to teach internationally.

Beth, Liz, and Kitty were consistently transparent in terms of the ITP serving as a catalyst for future employment.

5.2.2. Further Their Chances Enter into the Teacher Education Program

Another related theme was participants' desire to advance their chances of being accepted into the TE professional program. Beth stated, "[SATEM] was not a first priority, so I just threw the letter together, didn't even choose between Mexico or India, I just wanted to get in and better my chances." Gabby's tone mirrored that of Beth as she indicated, "I heard it was easier to get into [the Teacher Education Program] if you applied to the International Module." She continued, "I just really focused on getting into [Teacher education], and I was like I will get into whatever module to get into [the program]." She clearly was willing to do whatever it took to guarantee a spot in the TE program. Reading between the lines, one could deduce Gabby and Beth did not make an intentional decision based on the significance of an international experience; rather, their motive to enrol in SA was to find the most certain way to achieve their goal and remain competitive.

5.2.3. To Seek a New, Fun, and Adventurous Travel Experience!

The majority of PSTs had little to no experience beyond the borders of North America, in Europe, or on all-inclusive vacations. Those who had travelled focused on the fun and adventure that travel offers. The SA program to India provided PSTs a pathway to complete their academic studies in TE, but more importantly it provided the rare opportunity to travel to India within the security of a large group. The data illustrated many of PSTs' reasons for the SA were to experience a fun, exciting, and novel excursion or trip to an exotic place.

An example of this perspective is Jen's observation that "the chance to travel to India doesn't come around often compared to travelling to Mexico, so I didn't want to pass up this unique opportunity." Her tone implied that if she did not act now the prospect of travelling to India in the future may be lost. Similarly, Hilary was motivated to participate because of the access to the attractive mountainous destination. She

excitedly shared, “I mean the setting seems great! I think it will be cool! I think it will be like Nepal—That’s what I’m hoping. I really liked Nepal. I love mountains.” Given her previous fun travel experience to Nepal, she sought something similar. Kitty was interested in “collecting” a unique and novel SA experience offered in the TE program.

> In teaching I think it is good to have lots of jobs, things, and experience you have done to have under your belt. I can take a lot of different experiences, reflect, and let all of those things fill me. (Kitty)

Serena desired to immerse herself in India’s “Northern culture,” and was lured in by India as a consumer experience as well as tourist opportunity. Her desire to explore the “marketplace” in this way combined with her interest in learning from the Tibetan people suggested an assumption that the experience would offer her something different than South India, where she visited family regularly.

> I want to be shopping, sightseeing. Like I said I have never been to North India, experienced the North Indian culture. I know it is not the full North Indian culture. That it is Delhi culture. I want to learn from the Tibetans. (Serena)

Kitty pursued an excitement for adventure that involved witnessing what other cultures offer. She enjoyed the lack of a scheduled day full of commitments in travel experiences as it gave her a sense of freedom.

> I like to experience culture and observe and take it all in, sense of like an adventure and exciting. I like not knowing what I am going to do. I like the flexibility it gives me. (Kitty)

Hilary excitedly anticipated the good times she would have in India. She was optimistic her SA experience would provide her with amusing story material that would entice others to go abroad. She turned her attention to the teaching component as an afterthought and added it would be beneficial as well. The entertainment and fun motivated Hilary to participate.

> Probably the typical hilarious-India stories that everyone shares! And then, probably that it was awesome and that they should do it if they get a chance. I’m anticipating that I’m going to have a really good time and just like the person who went before me who told me to go, I’m sure I’m going to tell people to go. And I mean I guess I just think it’s going to be good. I’m going to come back and say the teaching is great too . . . yeah. (Hilary)

Beth chuckled as she compared her previous family travels that allowed them to maintain their everyday comforts. These included all-inclusive cruises, short vacations to the Caribbean, Europe, and Hawaii. Beth juxtaposed the comforts found in her previous vacations with the expectation that her life in India will lack the everyday comforts referring to the circumstances ahead as a challenging adventure. Beth initially referred to India as "third world" but was quick to replace her word choice to describe the SA as "adventurous."

> I have been to Europe—I went on a cruise with my family [laughter]; it was two and a half weeks. That's the longest. And I've been to the Dominican Republic, and Hawaii so nothing like India. I don't want to say "third world"; just nothing that's too adventurous. Like I've always had that comfort. I've been guaranteed flushing toilets and my parents being close by, and I know what I'm going to be eating for most of my meals whether it's a cruise, or a trip, or all-inclusive or hotels are set up. I know what I'm getting into. Whereas I feel like India is very unknown and unpredictable. For I don't always know what's going on. (Beth)

PSTs' excitement to travel to a new and unfamiliar destination was tangible. Although Jackie and Beth desired to be immersed in a different culture, for many of the PSTs, the attractive component of the ITP was to seek a novel, different, and a rare opportunity of adventure.

5.2.4. To Enhance Their Understanding of Cultural Differences

PSTs anticipated going abroad would offer them an opportunity to learn about a different culture. Beth recognized Canadian classrooms are diverse and hoped the immersion overseas would teach her about culture and benefit her classroom teaching. With new understanding from her SA experience, she hoped to have different days for celebrating culture in her classroom and be an exemplary model for teaching diversity among her colleagues.

> I think our classrooms here are very diverse, and I want to be able to share with my friends in other programs, or other student teachers, about how I embraced all of these new cultures that I was thrown into and what I've learned about them and how I am celebrating them, I guess. I want to be that example in a classroom. I want to have a classroom that incorporates different types of experiences so if we have a day where each kid gets to share something about their own culture and we celebrate that in the classroom, and we have units or themes where we learn about

> the different cultures. I want that to be an example for other teachers, I guess. (Beth)

Jen's tone mirrored Beth's in that she also perceived cultural difference as important to embrace; however, she recognized it may be difficult. Jen was motivated to learn how to lessen her fear of interacting with cultural differences or her desire to avoid. She anticipated relating to students who differ from her dominant culture in the BC classroom would be challenging. She hoped her experience abroad would teach her how to be less judgmental and provide her with increased skills to teach diverse students.

> Just accept that like, whatever is different, like your own culture, and not to be scared of what's different. Like avoid it, or think negatively when it looks different. Yeah, I think that just thinking positive. I will learn different ways of teaching especially with, like, diversity has grown so much here, that I feel like I'll be able to really relate to students more. (Jen)

Gabby's interest in experiencing cultural differences was to help her navigate hardship, which included interacting with people who are culturally different than her. Gabby identified as a middle-class privileged person emanating from the dominant Canadian culture. She anticipated that her time in India would offer an experience similar to the hardships of Canadian immigrants that are minoritized. Gabby also believed her short experience in the TIE community would further reinforce an authentic experience of "being a minority." She imagined this situation while abroad to be a similar position to that of immigrant students who find themselves in her BC classroom. Gabby expressed this "reversed experience" would help her be more empathetic and better relate to these individuals.

> Better relate with future students as I will be in their position—such as language barriers, physically sick and tired, and with kids that experienced a lot of that in schools, and I may become more empathetic towards that, a little more true empathy. I think it is important for Canadians to really try to feel like the minority and the immigrant in a place since we have many immigrants, especially a white middle-classed privileged person to put myself in a situation where I don't have the upper hand, not that I feel like I always have the upper hand. I think India is a great place for this type of experience to feel like a minority. (Gabby)

Although PSTs were curious to learn about experiencing cultural difference, Hilary seemed to only partially be interested in this challenge. She was comforted with

the expectation of finding roaming white tourists getting ready to explore the mountainous region in Dharamshala. While she expressed earlier that she was keen to go abroad to a foreign context, she welcomed the comfort of the familiarity of others of her own background surrounding her.

> I'm picturing tourists there as well. I don't know if that is accurate, but I'm picturing a little mountain jumping-off town. I'm picturing like other white people, I guess. Which kind of makes me feel more comfortable in a way. (Hilary)

Most of the participants were motivated by and expected the SA to provide them with an opportunity to develop an increased capacity to navigate cultural differences and provide them with strategies that better prepare them for the diverse BC classrooms.

5.3. Expectations of the International Experience

The absence of familiarity and trying new things that lay ahead evoked PSTs' anticipation of uncertainty. Although the unfamiliar SA was tantalizing and sought after, it was also nerve-wracking as it was out of their comfort zone, with little predictability and high risk. With anticipated uncertainty, PSTs experienced fear and excitement. Although the contradictory emotions were overwhelming, PSTs were excited at the prospect of changing professionally and personally.

5.3.1. Anticipation of Unfamiliarity

Jen commented on the prospect of not knowing what to expect or how to respond to the uncertainty of unfamiliar context. Although she was hopeful to learn about teaching techniques and approaches, the possibility for personal growth through being removed from her habitual comforts was most attractive for her.

> Not being familiar with the context, not sure how to act in certain situations. Just never coming across the experience before so it's like you don't know what to expect. It's pushing me out of my comfort zone to go so far away, so I'm hoping that I'll grow more. I think it's just a lot of unknowns. I think I have general nerves about the unknown but it will be alright. (Jen)

Hilary expected an immersion into an unfamiliar context would lead to floundering in the uncertainty. She was hopeful her discomfort would be short-lived and an expedient route to becoming more familiar with foreignness and experiencing comfort would eventually be realized.

> I'm expecting to feel uncomfortable like a fish out of water. But then I'm expecting that it's going to be great. I'm expecting that I'm going to get comfortable in a couple of weeks and hopefully be good at it [laughter]. (Hilary)

Many of the PSTs experienced considerable anxiety as they were getting prepared to go to India. Beth attempted to manipulate the unpredictable and uncertain terrain that lay ahead. She struggled with the prospect of grappling with the unknown. She experienced an internal battle between fear and excitement from moment to moment in anticipation of going abroad.

> And like when I'm packing, and I'm frustrated because I don't know what I'll need and I'm like "I don't know this is going to be awful!" and then I'm telling someone about it, and it seems magical. I think my expectations . . . shift. There are days where I . . . I think maybe the whole trip will have its ups and downs there will be moments where I'll be like this is amazing and there will be moments where I'll be like this is gross or uncomfortable. Yeah, it depends, I think. Maybe I'm still a little bit in the bubble of excitement and yeah . . . I don't know. (Beth)

Kitty anticipated that something harmful would happen to a loved one back home or to herself while she was abroad. However, she brought herself back to a level of reassurance as she knew that risk-taking could be exciting.

> Something will happen here when I leave, or something will happen over there—it is out of my control—I guess it is exciting that way too. (hesitance noticed). I am separating myself from habitual ways, something new and it is part of the risk. I am trying to stay excited. (Kitty)

Gabby noted going abroad would provide her with fewer comforts while presenting a much higher risk compared to those doing their practicum in Canada. She expected the level of challenge in the ITE program to be much greater than the local TE program. She did not view returning home in the middle of the experience as a possible option.

> Here you can probably fall back on a lot more and I don't think you can in India. Over there we will be in charge of ourselves, a bigger risk and challenge than being here. I have been in other situations where worst case scenario, I would move to another country or back to my parents or do something else, I can't really back out of this, I guess I could but that is not my intent to. (Gabby)

The challenge of testing the boundaries of her readiness and resilience attracted her to the program. Gabby's interest in taking on this challenge was tempered with an awareness of the additional pressures that being a post-secondary learner while abroad would present her with. She was flooded with mixed emotions as she anticipated the unfamiliarity that lay ahead.

> What I honestly think is that most things have been really easy for me and I think that maybe this will be a little hard for me. I am really excited to go up against a big challenge because I have never done something so immersive. I have been to other countries, but not this so long or intense, with such big risk and there is a lot of pressure to do good and be a good teacher while I am there. I have never had that kind of pressure, so I guess, I think it is important that I get that kind of seriousness before I become a teacher here in Canada. (Gabby)

While the prospect of entering the foreign context was a highly seductive one for PSTs, their inspiration regressed to a desire for certainty when they considered all the challenging circumstances that lay ahead. They were flooded with contradictory emotions—often permeated with fear—when considering all the risk involved.

5.3.2. Anticipation of Growth

Beth noted being in an unfamiliar culture for an extended time may assist her in "achieving a breaking point" that would push her boundaries. She hoped the challenging experience while abroad would help her with stress management skills and positively impact her professional and personal life.

> I am just hoping that I'm pushing boundaries of myself being away for so long in a culture that is so unfamiliar that I hit these breaking points that will help me transform. And by hitting those walls of struggling times I will come out stronger and I will be able to handle stressful situations here in my classroom or as a person, even, being able to think on my feet and plan ahead for things. I'm just hoping for stressful situations, I guess, to grow from them. (Beth)

Jen was nervous as she anticipated the unknown. However, she was hopeful that she would change because of her awareness that she would be pushed past her boundaries of comfort which had potential for growth.

> I hope I learn a lot about, like, not only just teaching, cause that's more just different methods and stuff. But I also hope to learn about myself. It's very out of my comfort zone to go so far away so I'm hoping that I'll grow more and get new perspectives so even though it might be nerve-racking I think it will allow me to grow. (Jen)

Similarly, Liz predicted discomfort and was hopeful the foreign context would help illuminate her beliefs and values to assist her to maximize her potential as a teacher.

> I just think that like, travelling and going to a whole new place is just going to really challenge for me. I think it's in those areas of discomfort that we really grow, and we really realize what is important to us and our beliefs and stuff. And I think I just want to be the best educator. (Liz)

Jen and Liz anticipated the SA experience would be beyond their current life experiences in Canada (BC), and they anticipated they would change personally and professionally. However, PSTs' viewed growth, professional and personal, in isolation from one another.

In summary, the following themes described PSTs' experiences with cultural difference: (a) they lacked experience in Canada with cultural groups that differed from their own and (b) their understandings of the host community emerged from stereotypes. The following themes emerged as pivotal motivations and desires in PSTs' decisions to participate in the SA: (a) they were economically driven to get a job, (b) they sought adventure and travel, (c) the learned about cultural difference, (d) they anticipated the unfamiliar, and (e) they sought personal and professional growth.

5.4. Discussion

5.4.1. Pre-Service Teachers' Common Sense Understanding

In this section I describe PSTs' understandings and experiences with cultural difference as limited to a dualistic and instrumental orientation. First, I illuminate how

their previous travel experience indicates a tendency to exoticize the people and places they visited and suggests an interest in travelling to be entertained (Jefferess, 2012; Quezada, 2004). Second, I illustrate how PSTs' limited relationships with those perceived to be different maintains their socialized conditioning (Sensoy & DiAngelo, 2017), which informs future interactions with difference. Third, I portray PSTs' imaginings of India and the Tibetan community which tend to be stereotypical, and that illuminate a limited understanding of cultural differences informed by dualistic thinking (Bhabha, 1994). The PSTs' white-saviour orientation reveals their biases, which may suggest an absence of any meaningful subjective relationship with difference. Fourth, PSTs' motivation to participate in the SA program as a means for seeking adventure and sustainable employment indicate they are motivated by their desire for consumption and acquisition of an experience that is confined to an object. PSTs' anticipation of 'being out of their comfort zone' to enhance their growth, also approached as an object, is equally reflective of a consumer orientation. It is clear that such their dualistic orientation to being with those perceived as different contains their lived experience within conventional attitudes into which the PSTs are socialized. Their socialization constrains the possibility of ~~being~~ realizing interstitiality (Bhabha, 1994), keeping PSTs at the edge of a border (Anzaldúa, 1987).

A Mode of Separation Toward Difference

PSTs' navigation of cultural differences was mostly from a place of fixed singularities emerging from a dualistic hegemonic orientation (Bhabha, 1994). PSTs have limited interactions with cultural groups other than their own, which suggests they may lack an informed understanding of cultural difference beyond their familiar conditioning to be with difference within the dominant Canadian culture (Schick & Denis, 2005; Sensoy & DiAngelo, 2017). First, I found it surprising that most PSTs (e.g., Beth, Gabby, and Kitty) claimed to have little prior knowledge of India or the TIE community, although there are sizeable South Asian Canadian populations in the Lower Mainland. Beth's first exploration of such communities began with the interview exercises and documentaries she viewed about the Tibetan community. These exercises appeared to help her to gain knowledge about some aspects of the host community. PSTs' minimal

experiences with difference is a reflection of their privileged positionality, diminishing the PSTs understanding of the host community (Sensoy & DiAngelo, 2017). PSTs' lived experiences were clouded by their lack of exposure to cultural difference and, as Megan Boler (1999) suggested, are contained in spectating mode towards unfamiliarity The minimal experience with unfamiliarity at home may suggest associations in future encounters with difference may be reduced to a dualistic orientation (Bhabha, 1994). With this lived experience, interstitiality becomes less realizable (Bhabha, 1994).

In a sense, educators might provide PSTs with some leeway, given their lifelong lack of exposure to the unfamiliar. A majority of the PSTs had not benefited from the need to navigate cultural differences on a daily basis; they are perpetually exposed to institutions, systems, structures, and people that reinforce and contain their own worldview (Kumashiro, 2015). The institutions and society they navigate, reinforce such 'fixed and rigid norms at every turn, thereby socializing them to view unfamiliarity as an object emerging from a dualistic orientation. The confinements of their conditioning filters everything in front of them to reinforce such socialization (Kumashiro, 2015; Sensoy & DiAngelo, 2017). Kumashiro (2015) indicated these patterns become common sense in their communities. They unconsciously rely on the false sense of certainty and predictability, as their common sense provides a level of comfort. All of this socialization is the common sense they have inherited that amounts to comfortable ways of being in the world that they regularly default to and view as finite with no room to recognise their worldview is partial (Kumashiro, 2015). The absence of receptivity to anything other than their common sense indicates that PSTs would most likely have a restricted capacity to disrupt their perspective or have difficulty understanding the unfamiliar beyond their socialized conditioning.

PSTs' conditioned ways of being with unfamiliarity from a Eurocentric orientation illuminates the PSTs' limited experience with another model or a set of possibilities of dispositions, skills, and knowledge to navigate the border with another culture (Anzaldúa, 1987). Rather, the maintenance of a mode of separation from those perceived as not fitting the norms (Boler, 1999) perpetuates the binary us/them thinking (Bhabha, 1994). In other words, their own life experience of socialization PSTs may

shackle them from making any significant personal journey to the other side of the border (Anzaldúa, 1987). More generally, the PSTs are socialized to look for comforting spaces of familiarity while relating to what is unfamiliar from a continued place of separation. PSTs' use of stereotypes in daily life has perpetuated rather than enabled them to bridge 'differences,' as their imaginings of places and people outside of their own borders are vastly fixed oversimplifications. These perceptions are informed by sources, such as media, as well as family and friends with limited exposure or awareness of difference outside of hegemonic frames (Bhabha, 1994). For example, Hilary and Serena articulated reductionist perspectives of Tibetans, limiting them to simply being compassionate, forgiving, and kind. Similarly, India was positioned as colourful, dirty, and chaotic, with tourists inevitably experiencing bowel discomforts. It could be argued that these confined lists of characteristics are indications of PSTs' scope of understanding of cultural differences was stereotypical (Sensoy & DiAngelo, 2017). Even opinions that may appear benign on the surface, such as Jen's speculation that the community abroad might teach them about developing a stronger sense of community, was informed through a Eurocentric gaze. Placing the onus on those who are unfamiliar to Jen to provide a pre-determined lesson to improve her relationality, appears to be an unconscious decision to objectify the host community (Beck, 2008; Tarc, 2013)

PSTs' understanding of cultural difference was strengthened and perpetuated through media-informed stereotypes about cultures (Sensoy & DiAngelo, 2017) that positioned the Global South within a frame of singularities dominated by power and privilege (Bhabha, 1994). I found it concerning that Gabby and Beth claimed to know about India, even though their perspectives were derived from television shows such as *Amazing Race* (Bruckheimer et al., 2001–present) or *The Mindy Project* (Kaling et al., 2012–2017). The former show is set in India and the latter one has a young South Asian woman as the main character. Neither program provides the viewer with any substantive understanding of Indian culture. Such media influenced understanding of cultural differences points to the PSTs' view of unfamiliarity as objectified and fixed (Beck, 2008; Tarc, 2013). The mainstream media influences do not assist PSTs to begin to recognize difference as a site for intersections between individuals of dissimilar backgrounds for the emergence of new possibilities (Bhabha, 1994). It is safe to say,

therefore, that the complexities and nuances overlooked within an everyday encounter with difference as a subjective experience is simply a manifestation of their hegemonic, polarized views that may show up more passively in the encounter through an array of dominant influences, such as those noted above. Again, the impact of all of these reinforcing factors of socialization likely denies PSTs the opportunity for realizing cultural interstitiality (Bhabha, 1994).

PSTs' characterizations of India which were accented with a lack of orderliness, cleanliness, wealth, resources, and safety, revealed an understanding of the host community, captured mostly within a frame of stereotypical perceived deficiencies, which perpetuates a white saviour mentality (Cole, 2012). This dynamic is also manifested in terms of how the Global North positions itself as superior, effectively justifying the benevolent acts of aid to the inferior community (Kapoor, 2014, as cited in Andreotti, 2016). The nature of their 'superiority' created through invisible normative practices of the dominant culture, maintains colonial dominance (Bhabha, 1994); therefore, not only are the global colonial relationships mimicked, but they also persist (Andreotti, 2016; Bernardes et al., 2019; Larsen & Searle, 2017; Malewski & Phillion, 2009; Stein et al., 2016; Tarc, 2013; Trilokekar & Kukar, 2011) and risk reinforcing neocolonial attitudes in the ITP (ACDE, 2014).

For instance, Kitty's suggestion that Canadians in the TIE classrooms are a gift for Tibetan people was indicative of a belief that the TIE community would benefit from PSTs' presence and implied Kitty considered herself to be superior while the TIE community was inferior. Beth's use of "faith in them" implied she believed the host community to be helpless and in need of pity (Dockrill et al., 2016; Kulkarni & Hanley-Maxwell, 2015). This perceived inferiority may simultaneously justify two sentiments that PSTs hold; the pity they feel and the need to rescue the host community may coexist with a good feeling (Andreotti, 2016), perpetuating their white saviour complex (Cole, 2012). Aoki argued superior versus inferior attitudes treat difference in terms of 'less or more' and view it in degree, rather than in terms of 'difference in kind' (Aoki, 2005). This may limit the possibility to realize interstitiality and move beyond the assumed fixed singularities of cultural differences (Bhabha, 1994). Without moving beyond attention to

superiority and inferiority, PSTs are kept locked into Kitty and Beth's superhero attitudes that maintain colonial dominance (Bhabha, 1994). This hierarchical thinking may keep them separate from others in the foreign context, diminishing meaningful subjectivity in being with difference and inhibiting genuine relationships. More so, it can be inferred that PSTs' response to what is foreign to them may be laced with a tendency to judge using their familiar and comfortable understandings as the norm.

Given their inherited conditioning, PSTs view their ways of relating and acting as normal and perceive everything else that does not fit their paradigm within a deficit frame. This space of privilege becomes a marker upon which those that are different than them are identified (Schick & Denis, 2005), which may perpetuate dominance in intercultural relationships in India (Tarc, 2013). There is high probability that the PSTs' will continually default to the same skewed, polarized perspectives that that maintains separation (Boler, 1999) with the persistence of judgmental, neocolonial attitudes (Andreotti, 2016; Bernardes et al., 2019; Dockrill et al., 2016; Larsen & Searle, 2017; Malewski & Phillion, 2009; Stein et al., 2016; Tarc, 2013; Tiessen & Heron, 2012; Trilokekar & Kukar, 2011). The maintenance of such a hegemonic stance must be countered to minimize the risk of perpetuating neocolonial hegemony, and reduce systemic harm (Andreotti, 2016; ACDE, 2014; Tarc, 2013). What remains in question is PSTs' capacity to learn at sites of relations with difference beyond the contained boundaries of their inherited conditioning.

Gabby's frustration after watching *Schooling the World* (C. Black, 2010), because the PSTs were not given tools to 'deal' with their power and privilege, implied she believes a simple strategic technique could address the problem of cultural difference. Her focus on the difference as a problem outside of herself and desire to find an easy-fix, solution-oriented approach (Aoki, 2005; Palmer, 1998) captured her limited understanding of the convoluted complications of power, privilege, and positionality in interactions with difference (Bhabha, 1994). The search for a definable closure to the 'problem' is indicative of Gabby's instrumentality (Aoki, 1993/2005b), which was devoid of attention to complicity, complexity, and subjectivity in encounters with difference (Aoki, 1992/2005). In contrast, Jackie shared the film led her to reflect on the

purpose of going abroad in the context of TE, indicating PSTs' perspectives prior to departure are not monolithic. Her questioning may even be an indication of a possibility for interstitiality at the sites of relations with difference (Aoki, 1992/2005).

PSTs' lack of awareness of a colonial history they have inherited contributed to the perpetuation of their superiority, and most likely impacted their relationships in the Global South (Tarc, 2013). Given that Gabby mentioned how her peers were not aware of their positionality before they watched the *Schooling the World* (C. Black, 2010) documentary in class, it could be inferred that PSTs' white privilege and power may influence their interactions and they may impose their dominant culture's norms on their hosts while abroad (Tiessen & Kumar, 2013). Through no fault of their own, PSTs' legitimacy of dominance (Bhabha, 1994) suggested the particularities of the historical colonial relationships need to be considered in their interactions when they go to a former British colony (Andreotti, 2016; Bernardes et al., 2019; Larsen & Searle, 2017; Malewski e al., 2009; Stein et al., 2016; Tarc, 2013; Tiessen & Kumar, 2013). The movement into an interstitiality to realize new possibilities to relate in the encounter with difference may be a distant dream, as it is difficult to do while one remains in their conditioned hegemonic orientation (Bhabha, 1994).

However, the PSTs arrive into their program with unique individual lived histories and their own experiences (Tarc, 2013). While for the most part the PSTs are confined within their boxed conditioning that they have inherited (Kumashiro, 2015; Sensoy & Di Angelo,2017), they are managing as best they can. It is important to note the PSTs have intersubjective life experiences and encountering ideas, beliefs, and people different than what they identify with, is a reality. In other words, they may have lived experiences with unfamiliarity in ways beyond a polarized orientation, that are not illustrated in the interviews.

It is also important to note that we all- regardless of our ethnicity or other "marked differences" – need to ask ourselves how have we, blinded ourselves to our own prejudicial biases. The self-reflexivity to question one's orientation is not a societal expectation; therefore we cannot assume that the majority of people have the capacity to

disrupt the myopic lenses which skews their perspective of the world. Teacher education may be an exception in terms of an environment that emphasizes the importance of noticing and questioning one's worldview and lived histories. The possibility in the SA could be confronting the view of cultural difference from a simplified dualistic orientation to illuminate an understanding of cultural difference as a process that is dynamic, fluid, and enunciated in the moment with unfamiliarity.

5.4.2. The Experience is a Means to a Self-Fulfilling Activity

Most PSTs expressed a strong interest in travel and adventure, similar to findings in Rashid's (2019) work, and were drawn to the norms and practices of India, which they marked as 'outside' of the norms of their dominant culture. For example, Hilary, Beth, and Jen's labelling of the experience as fun, novel, new, and an adventure limited India to being 'different' and 'othered' (Schick & Denis, 2005). The "fun adventure" characterizes and labels India as an exotic landscape simply serving to stimulate one's spectatorship and prolonging the colonial gaze (Boler, 1999). Ironically, PSTs' excitement to go abroad may be read as a genuine 'curiosity' to be with 'difference.' However, the origins of the curiosity must be questioned. The slippage between a genuine and exoticized 'curiosity as entertainment' (Jefferess, 2012) is quite opaque. Essentially, PSTs' interest in having fun suggested the SA experience can be reduced to an exoticized tourist excursion (Quezada, 2004). In this way, the gaps with unfamiliarity remain entrenched as 'I will remain over here' and you stay 'over there.' The PSTs willingness to take a risk by immersing themselves in another cultural context may be viewed as edging towards a greater receptivity to encountering unfamiliarity with trepidation.

Although some PSTs had travelled, their experiences with difference were limited, as their previous excursions have been confined to North America or all-inclusive vacations in Mexico or the Caribbean. For example, Beth's travels mostly consisted of the comforts that replicate the familiarities and securities of home life. What Beth may not completely recognize or appreciate is that the 'inclusiveness' of such resorts creates a defined border that shuts out and excludes the host culture. In this way, the boundaries of the resort, literally and figuratively, demarcate a fixed cultural border.

Beth, therefore, remained limited to her own habitual boundaries of being by remaining 'fenced in' from the host community. A possible productive/disruptive encounter with difference remains unlikely in this context (Bhabha, 1994). At 'best,' the host culture she is visiting is only let through the 'fence' for celebratory cultural activities. Such celebrations have flavours of performing for the sake of entertaining tourists, and are, therefore, objectifying the hosts and the unfamiliar. What is apparent in such experiences is that the tourist gaze in the SA (Jefferess, 2012; Quezada, 2004) may encompass their prior knowledge and influence how they will engage, acknowledge, and understand immersion in the host culture.

The data might suggest that Hilary and Serena, who had previously travelled to South Asia, might be more willing to cross borders and to enter unfamiliarity by going beyond the comfortable conditioning of their lives (Anzaldúa, 1987). However, Hilary stated her reason for travelling to India was to collect stories for the purpose of entertaining her friends upon her return. The excitement related to story collection suggests her desire to be with 'difference' was for its theatrical performance. The collection of stories for entertainment reflected her view of cultural differences, which overlaps with amusement and exoticization (Jefferess, 2012; Quezada, 2004). Although Hilary and Serena had experience beyond the all-inclusive, their behaviour still pointed to the objectification of cultural difference. This view of 'difference' as a spectator sport or to entertain oneself (Boler, 1999) contrasted with Bhabha's (1994) understanding of cultural differences as a dynamic process in interstitiality. Such instrumental behaviours from a touristic lens have potential for dynamics that perpetuate systemic harm and colonial relationships (Jefferess, 2012; Quezada, 2004). PSTs' assumed role of spectating (Boler, 1999) engenders a divisiveness between them and the hosts. As a result, such prior travel experiences that objectify the host culture, leave little room for interstitiality (Bhabha, 1994). By remaining in a spectator mode (Boler, 1999), the PSTs separate themselves from the encounter with unfamiliarity rather than beginning to subjectively step into cultural differences, and therefore inch their way beyond the cultural border (Anzaldúa, 1987).

5.4.3. The Experience is a Means for Sustainable Employment

PSTs' decision to participate in a SA program becomes a strategic move to control the unpredictable future of sustaining employment. The SA is, therefore, reduced to gaining an economic advantage, a finding that is consistent with what other scholars have discovered (Bond et al., 2009; Tarc, 2013). The uncertainty the PSTs experience may dwell in their perception alone, leading them to 'manipulate' their situation and attempt to 'control' the end goal (Aoki, 1984/2005; D. G. Smith, 1999, 2006). For example, Beth was concerned about the competitive job market and viewed the SA experience as somehow providing her with an advantage to help her secure a teaching position. Such competitive advantage to stand out and set herself apart from and 'push or keep other candidates out' of the tight job market spoke volumes as to her primary motivation in going overseas. Beth's focus on orchestrating such a finite outcome was echoed by her peers. Similarly, Kitty and Liz believed that the purpose of immersing themselves in an unfamiliar context would allow them to have the most effective and direct path toward their employment objective.

Furthermore, Kitty's expression of putting the SA experience "under her belt" indicated the lure of exoticized India as an experience to consume and acquire. The inclination to collect the experience suggested that she viewed the SA experience as an object. In other words, it could be interpreted that she believed that the experience would enable her to become a better teacher; consequently, constraining the possibility of an embodied immersive experience with difference. Given this, the practicum becomes an 'object of acquisition' (D. G. Smith, 1999, 2006), which supersedes any intention for PSTs to immerse themselves in the pedagogic tensions within unfamiliarity (Aoki, 2005).

The perceived challenge or discomfort of the ITP is what Beth hoped would be a unique addition to her resume to help her "stand out" and to be noticed by those hiring in the competitive job market. In other words, the experience of being in a different culture for the growth that may lie in its difficulty is overlooked. This opportunity is perhaps unconsciously substituted with another consumption strategy, leveraged to place her at the front of the queue for the next hiring committee to welcome her in. Gabby's hope was

that crossing a border that was so "far away" from her comforts was an indication of her strength and would earn her a "badge of honour" because it allowed her to step "out of her comfort zone." The sizable honour badge that could be earned for travelling to India on her own coupled with the certification she would be awarded made the challenge worthwhile. Perhaps this points to PSTs having a formulaic approach to predetermine the objectives they would be pursuing, leading to very specific advantages they hope to acquire while abroad. This consumption and objectified attitude toward 'being out of one's comfort zone' diminishes other curricular possibilities (Aoki, 1984/2005) to be otherwise (Andreotti, 2016).

Understanding "About" Cultural Differences

PSTs hoped the ITP would provide them with a better understanding of cultural differences. Beth and Jen indicated an immersion in difference would provide them with increased experience that they could draw on when teaching students in the diverse BC classrooms. However, as noted earlier, it was not surprising this motive may be clouded with their hegemonic orientation (Bhabha, 1994) and a desire for a competitive advantage (Aoki, 1984/2005). Beth suggested that providing time for her students to "share about" and "celebrate" their culture was an indication that she had acquired a deep intercultural understanding while abroad. The use of 'about' may actually limit Beth's understanding of cultural difference in the classroom to fixed singularities, as it sounds like the sharing she anticipated would be transmitted one way, at one point of time, from student to peers, as opposed to being relational and ongoing. This form of sharing would perpetuate an objectification of cultural characteristics and maintain divisiveness between her and her students. Beth's provision for students who do not fit these norms to be given permission or bestowed an opportunity to celebrate their unfamiliar culture in her classroom suggests an underlying orientation to interactions with unfamiliarity as an object and fixed (Beck, 2008; Tarc, 2013). Jen's fear to be with difference emerged from labelling diversity as anything that varies from her normative dominant culture. Although Beth and Jen expressed an interest in learning about cultural differences, their conditioned orientation leaves them compromises from a possibility to be nudged into the complexities of

engaging with unfamiliarity, thereby minimizing a movement into an interstitial space (Bhabha, 1994).

Whether or not it is apparent to them, PSTs' competitive-edge orientation appeared to be placed at the forefront of their SA priorities, diminishing room for any deep, let alone sustained, cultural immersion in the short or long term. Beth desired to be viewed as a leader in the intercultural teaching field. She hoped that her engagement with cultural differences, which she perceived to be difficult work, would be recognized by her colleagues. One might view her motivation to attend to difference in the BC classrooms within the same competitive advantage frame shared earlier in the analysis. Expressing that she would like to be noticed as a "good intercultural teacher," rather than serving the community in a meaningful way was quite revealing. In addition, Jen hoped that the experience abroad would provide her with strategies to 'deal' with the cultural challenges in the classroom. It may be argued that this is an indication that she believes being with difference requires an application of an appropriate strategy outside of herself to 'mitigate' such challenges. Perhaps, paying closer attention to what she may personally realize in the SA encounter could provide her with an opportunity to discover how to 'be with,' rather than 'strategize around' difference, something that could be replicated to a certain extent in the classroom. In this way, PSTs' orientation points to an objectified construction of unfamiliarity, denying the intersubjectivity that would otherwise be available to them. Conversely, Beth's competitive and Jen's problem-solving orientation may reveal that, for the most part, when it comes to the unfamiliar PSTs may remain at the edge of a boundary (Anzaldúa, 1987).

Drawing on Aoki (1984/2005), we may term the PSTs' unconscious conditioned orientation with unfamiliarity as a 'doing' orientation to reveal they are reducing themselves to "being-as-things" (p. 132) rather than experiencing "being-as-humans" (p. 132) in unfamiliar contexts. This denial of embodied subjectivity with unfamiliarity while being instrumental impoverishes possibility of rather than leads to teachers as human beingness of teachers (Aoki, 1984/2005).

Finally, the dualistic and instrumental approaches that PSTs demonstrated may point to the neoliberal influences of the values underlying the SA in TE (Andreotti, 2016; Stein et al., 2016; Tarc, 2013). As described in the literature, SA experiences are often promoted in terms of exotic excursions for PSTs to become intercultural, as seems to be the case whenever universities are advertising programs in the Global South (Andreotti, 2016; Chakravarty et al., 2020; Tiessen & Huish, 2014). It appears that universities are, therefore, creating an illusion and feeding PSTs' perceptions that their SA will in fact set them apart from their peers. In this way, the university's neoliberal orientation may also play conveniently into PSTs' unconscious, narrow instrumentalism that they have inherited.

5.4.4. The Anticipation of Being Out of Their Comfort Zone

The PSTs were highly interested in travelling to India to explore unfamiliarity and to be out of their comfort zone; however, such excitement was accompanied by anxiety with the anticipated unknown, as they fear the uncontrollable and unpredictable nature of the unfamiliar (Driussi, 2019). PSTs' use of words and phrases in anticipation of the SA, such as "not sure how to act," "fish out of water," or "separated from habitual ways," pointed to their insecurity with the unknown. This emotional upheaval suggests Jen, Hilary, and Beth expected a high level of risk associated with being far away from their comforts. PSTs' anticipation of immersion in an unfamiliar context was well out of their comfort zone (Driussi, 2019; Trilokekar & Kukar, 2011; Wong, 2015), and perhaps they found themselves at a nebulous border of unfamiliarity (Anzaldúa, 1987).

It appears PSTs' main concern was the emotional anticipation of the tremendous hurdle that the unfamiliarity presents. This was reflected in PSTs' use of expressions, such as needing "to get over" or "move over" their discomforts that they knew they would ultimately face. Kitty's natural inclination to dismiss the uncomfortable or unwanted emotion and instead focus on her excitement sensation suggests she was likely to avoid the coming discomforting sensations (Aoki, 1986/1991/2005; Boler, 1999). Additionally, whatever their level of anticipatory stress, Kitty and Jen must eventually, out of necessity, comfort themselves and calm their anxiety by saying it will be "alright"

or “things will work out.” Repressing difficult emotions reflects a socialization that tends to overlook what one is feeling that may otherwise serve to draw attention to one’s state of being, as a catalyst for learning. Such a tendency may reveal how PSTs default to remaining in the mind and the perception of unfamiliar rather than an embodied receptivity to being and learning through the challenges that discomforting emotions present one with.

Although Jen and Liz may be aware that the challenge of being out of their comfort zone has the potential to affect them in a deep, meaningful way, their focus remained on the benefits of the end goal of anticipated personal and professional change. Beth’s portrayal of hitting a “breaking point,” “pushing” her out of her comfort, and “coming out” stronger was indicative of a means-to-an-end approach to being out of her comfort zone. This objectification of being out of their comfort zone marks PSTs’ performance-driven attitude, rather than demonstrating any emphasis on an embodied lived process. It could be viewed that the PSTs’ instrumental orientation conditions them to view learning as knowledge acquisition rather than understanding learning through unfamiliarity as an embodied process, where senses being touched is a reality. This avoidance of discomforting emotions inherently felt in unfamiliarity compounds “being as things,” rather than being human (Aoki, 1986/1991/2005). PSTs’ inclination to objectify and dismiss emotional discomfort may reduce it to a ‘thing’ that they can ‘cross over,’ rather than to reside in appropriate tensioned space (Aoki, 1987/2005a). This counters Aoki’s (1986/1991/2005) assertion for the need to go beyond treading the surface of tensionality in difference but rather explore the pedagogical significance of discomfort. However, the PSTs who have experienced life challenges and moved through and reflected upon these adversities may have greater capacity to be prepared for encounters with unfamiliarity when abroad as tensioned spaces.

It is not a surprise that PSTs have great difficulty to move beyond their current understanding of discomfort as pedagogically significant given the fact, nothing in what they have been previously exposed to suggests to them there is any value in dwelling in tensionality (Aoki, 1986/1991/2005). I also found PSTs’ consumption approach, through focusing on an adventure to be consumed, eroded the possibility for their mode of being

to change and for PSTs to be touched subjectively along the nebulous border. Without attention to the discomfort at this border (Anzaldúa, 1987), the pedagogical significance that it offers is not realized (Aoki, 1986/1991/2005) and the possibility to be otherwise (Andreotti, 2016) is impoverished. It seems clear, that PSTs' instrumental nature, which is prevalent in their dominant culture, socializes them into perpetuating their binary worldview and conditions them, into being as things, rather than realizing an embodied mode of being (Aoki, 1986/1991/2005). This dualistic model of how to act, think and be in their world is the only possibility they are provided with. How could the PSTs' relationship with the teaching practicum not, therefore, remain contained and reduced to a performance orientation, or 'doing the practicum'? When one is 'doing the out of one's comfort zone' and 'doing to get to know other perspectives,' how can they fully embody the tensioned space (Aoki, 1987/2005a) within the intercultural experience, which otherwise might be available to them, be realized? Does PSTs' instrumentality not limit them into simply accessing their "being as things" with a focus on "consuming the curriculum" to gain future economic return (Aoki, 1984/2005)? I argue that the reduced embodiment of tension may significantly constrain their capacity in becoming teachers as a "mode of being" (Aoki, 1986/1991/2005, p. 163).

However, the PSTs are interested and intrigued by what they will encounter, and what they will learn as they anticipate change and growth through being out of their comfort zone and they express a desire to "cross borders" to the other side. They are willing to go beyond their comfort zone and be immersed in something that is beyond their habitual conditioning. This desire that is "sometimes implicated in othering and exoticizing processes" (Tarc, 2013, p.41) contributes to the tensions felt while abroad, it is this emotional challenge that can "motivate, sustain engagement and become the grounds for learning otherwise" (p.41).Through this willingness the PSTs are illustrating a receptivity to engaging with something new, though they can't place what the newness is or will be or where it might take them. They anticipate that it will be in unfamiliarity as they know it, but are as yet unable to imagine the unknown beyond what they understand to be 'unfamiliar'. There are possibilities in PSTs' eagerness to go abroad into a foreign context, inherently uncertain, to go beyond the comfortable boundaries of their inherited conditioning of being with unfamiliarity and instead sometimes live in interstitial spaces.

While they do not understand the magnitude of what they are stepping into, the PSTs are still accepting the inherent anxiety that comes with the uncertainty as they anticipate their growth. They seem to be drawn to being immersed in a foreign context for something to happen which may be complex and elusive to capture. It is here that lies the opportunity for the PSTs to see and feel their “comfortable” conditioned ways because the immersion holds up a mirror to them that allows the invisibility of their world orientation to become more visible and apparent, in other words, refracting normalcy into strangeness (D. G. Smith, 1999).

5.5. Summary

In conclusion, the PSTs 'common-sense understanding’ was founded on a dualistic and instrumental orientation to the world. In this chapter, the data illustrated PSTs’ experiences, motivations, and expectations of being with difference in the SA. Their motives included to get a job, the adventure of travel, and to be exposed to a new and different culture in hopes it will give them a professional advantage.

The PSTs’ share their encounters with unfamiliarity in confined and stereotypical ways. This experience is revealed when they come into the program, often relaying the one orientation that they have been conditioned with and inherited. This hegemonic orientation reflects the only model they are provided with, absent of any other possibilities. Institutions, such as schools and families, feature invisible dynamics that are structured into a one-dimensional view of being with unfamiliarity that neglects to point to their knowing as partial (Kumashiro, 2015). The PSTs lived experiences of their young age, socio-economic status, and limited encounters with minoritized groups, all-inclusive holidays or limited travel to Asia, has implications for reduced opportunities to live in tensioned spaces. Although, they predict they will learn more about people they perceive as different than them, there is a possibility that the PSTs may default to their inherited conditioning with unfamiliarity. Therefore, through no fault of their own, their lived experience with unfamiliarity emerging from a dualism perpetuates a divisiveness, and neocolonial risks remain high (Andreotti, 2016; Bernardes et al., 2019; Tarc, 2013) while opportunities for interstitiality as meeting points remains limited (Bhabha, 1994).

Considering PSTs focus on potential economic gains following the SA experience, along with an acquisitional adventure-oriented approach during their time abroad, did not serve to cultivate the necessary dispositions or conditions for subjectivity in tensioned spaces (Aoki, 1983/2005) to be realized. Also, given the fact the PSTs anticipate being out of their comfort zone experience as an object to be overcome, it appears that they simply believe that they will circumnavigate the adversity they will face. However, their seeking to be out of their comfort zone in and of itself was another acquisitional strategy, positioning them to stand out amongst friends or future employers.

In this approach the PSTs do not however, fully realize the extent of how they might be tested. Nor do they grasp how the worldview they have inherited will be shaken and disrupted. The tensioned space that has potential to unfold and make more visible one's understanding of their world to themselves is less understood. Drawing from Aoki and Bhabha who? argue this, dualistic and instrumental attitudes serve to perpetuate divisiveness in their interactions with difference and truncates PSTs' capacity to realize beings-as-humans (Aoki, 1984/2005), in interstitial space (Bhabha, 1994). In conclusion, it was apparent to me that should such a binary and instrumental orientation persist, PSTs' living curriculum of subjectivity with unfamiliarity may be an (im)possibility.

In the next two chapters, I present PSTs' experiences at the location of the ITP. I discuss the characteristics of encounters with difference, multiplicity of unfamiliarity, and (im)possibilities of interstitiality that may emerge in tensioned spaces in a context that is unfamiliar. I aim to respond to the following research question: What are the PSTs learning about culture and difference?

Chapter 6.
Landed "On Location": "In Middle of Nowhere"

In this chapter, I explore the pre-service teachers' lived experience of immersion in the ITP to describe the unfamiliarity causing uncertainty at each border zone. The previous chapter reported the findings of the pre-service teachers' perceptions, motives, and expectations of the study abroad (SA) experience prior to departure. The findings suggest the pre-service teachers (PSTs) have a reduced capacity to orient themselves to difference as a possibility for interstitiality for the following reasons. Firstly, the PSTs' experience with cultural difference—within and beyond Canadian borders—was one of hegemonic duality (Bhabha, 1994). For the most part, PSTs' understanding of the host community was informed by the stereotypes they hold (Sensoy & DiAngelo, 2017). Secondly, PSTs' motives to participate in SA appear to be competitive and opportunistic. Their primary aims were either to get a job or have fun while travelling in India. Although some PSTs desire to become better teachers in pluralistic classrooms in BC, their orientation to cultural difference as something to be taken and used truncated their perspective to a reductionist, binary, and instrumental orientation with difference. This orientation limited their understanding of cultural difference as an object and fixed (Beck, 2008; Tarc, 2013). Thirdly, PSTs expected to be out of their comfort zone, but viewed this as an object, that they will 'do' rather than dwell in limiting their subjective orientation to the discomfort. The findings propose PSTs' capacity to move into an interstitial space (Aoki, 1986/1991/2005; Bhabha, 1994) is impoverished with the compounded nature of a hegemonic orientation to cultural difference (Bhabha, 1994). In this chapter, I describe PSTs' lived experience in the unfamiliar context (Aoki, 1986/1991/2005) as multiplicity of difference, with a possibility for them to become pedagogically vulnerable with each encounter with difference.

The themes emerging from PSTs' immersive experience in the SA are (a) sensory overload, (b) unfamiliarity, (c) uncertainty and disorientation, and (d) value in the challenging experience. Following the portrayal of themes that I capture, I delve into PSTs' experiences that reveal a multiplicity of difference (Aoki, 1993/2005b). I

demonstrate that during each encounter with difference, PSTs are on the edge of a personal boundary to enter interstitial space (Aoki, 1993/2005b). Therein lies a possibility to orient themselves beyond dichotomous thinking and instrumentality (Aoki, 1984/2005; Bhabha, 1994).

6.1. Sensory Overload: Beyond What They can Imagine

Sensory overload is a major theme that emerged in the data of PSTs' experience in India. The PSTs predicted they would be bombarded by different sounds, colours, and sights in India. This prediction became a reality, and they felt overloaded as soon as they landed in Delhi. The PSTs reported the vibrancy and frequency of unfamiliar scenes stimulated their senses into overdrive. The reality of Delhi surpassed what PSTs could imagine or have ever encountered. The inundation of unrecognizable events of sights and sounds felt unreal and overpowering.

The experience of unfamiliarity and the coexistence of contradictions left Anne confused and disoriented. Anne depicted that in every moment, at every turn, in every place she felt the contrasts, juxtapositions, and contradictions of India's sounds, sights and smells. In one instance, she heard the distinct sounds of calming music and flowing streams of water, contrasting with growls of roaming stray dogs and non-stop obnoxious honking horns. At another moment, she smelled the polluted water in the narrow tunnels of the surrounding buildings contrasted with the smells of blooming rhododendrons. Though she was perplexed as to whether to categorize the experience positively or negatively, she felt that there was an appeal factor as well.

> It has some of the most delicious smells and some of the most beautiful flowers. But then India also has a huge sanitation problem. So, you get some really unfortunate smells. The same with sounds. You hear some beautiful music, really soothing, kind of meditation, yoga music, and you hear water flowing, it's all lovely; but then you also hear in the larger cities the extreme non-stop honking and the dogs that never stop barking. So, I'd say for better or for worse and honestly in my experience, India is just an overload. And, definitely for the better in most of the instances. (Anne)

Jackie's experience mirrored Anne's sense of awkwardness and inability to place her emotions. The sight of cows or donkeys sharing the road was exciting and witnessing

the beggars was overwhelming, but there were moments when the experience seemed to be serene as well.

> You know, the sight: there's always so much going on, it is extreme whether it's, you know, a donkey crossing the street with a cow, and two mopeds and a giant truck and then like a child, and like rickshaw . . . and people with no legs pushing themselves on carts was hard there's like always so much going on. But then there are quiet and beautiful places that you get to appreciate as well making it confusing. (Jackie)

Beth was confused by the contradictions of her emotions, as she was on the edge of wanting to weep and feeling exhilarated in the same moment. The disorientation unsettled and unnerved her. However, she expressed that she was not afraid; rather, she felt joy. The emotions were difficult to understand.

> The first 2 weeks were very overwhelming. I remember I was walking through Delhi one day and I was ready to cry, and it was a sensory overload and that I was asking, what is happening to me right now? There were so many new sounds sights smells, and it hit me very hard the first week. I was never scared or really bothered. I was happy. I was always excited about it all. But there were moments where I was like "Wow." (Beth)

This new life moved past in a surreal and dreamlike way. The unrecognizable and incomprehensible scenes disrupted Jen emotionally. Jen like Beth and Jackie was overstimulated by Delhi's overcrowded streets and the juxtapositions of cars, people, and animals sharing a road: the fast-paced life with the non-stop loud honking sounds, the small children selling gadgets during school hours, and the number of people openly expressing emotions on the streets. Jen was exasperated by the frequency, rapidity, and sheer magnitude of incomprehensible events and sights with which she was confronted.

> It was very fast paced like in Delhi. I remember getting there and it is very hard to describe. I remember going to Delhi and it felt like a scene in a movie. It was very difficult to comprehend everything that was going on. It is like every part of your senses is stimulated. The smiles and sadness. There are horns going off every 5 seconds from the cars. Then on the streets it is so busy with cars, animals and people, kids selling stuff. There were a lot more going on than I thought. (Jen)

Similarly, David expressed that as much as his former travel to Southeast Asia was disruptive, the inability to place what was occurring in India was intensified.

> Like when you see movies and you see the colours and sort of the humanity in your face, the busyness and the vibrancy of it, parts of India that are very much like that. Like, wow, this is actually that crazy, like, the sensory overload that was kind of portrayed. Maybe, even more than I expected. Like, I've travelled in Southeast Asia, and that to some extent is like that, but India's just like tenfold. That sort of craziness. (David)

The intensity of the rapid movement of inconceivable sights and sounds from many directions overwhelmed the PSTs. Consequently, their emotions felt uncontrollably unfamiliar as well. Two mutually reinforcing components impacted the PSTs sense of sensory overload. There was a rapid-fire succession of smells of spices and sewage and vibrant colours of kurtha pajamas, saris, Tibetan dress, and other phenomena that are unique to the host country. The second consideration was the disorientation of the visceral disruption of the PSTs from anything that they could locate for themselves as familiar. The forces of displacement in unfamiliarity stimulated every sense. They jolted the PSTs at the physical, cognitive and emotional level, creating a sense of being overwhelmed.

6.2. Unfamiliarity: The Borders Pre-Service Teachers are Crossing

This theme illustrates the PSTs' experiences of not being in a familiar context. Unfamiliarity begins with the need to travel with peers and extends to their living arrangements; their roles as teachers, which includes navigating the national curriculum and the TIE Basic Education curriculum; and living and teaching in the cultural worlds of the TIE and the wider Northern Indian community. Unfamiliarity surrounds them as soon as they land in India.

The PSTs reported that ordering meals at a restaurant, which may be viewed as simple, involved trying to make sense of the menu from reading it to understanding what would be served on the plate. They noted interactions to be more complex, including making sense of facial expressions and not being able to understand the spoken language or the physical proximity in relationships. They reported unfamiliarity in each aspect of their lives, such as the encounter with the spoken languages of Hindi, Tibetan, and Chinese, as well as the cultural norms demonstrated by Tibetan students rushing to lay

mats down for their teachers and to serve them lunch daily. Living arrangements with peers whom they only recently met, teaching and learning in TIE schools, and living in the host community were factors PSTs reported to be challenging.

David reported three dimensions of unfamiliarity that made the SA experience difficult to navigate: the cultural context, the community in which they live, and learning to teach. All of which are unfamiliar, challenging the PSTs to learn something new.

> Well, there's two parts that I wanted to say that as a brand-new teacher, that sort of feeling, not knowing what you're doing. And then being in a new community and a completely new cultural setting that you're not familiar with. (David)

6.2.1. Living Conditions and Arrangements

For the first 2 weeks, the PSTs travelled together visiting tourist sites in Northern India. The following 6 weeks they lived together in smaller groups near or at their school site. The PSTs indicated the atypical proximity with their peers to be a key experience. Beth expressed that "living with somebody in the same room for 6 weeks that you have just met before you left for India and you see the same people every day" is extremely difficult, a vastly different experience than completing a local practicum. This required them to establish connections with their peers in a way that is unique from completing the TE experience in Canada.

The PSTs shared basic living quarters with their peers to meet their everyday living and studying needs. They shopped for food and supplies, prepared meals, and socialized together. They also spent significant time planning for their teaching. Although there was not much time for the PSTs to be alone, their interactions offered immeasurable peer support and an opportunity to develop trusting relationships.

> This experience is very different (comparing to BC teaching experience) we would not be living together, not doing 18 hour car journeys together, there was not that forced proximity, helped to develop trust between us and the open lines of communication The open lines of communication would be when we first got a Facebook page—we had lots of questions, but we did not post the questions because we felt they would think we are weird and now I would have no hesitation to post the questions and I would ask it in front of the group it is now

> that I realize we are all in the same boat, the group is trustworthy and nonjudgmental. (Jackie)

Although the PSTs' basic needs were met, Beth found that the simplicity of the guest homes overwhelmed her, compared to her life in Canada. She was surprised to find "there would be no showerhead, no toilet, and one small kitchen." In addition, Serena was shocked when seeing her living conditions, as she discovered that they were quite rustic. Spiders needed to be removed, supplies bought, and walls decorated to make space liveable.

> And then we got to see like the, living arrangements; and I was just like, wow, so, I am in, like, rural India with a squatty toilet without even a flush, concrete wall that are bare, rural India. I was just like this is going to be a bit of a change; and then we didn't have anything, so we had to purchase everything. So, it was a bit of a shock. The first day was just spent killing silverfish off the walls. Like that's literally all we did, was kill silver fish after silver fish, kill everything. Kill more silverfish. (Serena)

Although initially Serena found the living conditions to be difficult to get used to, her perception of them changed over time. The demands of living together extended beyond a typical roommate relationship in BC. Without access to family and friends, they were put in a position of needing to support each other in terms of their health and well-being. They felt a responsibility to one another that extended beyond school responsibilities.

> We all help each other when we got sick like here are some medications if you had any. A couple of girls had to go to the hospital, and we would go to the hospital with them and just support in all areas and it was not just helping out with only school it was also personal needs. (Jen)

Gabby revealed a vulnerability as she realized that to overcome the feeling of isolation required her to depend on others and establish a deeper emotional connection with her peers. She was surprised because her previous travel did not involve this requirement. This challenge of travelling in a new context with her peers she just met was an emotional ride of ups and downs.

> Initially, I did not have any kind of homesickness and I wasn't expecting that, but I had a bit more of kind of feeling of isolation, that I needed to become dependent on the people around me. I had to either make it or break it and it was either get

> close and connected with my peers or starting to feel isolated. Emotionally it has been kind of a roller coaster. (Gabby)

6.2.2. The Host Community

In Dharamshala, Jackie's stereotypical imagining of India was confronted as it did not fit her picture of India. She was confused by the Tibetan students singing Bollywood songs or dancing to Hindi music. With confusion, she contemplated the idea that the TIE community may not be separate from the country's dominant cultural community.

> During the actual program you do see the contradictions, the really nice cars and everything but once you are in Dharamshala you are very much in a Tibetan community and very much less of the stereotypical India. They speak Tibetan, sing Bollywood, they meditate. But I guess the Tibetan community is part of India, so I guess that is weird as well. (Jackie)

Gabby's observations of recent Tibetan refugees fluently speaking Hindi and Chinese, upset and astonished Gabby. She was agitated by her realization that she may have needed to learn more about the refugee community's Tibetan history, culture, and language prior to arrival.

> I guess I was picturing that I was coming to a classroom that was quite similar to what we might see in an adult classroom that we see in Canada but that was not normal. For example, I did not know that my students would have a Chinese influence and most of them would speak more Chinese than Tibetan and speak Hindi. I didn't even think that was probably going to be the case. So, I think if maybe I had known that I would be less shocked. I don't think I would do things differently, but I would have a better understanding of who they are. (Gabby)

Meditation and Religion Integrated into the Curriculum

Beth was surprised the Buddhist philosophy was interwoven into the TIE curriculum though her appreciation for it grew. She questioned how religion may be interwoven into a school experience without being dogmatic. She did not, however, realize that she was making a selective observation by placing her commentary in the assumption that the BC curriculum is without influences of a worldview or even religious beliefs.

> I really appreciate their mix of religion and education. I think I have learned a lot about that. I think in our schools there is a lot of fear or rejection of religion in

> schools. I think there are ways you can teach religion without imposing religion. I don't know but I am learning a lot of that as well. (Beth)

Although meditation is not something Jen was accustomed to and a monk leading meditation at the outdoor school assembly surprised her, Jen found herself participating in the daily ritual and developing more comfort with it.

> I think it's because they believe in Buddhism, right? We have to have a monk there teaching too and sometimes he would lead the meditation and sometimes I would just join in. Personally, I liked it. It was a time for me to relax and get prepared for the day. So at first it was really difficult because three minutes would go by and I would say how I am going to last. But by the end of it that 15 minutes would go by really fast. (Jen)

6.2.3. Learning to be a Teacher

There were many unexpected situations that arose. Particularly because of the language barrier, the PSTs would miss announcements of special events or holidays; the cultural barriers meant they misunderstood the gestured cues for the next action that they needed to take. Establishing relationships with the Tibetan school community, such as their school associate (mentor) and their students, concerned the PSTs. Their anxiety also extended to what they might be teaching, to learn how the schools operate, and how they will be assessed. Navigating the cultural differences while student teaching without their support systems made it even more difficult.

For instance, Anne found her new role as a teacher to be nerve-wracking. Needing to interpret the curriculum, to be the leader in the classroom, and be responsible and ready to respond knowledgeably was discomforting.

> I have no particular familiarity with the entire curriculum, all of those kinds of things. I was just a bit nervous to get started. And once I got started, it was great. So just, you know, initial jitters. I have never been in front of the class, teacher figure, kind of with all the answers and knowledge. I've just never been that figure. (Anne)

Beth mirrored Anne's nervousness. She was overwhelmed as a beginning teacher and anxious about the increase in responsibility to support student learning. She noted, although she was a student, she had a professional role and she was unable to "slack off"

in the teacher role; therefore, she must spend more effort for the sake of student learning. She found this additional responsibility as a student learning to teach to be challenging. Beth's nervousness was compounded as she questioned her capacity to relate to her teacher mentor.

> When you're the person that's in charge and you're the only one that's there, you really have to do it, there's no one else accountable, I guess if you're in school and you're like, oh I don't feel like doing this, take a 50% on it, whereas you can't do that as a teacher, you always need to be doing your best. Then coming into the schools, I got a little bit more stressed and nervous because now it is like we are going to be teaching. And I was really stressed out about it at the beginning because I was not sure how I would connect with my school associate. (Beth)

David attempted to manage the expectation from his teacher educator while navigating the cultural norms at his school site and learning how the school operates. The constant need to balance the expectations of student teaching among the need to navigate the reoccurring unfamiliar events and interactions frustrated him.

> So being in the international environment, there's just, yes, you don't always necessarily have all that clarity and there's different expectations in terms of what your [school mentor] or [teacher educator] wants and how things operate at the school in a very practical way and then also just sort of, I don't know, in a cultural way too. So just like adjusting to those changes that are coming at me. (David)

Anne realized teaching required her to interpret the Indian and the Tibetan curriculum while trying to teach the students with cultural sensitivity. This complexity of balancing many teaching needs at once was new and unfamiliar.

> We are in a totally new area trying to be culturally sensitive with everything you do with the students, and we are not particularly familiar with the entire curriculum. (Anne)

Relationships with Students and Mentors

The PSTs highlighted the differences they notice about relationships between students and between the student and teacher. Their observations seemed to starkly contrast how students and teachers relate in BC schools.

The differences in the relationships between teachers and students, the PSTs reported, included the use of regular touches of affection, physical disciplinary actions

such as pulling ears, and a parental and formal tone and language. Hilary noted, "The relationship here [in the TIE community] is very different like they hug and rough house and it is very familial." The demonstration of care through physical touch surprised her.

Anne found the interactions between the older and younger students to be peculiar. She was taken aback that older students, without being told, show deep caring for the very young students and carry them around their waists if the children need it. She attributed this connection to a strong sense of community, which she was quick to note contrasted what occurs in BC.

> I noticed how the students' bond, regardless of their relation or not, you'd see you know, Grade 11 students consoling a Grade One student who fell and carrying them around and making sure they're okay and so, that sense of community, that was also obviously built and fostered by the staff themselves, really flourished. There is obviously a sense of community, but it's completely different. It's not that same here compared to home. (Anne)

Jen noted Tibetan students treated their teachers with a different kind of respect and generosity than Canadian students. The TIE teachers appeared to reciprocate in similar ways with consideration and concern that extended beyond the students' academic needs. Jen hoped to integrate this sense of care into her teaching in BC.

> They would run to the dining hall to put out the mats and the altruism they showed for their teachers and just to notice how much they hold the value of teachers so high is eye opening. The teachers as well would do so much for the students. I hope to bring back to the schools here for me at least to always . . . keep the students' needs in mind. (Jen)

The rituals in the classrooms surprised David as he experienced the TIE students rushing to arrive into the classroom before him. Every time David entered the classroom, the students stood to sing in chorus to welcome him into the classroom.

> The main difference there is kind of that formality thing in the Tibetan contact, it kind of feels like it's more like a parental thing in the way that the teachers speak to the students there seems to be more of a structure that exists. (David)

Furthermore, PSTs' described their relationships with their mentors to have greater substance than what they understood professional relationships to be. The mentors' friendliness, warmth, and hospitable attitude felt unusual. Beth welcomed the

surprising hospitality from her mentor and began to appreciate the familial relationship with her mentor:

> And living here in their quarters I have gone over to my . . . [school associate's] house and had coffee and food with him multiple times. It is a tight-knit community, and it is special in that sense that they just invite us into their homes. We have had bonfires, so it is more than a working relationship for sure. (Beth)

Serena attributed the unique nature of living among her mentors while in the TIE community to a familial-like relationship with them.

> You just form a relationship with the . . . [school associates] that live nearby and then I ended up going over to people's houses. At some point, I was stealing babies away from other school associates. (Serena)

The PSTs' experiences of new and unfamiliar contexts were beyond the physical and cultural surroundings in which they found themselves upon arrival in India. The unfamiliar experience included how to live with each other, how to relate with the host community and their mentors, and how to interpret and teach the curriculum. The ITP is a context that is far away and new, not only geographically, but physically, culturally, cognitively, and emotionally.

6.3. Pre-Service Teachers Being "In the Middle of Nowhere" is Valuable

The PSTs floundered as they found themselves not being able to access their understanding of the world. They learned quickly that access to their familiar surroundings that usually permitted them to expect and predict was not a given, just as the access to their conditioned habitual ways were inaccessible in this land. This new reality left Serena with high levels of insecurity as noted in her statement, "we are in the 'middle of nowhere,' we were so far away from our comfort zone." Jackie echoed Serena when she expressed, "There is absolutely going to be uncertainty in India," suggesting her realization that there will be no easy access to her commonly understood ways of interacting and experiencing the world for the duration of her time in India.

However, PSTs expressed an appeal factor to being "in the middle of nowhere." The PSTs reported they considered the lack of tools to navigate the unfamiliarity and the need to learn in the moment to be a valuable experience.

David felt the high demand presented by unfamiliarity required him to experience valuable on-the-spot learning. Although David did not feel equipped with the "correct tools" to handle the unfamiliar experience, he seemed to think he would quickly learn simple strategic tools to navigate it.

> Learning the ropes of that, being surrounded by a different language that you don't speak. Yes, I guess, all that combined was kind of. . . . At first, you feel like a fish out of water, you're floundering. I feel like the experience is such that you kind of just have to get thrown into it and deal with it and that's part of the beauty of the whole thing. (David)

Anne's experience with unfamiliarity was nerve-wracking, demanding, exhilarating, and a daunting emotional ride; however, Anne believed there was promise in the discomforting experience. Although she had little preparation to navigate the displacement, she believed she could figure it out.

> The ups and downs, there have been lots of ups and downs, the experience has been really good, really stressful, scary and exciting; it has been a lot of different things. I am really happy that I did it, I almost feel it should be a mandatory part of the teacher program to do something like this. To be out of your comfort zone, because you are so out of your comfort zone, which I think it is really good. We were definitely thrown into the deep end and the best way to learn is just kind of [being] put into that environment. (Anne)

PSTs' experiences of needing to be constantly conscious of their surroundings extended to outside of the school day as they shopped for groceries, dined at restaurants, attended medical visits at the hospitals, or related to students and mentors. They felt like their comforts of routine thinking, being, and doing were inaccessible; however, PSTs felt there was value in the discomforting experience. They were hopeful simple tools would be learned quickly to overcome the challenge of being out of their comfort zone.

6.3.1. "I Don't Have it Figured Out"

PSTs experienced numerous moments of linguistic or cultural challenges in being able to explain what was happening. Often, at home in the dominant culture, their understanding of the world was reflected, and they were accustomed to understanding their environment without the need to continuously decipher the cryptic experience of unfamiliarity. In India, the PSTs found themselves consistently feeling like they did not know.

Gabby experienced "random challenges" she was having in India needed her to respond in the moment and required something more from her. For instance, in facing the common challenge of lack of access to electricity or Internet in the schools, which Gabby was not accustomed to in Canada, she recognized the need to immediately let go of her concrete plan and instead allow the situation to dictate what she needed to do next. She said,

> You have to just make it work and you do not have a choice. You don't have the time to complain like maybe in Canada we do. This is kind of like a slap in the face. It is a wake-up call like you don't always have this figured out. (Gabby)

The consistent lack of familiarity curbed their common practice to identify as a "know it all." The PSTs found they started to let go of their need to know and interpret what was happening at every moment or to know what to do next. The uncertainty challenged Gabby's identification with knowing what to do all the time.

> It is very easy to think that you are good at teaching or that you have figured it out. Because we are here (India) we never feel like it we have figured it out. I guess we are always being a little not in our comfort zone. (Gabby)

Beth resolved her confusion and frustration with not being able to understand what was happening all the time by admitting "I may not know." She recognized the need to turn to the host community to guide her and her peers into different situations as she noted they may be the ones who may have "it worked out." Beth said the unfamiliar context helped to illuminate a strongly held belief that Westerners often think "we know it all." However, she was taken aback to realize that this belief is not true and admitted

that what she knows about how to do things may not be the only way and other possibilities exist.

> In my head, I think the Tibetans don't have this worked out but yet they do have it figured out. For us we have been trusting the people in the community just to guide us into these situations like they take random people in all the time. I think when you come here you realize how small your world is you know like Western thinking that we have it all figured it out and we know it all but going internationally things are done different really shows you that you don't have it all figured out and there is a lot to learn from other people. (Beth)

Tiffany echoed Gabby that the challenge of not knowing is significant to realizing alternative understandings exist.

> But once you give yourself up like that like, that's what you're there for, you know. Because you kind of have to throw away all your ideas about what education is, and what all these things are. (Tiffany)

Not being able to fully grasp what was occurring in a situation and recognition of needing something more was a common experience for the PSTs. With the constant unpredictability, there was the need to troubleshoot and problem solve in the moment.

Moreover, PSTs recognized the significance of becoming more aware of their limited understanding as an important quality for becoming teachers, while Hilary even attributed this limitation to becoming a better human.

> I think travelling is important in general to understand your place in the world and to find out what you know and what you don't know. So, I think doing that as a teacher instead, it is to be a better human that is better for my future as an educator. (Hilary)

The immersion in unfamiliarity constantly reminded PSTs their conditioned ways were limited because their standard approaches did not help them make sense of what was occurring in their new surroundings. Although this disruption was confusing, PSTs began to recognize that other understandings for making sense of the world may exist and they may need to observe and turn to the TIE community to make sense of what to do or how to act.

6.4. "You Have to Get to Know Yourself"

PSTs reported the experience of going abroad changed them. The overwhelming phenomena of unfamiliarity the PSTs encountered revealed something that they never could have anticipated. Their reference to personal growth or feeling enriched implies PSTs acknowledged that self-expansion is realized through the struggle with difference. For instance, Anne was surprised when she came back, that she "grew a lot both professionally and personally."

Tiffany expressed a sense of burden of "not knowing," and being pushed across a boundary of comfort, ironically, seemed to permit her confidence to emerge.

> I was especially put in a different comfort, different place . . . outside your comfort-zone, outside of normal things, I think maybe that's what kept me, like, able and somewhat confident throughout the process. (Tiffany)

David suggested the movement through the challenge contributed to an increased sense of wholeness that is an inevitable personal and professional change.

> It is challenging, rewarding, insightful, rich, in the sense of just being, like, whole, in every which way, and conducive to my growth in a bunch of ways; like, professionally, and personally, and emotionally. (David)

The relationships abroad demanded that PSTs understand themselves more deeply so they could better relate with others. For instance, Tiffany's interactions with others demanded her to do so in a meaningful way, cultivating a self-awareness. Without such an exploration of self, Tiffany believed the full potential of the SA experience would not be realized and learning in the foreign context may be unsatisfactory.

> You really have to get to know yourself; or else like, there's no point in you being there and experiencing it. Because, that's why you're there, and that's why they want you there because they want you to share yourself with other people. But if you're not showing yourself then what's the point? (Tiffany)

"Putting Me in This Vulnerable Position"

This wide range of stimuli in the different culture, language, people, and peers called forth unfamiliar encounters that moved PSTs out of their comfort zones. David expressed that the compounding nature of unfamiliarity began with living in close

quarters with his peers, and intensified as he tried to relate with the community's cultural practices. This left David feeling abandoned.

> Putting me in this vulnerable position of being in a new culture, new language, I was already feeling vulnerable, in the middle of nowhere with a bunch of people and community I know nothing about, with peers so different. (David)

David believed vulnerability opened him up to expanding his comfort with it in other situations, such as teaching.

> So having me be vulnerable in the other areas, made my vulnerability in teaching kind of rise a little bit more. (David)

The growth from such an emotional experience sustained PSTs and surfaced in other meaningful ways in their lives personally and professionally. The PSTs expressed their gratitude for "making it through" the prevailing unknown they found themselves in. "Coming out the other side" of such intense emotions awakened something deep within that nourished them and confirmed that their journey abroad was worthwhile professionally and personally.

6.5. Discussion

The following discussion aims to provide insights from the PSTs' experiences to inform an understanding of the possibilities of pedagogical dynamics that are central to the immersion in the ITP. The dynamics with difference in the SA within sites of relations are as follows: (a) the multiplicities at the border zone, which includes unfamiliarity and emotional uncertainty; (b) PSTs at the edge of a boundary, which encompasses noticing their limited common sense understanding of the world and immersion into (dis)comfort; and (c) and a consideration of their immersion in (dis)comfort in terms of pedagogical vulnerability. These dimensions are integral to the pedagogical dynamics in the immersive experience of the ITP and may be placed in the context of *possibilities*. It is important to note the parentheses around the prefix *im* in (im)possibility, which identifies the tenuous nature of possibilities at the border zones

6.5.1. Multiplicities of Difference at the Border Zone

Unfamiliarity at Border Zones

PSTs found themselves in a constant state of transition from the time they arrived in the host country. They had to contend with a starkly contrasting physical environment and a dramatically unfamiliar cultural context. PSTs' unease deepened as their inability to locate a sense of comforting familiarity intensified by the moment within the new context. The immersion into the unrecognizable "cultural landscape" of the host community may be viewed as a meeting point at which the world of PSTs and that of the hosts intersected. This intersection challenged PSTs' preconceived notions of how "the world works." Given that this takes place at the outset of the SA experience, the border between cultures may appear to be blurred or opaque to them. The PSTs, out of necessity, grappled with the newness, as they simultaneously needed to question their understanding of the world, locate, and adapt to the unfamiliar ways of the host community.

In the physical surroundings, PSTs were apprehensive when they heard the sounds of honking horns, sights of cows on streets, smell of sewage canals, and fragrant jasmine. These phenomena were equally as unexpected as the more graphic outward facial expressions, gestures, and emotions demonstrated by the host community. The hosts' physical namaste or tashi delek greeting, demonstrated with both palms coming together, placed gently on the chest, with a bowing head, were unfamiliar. PSTs were equally unaccustomed to symbolic exchanges such as Tibetans placing a long, silk-like white scarf (Kafa) blessed by the Dalai Lama—that vertically drops over the shoulder toward the front of their bodies—around the neck of each PST and teacher. The incomprehensibility continued when they interacted with the students and teachers in the TIE schools. For example, David attempted to understand why the students stood up to greet him as he entered the classroom, while Anne could not make sense of the mentor's invitation to their home, which included freely sharing food. PSTs' capacity to recognize and predict what to expect next was again interrupted in the physical surroundings and cultural interactions. While abroad, they found themselves "crossing," not only the geographical border marked clearly by the presence of the inspector's stamp, but many vague, figurative borders (Anzaldúa, 1987).

The navigation of another cultural boundary that was new and unfamiliar for Jackie was the intersection of the Indian and Tibetan communities. Although some of the norms and values of both communities are similar, there are distinctions between them that are profound enough for her to question. PSTs interpreted unfamiliar experiences, such as Tibetan students listening to and singing Bollywood songs in Hindi as noticeable contradictions. Jackie seemed to find it difficult to place the students in a category as either Indian or Tibetan. With such intersections of the two different hosts, she was unable to locate the fixed identifications of either community. This need to place culture within such fixed identifications may reveal Jackie's dualistic conditioning (Bhabha, 1994). In fact, this inability to classify the students into an either/or category created another level of complexity for her, one that simply could not be clearly processed. One may surmise that prior to the "Bollywood moment," Jackie was gathering distinctive characteristics of the two new communities in her mind, and suddenly her lists were not applicable.

Living with their peers in such close proximity presented PSTs with another challenge in the unfamiliarity. Gabby's habitual pattern of being proud of her self-reliance was interrupted in the isolation of the foreign context, as she realized the need for peer connection. The simple living arrangements at times created physical obstacles. Serena and Jen were challenged with trying to cook, live, and study without the comforts of their lifestyles back home. Moreover, PSTs were learning to become teachers, and the need to play dual roles—that of teacher and student—further complicated their experience with difference. For instance, Anne and Beth were faced with being both responsible and accountable for students' learning while being required to understand and apply the Indian and the TIE curriculum. The feeling of instability was exacerbated for Gabby as she attempted to balance her new teaching role with the need to demonstrate her growth as student teacher when being observed by faculty. The complexity of navigating the boundary in the student and teacher role was further complicated in the SA experience. Meanwhile, Gabby's frustration only grew further as she needed to contend with school assemblies in the Tibetan language, which led to misunderstandings of school policies, rituals, and expectations. This frustration was further compounded by subtle dynamics that would otherwise be taken completely for granted in most

circumstances. In relationships with mentors, everyday interpersonal cues, such as gestures, tone, and facial expressions were missed. At every turn, what was undeniably noticeable and felt were the pronounced articulations of unfamiliarity that seemed to define the numerous figurative vague border crossings in the ITP (Anzaldúa, 1987).

The PSTs found themselves crossing four key undetermined borders, and with each crossing there was emotional residue: the PSTs' navigation of the "Indian culture," the TIE community in Dharamshala, the PSTs' living arrangements in close-knit quarters with their peers, and their new role as teachers in the TIE schools. At each of these elusive border spaces (Anzaldúa, 1987), PSTs encountered difference (Bhabha, 1994). Each of these experiences were not separate or compartmentalized phenomena in and of themselves, but overlapping encounters with difference (Bhabha, 1994), at the edge of a boundary. Furthermore, the intersections of such vague borders confound PSTs, as they created numerous configurations that altered in composition with each encounter. The awkwardness of ambiguous disruption at each site of difference (Aoki, 1993/2005b) left an emotional wake, beyond the edges of territory known to them, between the familiar and unfamiliar (Aoki, 1986/1991/2005).

Possibility of Being Out of Their Comfort Zone

Expressions such as "floundering" like "fish out of the water" and being thrown into the "deep end" indicate PSTs were not feeling at home in the environment; instead, they experienced a vivid strangeness that was difficult to place. The peculiar environment evoked a sense of PSTs floundering, which implied they might be "flopping about, and wriggling" with "awkwardness" in the foreign context. The PSTs were beyond the perimeter of their comforts, for they could not "make sense" of what they confronted in this different world. Going abroad to India, for Jen and David, had such a surreal quality, that it felt as if they were watching a movie. Jen's description was of a film moving through a spool on a projector, where each paused frame felt independent yet part of an interwoven story. The nature of this story was fast-paced, continuous, and dreamlike. This was an indication of just how disconnected from reality PSTs' experiences felt. Also, the description of this experience indicates that the stimuli lay before their eyes, implying a hands-off experience, which was separate from them.

While the PSTs were curious about what was happening out in their external world, it did not change the troubling nature of such uncertainty within the SA experience that they could not seem to access. Perhaps an internal conflict presents itself in such ambiguous moments. On one hand, there may be longing to be back in a familiar, less peculiar and trying context. On the other, at some level, the PSTs knew that escaping from the challenge they were being presented with would be a betrayal of themselves and the life circumstances which they chose. Ultimately, they realized they needed to find new ways to grapple with and welcome the unfamiliarity. It was up to them to weather the storm of ongoing encounters with difference and learn to embrace, to a certain extent, the interruptions to their conditioning.

Still, it is apparent that PSTs' tension only intensified with their attempts to make sense of their paradoxical emotions, which only served to heighten the sense of being out of their comfort zone. The question lingers, how could they disrupt the resistance to become more acquainted and engage with the unfamiliarity, when an opportunity presents itself, so that it becomes a little less foreign to them? A related example took place when the Tibetan mentors were welcoming, yet PSTs felt the invitation was a little too quick or personal for their liking. They had trouble placing and appeared to be overwhelmed by what simply amounted to the gracious sharing of the food by their hosts. Ironically, it appeared that with all of the discomforting experiences, there were moments that PSTs felt very comforted as well. Although Jen was unaccustomed to the practice of meditation, she appreciated the calming feeling it engendered. Such diverging experiences did not provide complete comfort that they could carry with them, but rather seemed to decentre PSTs. As Aoki would put it, the impossibility to understand their emotions as "this or that" (Aoki, 1986/1999/2005) intensified PSTs' feelings of being out of place or untethered from the familiar.

Given the uncertainty, the experience in cultural difference was a challenging one that evoked sensations of confusion and disorientation, as a reliance on an understanding of how the world works is simply not applicable within the SA context. This destabilization might mean the PSTs did not have the external or the internal resources to navigate travelling, living, and learning in difference; they were "drowning" in the weight

of their own conditioning. This unfamiliarity which evoked awkwardness in immersion in cultural difference was highlighted by a number of scholars (Bernardes et al., 2019; Che et al., 2009; Driussi, 2019; Malewski & Phillion, 2009; Merryfield, 2000; Mwebi & Bringham, 2009; Scholefield, 2006; Tarc, 2013; Trilokekar & Kukar, 2011; Wong, 2015; Zemach-Bersin, 2008). However, the discomforting sensation was often limited to a cognitive experience (Che et al., 2009; Trilokekar & Kukar, 2011), with little attention to the subjectivity (Wong, 2015, 2018) that incorporates the nuanced complexities of uncertainty in the encounter with difference. With the prevailing uncertainty, PSTs senses appeared to be barraged. As alluded to earlier, "Every part of [Jen's] senses [were] stimulated," while David was inundated with "sensory overload." This overstimulation of the senses with the unfamiliar led to incomprehension and a feeling of being overwhelmed. PSTs' known ways of understanding their world were "turned upside down." Given the never-ending barrage on the senses, was it possible for PSTs to become more comfortable being beyond their comfort zone?

Possibilities for Multiplicities of Difference as Immersion

The sites of relation with difference could become alive encounters, presenting opportunities for PSTs to challenge their reductionist binary perspectives of the world (Aoki, 1993/2005b). In the alive encounter, PSTs found themselves living in the unfamiliar, with all of its inherent contrasts with what they are comfortable with. This intersection between the unfamiliar world with familiar was textured with a dynamic, vibrant graphic marker. The slash (/) illustrates the ambiguous paradoxical space that PSTs are required to live in while abroad. Multiple slashes—Canadian/Indian, Canadian/TIE community, white/person of colour, teacher/student, English/Tibetan language—exist simultaneously in the SA experience (Aoki, 1986/1991/2005). Consequently, PSTs, while crossing nebulous borders, found themselves nudging against a different cultural world. The PSTs may have moved to the edge of a boundary in terms of their understanding of their world, where a sudden nudging would present them with an opportunity to grasp their uncomfortable experiences. The vibrant spaces of unfamiliarity with difference was an immersive experience, presenting PSTs with numerous opportunities to live in tensionality.

The experience of the slash (/) was an in-between space (Aoki, 1986/1991/2005), presenting PSTs with a tremendous opportunity for a multilayered experience with difference. What lay before them during the SA experience was to find their way, "between the between, a site of relations which are not separable elements" (Aoki, 1992/2005 p. 269). The site of relations in difference PSTs encountered was made up of multiple configurations of intersecting boundaries unfolding one at a time while simultaneously moving and changing. For instance, the constitution of these formations may be interactions with differing people and sceneries at each boundary, intersecting with other boundaries. As noted earlier, at any given point, they are confronted with the slashes of white person/person of colour, overlapping with teacher/student, among a number or other unpredictable configurations. The unfamiliarity was further complicated and compounded by the ongoing movement of the aforementioned changing vague boundary intersections. The non-stop, unpredictable, ever-changing configurations of difference across these unclear boundaries may be viewed as polyphonic lines of movement, ever open, knowing no beginning or end. Here, I turn to Aoki (1992/2005) in an attempt to understand the landscape of SA, as the scholar spoke to the unrelenting ambivalence the PST must grapple with. Aoki (1992/2005) referred to such ambivalence as the "AND . . . AND . . . AND, . . each AND allowing lines of movement to grow in the middle" (p. 271). This landscape of 'life in flux' encapsulated the difference in the SA experience. In other words, PSTs' stop moments across each vague boundary were experiences of multiplicity. As these boundaries intersected within a landscape of betweens, the PSTs needed to find a way to live "in the midst of differences" (Aoki, 1992/2005, p. 269).

6.5.2. The (Im)possibility at the Edge of a Boundary

In this section, I turn to Bhabha's (1994) post-colonial theory to understand what it means for those individuals who find themselves experiencing more than one difference simultaneously. I posit that PSTs experience a multiplicity of relations between difference (Aoki, 1992/2005) with new possibilities to exist otherwise (Andreotti, 2016).

Possibility to Encounter (Un)certainty

A fascinating dichotomy unfolds as PSTs adjusted to life in India. On one level, the sights, sounds, and smells proved to be threatening at worst, or uncomfortable at best. In this unfamiliar situation, it was easy to become distraught and overly confused. Conversely, the 'foreign' could be seductive and tantalizing. In this state of being, PSTs could feel there was something of value worth exploring. They grappled with the pull toward the unknown while contending with their revulsion to it. Here, PSTs' common ways of understanding brushed against their (un)familiarity and each encounter was an (un)certain site.

In other words, each site stopped PSTs in their tracks. The stop moments were continuous interruptions in their conditioned way of being and knowing in the world (Appelbaum, 1995). An example of such a moment was the "slap on the face" that Gabby felt when she realized she was not able to decipher what appeared before her. She could not respond in the moment with a solution, as her filter of reality was not applicable (Kumashiro, 2015). Gabby experienced tension or (un)certainty with what she was confronted with in the TIE community. This uncomfortable feeling presented an opportunity to situate herself in the paradoxical space in between her common understanding of the world and the TIE community's orientation to their surroundings (Aoki, 1986/1991/2005; Kumashiro, 2015). As Aoki (1986/1991/2005) noted, this tensioned site "beckons the teacher to struggle to be true to what teaching essentially is" (p. 163). The challenging experience of uncertainty presented the "springboard for learning, both about teaching and themselves" (Culligan & Kristmanson, 2014, p. 76; see also Driussi, 2019).This (un)certainty offers an example of possibilities that existed for PSTs to move from the edge of the boundary into interstitiality (Bhabha, 1994; Aoki, 1986/1991/2005).

A Possibility for a Disruptive Space

In the encounter, the stop moments may offer a break in PSTs' underlying conditioned assumption that their knowing was whole and complete (Kumashiro, 2015). At each site of relation with difference, PSTs may have noticed the limits, at the fringes

of their common sense understandings. The prospect of confronting their common sense could be a daunting one. This nudge against their common sense revealed to PSTs through their realization that they "don't have it figured out" may be the catalyst that leads them to recognize areas in which their understanding was not complete, but rather (in)complete. This insight could offer PSTs an opening into identifying their ignorance and explore their strong desire to maintain their worldview (Kumashiro, 2015). For instance, Tiffany suggested the disruption while abroad required her to "throw away her ideas about education." Tiffany may have been recognizing her knowing was limited (Kumashiro, 2015), making herself available to a tensioned space. While Beth might have been engaging with tensioned space as she became more receptive to relying on the Tibetan community to provide her with contextual guidance she found herself in. She turned toward the host community as the "knowers" who she could learn from. Both PSTs seemed to be embracing an understanding that their knowing was partial, where a possibility to be nudged into another way of understanding might exist. At that point, PSTs' recognition of their partial knowing may have indicated that (un)learning was now possible for them (Kumashiro, 2015). They may have begun to realize that situating themselves in the disruptive space—between knowing as comfort and not knowing as discomfort—offered an alternative way, beyond their current awareness. In addition, Beth's turning toward the TIE community might suggest that she entered the state of interstitiality. Out of necessity, this may have allowed for a sliver of humility, perhaps shedding a degree of her rigid hegemonic orientation. The deeper engagement with (dis)comfort at the edge of a boundary may engender more humility and break open a pathway toward interstitiality (Aoki, 1986/1991/2005).

The encounters with difference indicated PSTs did not understand what was taking place in their environment, as they felt incompetent each time they found themselves at a site of relations between and among difference (Aoki, 1992/2005). At the edge of this boundary, PSTs were curious about what was happening in their external world; however, it was troubling that they could not access it. This was consistent with findings that PSTs' old constructs were inaccessible as they attempted to understand the daily rituals with monks, the Tibetan curriculum, or how to establish a relationship with mentors (Che et al., 2009; Phillion et al., 2014; Trilokekar & Kukar, 2011). At these sites

of relations, PSTs' reliance on their 'automated' recognition of signs, symbols, language, and interactions to understand the world were disrupted (Che et al., 2009; Malewski & Phillion, 2009; Merryfield, 2000; Trilokekar & Kukar, 2011), contributing to them being prone to emotional anxiety related to uncertainty (Driussi, 2019). At the site of emotional uncertainty, PSTs lost their 'sense of balance' and experienced the slippery nature of disorientation (Bhabha, 1994). Confusion is inherently a possibility within this disruptive space.

However, David and Ann's use of phrases such as "learning the ropes" and "needing to figure it out" indicated not only that the disruptive space incomprehensible, but the PSTs believed a simple strategic solution to overcome the tensioned space in (dis)comfort existed (Aoki, 1984/2004). There was, in fact, no simple solution to grapple with the discomfort. Treating their experience with difference as something they could figure out or learn the ropes with suggests a linear problem-solving approach to (un)certainty, inherent within (un)familiarity, which actively avoids emotion and subjectivity. The tendency to apply techniques to achieve a definable outcome in difference denies PSTs from situating themselves in a site of relations between and among difference, living in tensionality therefore remains a distant dream.

Strategizing to avoid a difficult emotional experience with the prevailing unfamiliarity with difference perpetuates the disembodied experience of discomfort (Aoki, 1986/1991/2005). The circumnavigation of the pedagogic situation to live an alive encounter with difference portrays PSTs trying to 'cross over' interstitiality at the expense of attunement to the lived pedagogic situation in un/certainty (Aoki, 1986/1991/2005). The avoidance of living in tensionality may keep PSTs in a mode of alienation with others and themselves (Aoki, 1986/1991/2005; Palmer, 1998). PSTs' denial of living in interstitiality minimized possibilities to live in an existence and be otherwise (Andreotti, 2016).

(Im)possibility of Dwelling in the Middle of (Dis)comfort, An Interstitial Space

Conversely, the intense awkward sensations of being out of their comfort zone may be the invitational emotional signal to PSTs to rest 'in the middle' of their

(dis)comfort, or to coexist, in between comfort and discomfort (Aoki, 1986/1991/2005). Situating themselves in this in-between space was their chance to experience an alive encounter with difference (Aoki, 1986/1991/2005). PSTs' resting in the slash (/) of their discomforting emotional sensations may have served as an interstitial space that was the catalyst to introduce new subjectivity (Aoki, 1986/1991/2005), and perhaps even provided some insight for them to contribute to the collective good. For instance, Beth was ready to tear up because she felt disoriented. In moments like these, while the PSTs long to be placed in a context that is familiar, at some level, they realize that had they decided to disconnect from the immediate circumstances, they would be betraying themselves. With that said, every moment PSTs found themselves at the edge of a boundary in relations with difference invited them to either embrace or avoid the embodied (dis)comfort.

The earlier literature on SA structured the 'immersive experience' as an object and did not clearly define it as a lived, tensioned process relating to the possibilities inherent with difference (Batey & Lupi, 2012; Cushner, 2007; Cushner & Mahon, 2002, 2009; Culligan & Kristmanson, 2014; Pence & Macgillivray, 2008; Stachowski & Sparks, 2007; Walters et al., 2009; Willard-Holt, 2001; Wilson, 1982, 1993). The literature assumed the SA experience requires a simple act of 'being surrounded' by 'difference,' by which the simple act of immersion serves as the catalyst for learning (Vande Berg et al., 2012). This may be viewed as an oversimplification, as it overlooks the complex reality of the slash (/), and therefore inadequately situates PSTs' (dis)comfort. So how might the intersection of vague boundaries (Aoki, 1992/2005) for all of its inspirited tension (Aoki, 1987/2005a) be more effectively captured? Perhaps a closer examination of pedagogical vulnerability is required.

6.5.3. (Im)possibility of Pedagogical Vulnerability, A Generative Space

As noted earlier, the invitation to live a life in paradoxical spaces was well beyond the PSTs' comfort. They were socialized to seek strategies, leading to 'solutions' to address problems such as difference. As noted earlier, such instrumentality taking place in the ITP was insufficient to enter the in-between space and engage with the host

community. This practical disconnect was further compounded by an immersive approach to difference, which was premised on the assumption that simply being surrounded by difference was sufficient for the PSTs' intersubjective encounter (Cushner & Chang, 2015; Forum on Education Abroad, 2013; Vande Berg et al., 2012). The difference was, after all, 'calling them into' continuous adaptability to varying degrees of discomfort. In other words, PSTs could either notice the person or event in front of them and come from a place of curiosity, or see the person or place as an obstacle to their own self-absorbed understandings. Should they have the former approach, lending itself to recognizing uncomfortable sensations within the encounter, an entry point in their outer and inner world has the potential to reveal something of great value to PSTs. Such a moment would require them to take the risk and situate themselves directly within their emotional (dis)comfort.

Could living in between difference offer PSTs an opportunity to be pedagogically vulnerable and invite more intimate moments of subjective experience? Touching a truth within themselves (D. G. Smith, 1999, 2006) in this way, may be viewed as a pedagogical dynamic that resides in the multiplicity of difference. PSTs' use of phrases such as rich, growth, getting to know self, and professional and personal change indicate a degree of pedagogical buoyancy, in which an external stimulus may have subjectively changed the PSTs. My findings are broadly similar to those of Driussi (2019) and Wong (2018). Drawing on Aoki (1986/1991/2005), view Tiffany, Anne, and David's reflections as indications that they had accepted to live through a degree of (dis)comfort with its "ever-present risks" (p. 163). It is plausible that these PSTs found themselves in a vibrant pedagogical site, open to living the aliveness with the possibility to navigate the depths of inner unfamiliarity (Aoki, 1986/1991/2005; Palmer, 1998; D. G. Smith, 1999, 2006). They may have opened themselves to release a powerful energy to 'crack open' a light of vulnerability to what might not yet be (Aoki, 1987/2005a; D. G. Smith, 1999, 2006). This opening within vulnerability presented a tremendous risk that may open PSTs to new possibilities.

Given that PSTs' descriptions of the SA experience emanated from a worldview that originates in instrumentalism, one that actively avoids emotion, and subjectivity, it is

not a surprise that each encounter with the unknown may feel like an 'assault.' Such a word suggests imagery of punching, pushing, or confrontation. Even though PSTs may have felt a degree of combative tensionality, there were still shades of grey or forgotten spaces within the assault (Aoki 1986/1991/2005). At the root of the word 'assault' is the term 'to leap,' which may be viewed as a risk. A pedagogical risk is available in each 'stop' moment in the encounter with difference (Fels & Belliveau, 2008). This risk may be viewed as "jump[ing] out of my headspace and safely parachut[ing] into the place of what [is] hidden—a vulnerability, an intimacy" (Fels & Belliveau, 2008, p. 36) within tensionality? In encounters with difference at each vague boundary, PSTs may begin to recognize that they are being presented with a gift to move beyond the fixity and welcome in—to a certain extent—a degree of unfamiliarity that can open new doors for them in the disruptive space (Bhabha, 1994).

Such encounters with difference have the capacity to allow for productive disruption (Bhabha, 1994), in which PSTs may realize each moment in difference offers PSTs an opportunity to see that "to be alive is to live in tension" (Aoki, 1986/1991/2005, p. 162). This paradoxical space may alert PSTs to an understanding that there is life beyond their instrumentality. In the interruptive moment, PSTs may live in difference "as a mode of being" (Aoki, 1986/1991/2005, p. 163) with "all its ever-present risks" (p. 163) and possibilities to be otherwise (Andreotti, 2016). For instance, David and Anne experienced the risk in interstitiality to be productive pedagogically (Aoki, 1986/1991/2005). This risk invited them to move beyond an alienation from an ambiguous space and rather live in tensionality (Aoki, 1986/1991/2005), in which their practice of "truth-dwelling in the Now" (D. G. Smith, 2006, p. 29) may occur. Given this opportunity, the SA landscape is an "environment [that] ceases to be an environment" (Aoki, 1993/2005b, p. 202) and becomes a "pedagogic situation" (p. 202) that is "a lived site presently alive" (p. 202) at each site of relations with difference.

In this subjective orientation, PSTs' experience with vulnerability may be viewed no longer as a limitation, but rather as an invitation for expansion for personal and professional growth. For example, David commented that the unfamiliarity in the SA has helped him to become more vulnerable and open in his teaching. He met pedagogical

vulnerability in each stop moment, allowing for openings to see others and/or himself differently. In this case, David 'sank' into tensionality like one might into a bubble bath, rather than experiencing a 'drowning' sensation. This sinking into the middle of (un)certainty invited David to experience the 'pedagogical buoyancy' in the (dis)comfort. His capacity to be vulnerable seemed to be embodied because he indicated he was able to access more vulnerability in his teaching. The repeated embracing of vulnerability, a coexistence of risk and pedagogical possibility, may indicate David was more comfortable situating himself in the slash (/) of (dis)comfort, at the site of relations with difference (Aoki, 1986/1991/2005). This changing relationship with (dis)comfort may expand PSTs' capacity to embody living appropriately tensioned in interstitiality, to be fully inspirited, or uniting the mind, body, and soul (Aoki, 1987/2005a). Could the immersion in (dis)comfort give birth to possibilities for PSTs' to situate themselves in pedagogical vulnerability and become teachers in difference (Aoki, 1993/2005b)?

Similarly, in future encounters with difference, PSTs have two options: to relate from a place of their own inflexible conditioned state or attempt to linger in tensionality (Aoki, 2005). If PSTs choose to limit themselves to their narrow worldview, they then deny the pedagogic nature of interstitiality. In this way, PSTs do not discover anything of value about another person perceived to be different from themselves. Alternatively, if PSTs begin to see the value of something that is initially strange to them—and embark on the journey of lingering in tensionality to discover as much as they can from it—then the encounter can provide them with an expansive sense of the world and themselves (Aoki, 1986/1991/2005). In the international context, a landscape of multiplicity of difference (Aoki, 1992/2005) presents abundant opportunities for interstitiality, drawing attention to the vast pedagogical possibilities for "existence to be otherwise" (Andreotti, 2016, p. 107).

6.6. Summary

In this chapter, the findings indicate the SA experience is a landscape of multiplicity of difference (Aoki, 1992/2005). Each encounter with (un)familiarity is a site of relations between differences (Aoki, 1992/2005). At this nebulous boundary, PSTs

confronted their worldviews of curriculum-as-planned that find comfort in binary thinking, instrumentality, and the view of an objectified reality (Aoki, 1992/2005). At this boundary edge, PSTs find themselves being out of their comfort zone. They struggle between their internal conditioning and the unfamiliar discourses, events, and ways of being found in the international context. The struggle of emotional (dis)comfort is an invitation for PSTs to live in tensionality and attune themselves to the aliveness of this pedagogic situation. PSTs' orientation emanates from their Eurocentric worldview, devalues uncertainty and subjectivity, while reinforcing their natural inclination to avoid lingering in the (dis)comforting sensations (Aoki, 1986/1991/2005). In this case, PSTs remained at the edge of the boundary rather than situating themselves in the "ever-present risk" (Aoki, 1986/1991/2005, p. 163) inherent in living within the interstitial space (see also Bhabha, 1994). However, at times, PSTs may embrace the vulnerability that lies in the (dis)comfort in the shifting landscape of slash (/), at sites of relations with difference. In the landscape of the "shifting web of nomadic lines of movement" (Aoki, 1992/2005, p. 271), the possibilities to experience an embodied (dis)comfort in difference may be realized. Even if momentarily, the opportunity is offered to PSTs to embrace something new, beyond their conditioning. What may emerge when such an opportunity is seized are pedagogical possibilities for them to be 'otherwise' at sites of relations with difference (Andreotti, 2016). The 'otherwise' possibility that could materialize may enhance PSTs' levels of comfort with embracing the unknown. Developing a new level of comfort in encounters with difference might be viewed as a key facet of (inter)cultural learning. In the next chapter, I explore possibilities and impossibilities that may emerge from PSTs living in tensionality during the SA experience.

Chapter 7.
"On Location": Pedagogical (Im)possibilities

The previous chapter highlighted the multiplicity of paradoxical sites of relations between difference as the lived curriculum of the study abroad (SA) program. The findings in Chapter 6 illustrate that in this landscape of 'ands' that is consistently moving, the potential for the pre-service teachers (PSTs) to move beyond the edge of boundaries and live in interstitiality exists. In this chapter, I highlight the possible variations and nuances of pedagogical dynamics that may emerge from living in interstitiality. The findings from the PSTs' participation after completing their SA experience include the following themes that emerge from the data: (a) living life in the flow; (b) I got confident; (c) value of relationships, including peer support; and (d) broadening perspectives including noticing their power and privilege. The findings are explored through applying Aoki's (2005) notion of tensionality and attention to subjectivity with D. G. Smith's (2006) concept of "truth-dwelling in the Now" (p. 29) to support a theorizing of pedagogical possibilities that may be available in SA experiences.

In this chapter, I theorize that in an ITP there may be another possible curriculum strand that emphasizes a more onto-subjective orientation with attention to subjectivity in interstitiality (Aoki, 1986/1991/2005). This curricular possibility illustrates a tapestry for a lived curriculum emerging from PSTs' experiences of living appropriately tensioned at a site of relations with difference (Aoki, 1992/2005). This curriculum of living in tensionality in the SA deserves as much attention as a curriculum of engaging with difference from a habitual dichotomous and instrumental orientation (Aoki, 1992/2005).

7.1. Themes that Emerged "On Location"

7.1.1. "Living Life in the Flow"

PSTs felt the experience of India was unpredictable and uncontrollable. They reported the "sudden imposition" of unexpected changes during the teaching day was common and frustrating (e.g., honouring a Buddhist occasion or listening to a guest monk

leading a philosophy class without advance notice). In everyday living, grocery shops would be closed without warning in the middle of the day, the menu would change at restaurants they regularly visited, or the taxi driver would suddenly stop in the middle of the road to visit with a friend. They needed to constantly respond suddenly, and their belief that one can plan, structure, and predict future situations was revisited.

Serena described living in India as messy and chaotic, requiring her to change plans immediately. For instance, it was a common experience that after a late night of lesson preparation, Serena would be told by a staff member the next day that the teaching schedule had changed.

> We would wake up in the morning . . . oh, like, it would just be a regular school day; so, we would be okay great, we're going to have the morning assembly, I'll take over this class, perfect, and then, something would happen. India was India and nothing was ever planned perfectly. This is because things just get thrown everywhere, however they want it to be. It was just chaos at times. I think it's made me more flexible and adaptable because I don't think we followed through on a single plan perfectly. It was great, like you just kind of went with the flow, eventually. (Serena)

David echoed Serena's experience that his attempts to plan and organize in advance become more difficult. David expressed that "being able to jump into things" required adapting. Like David, Jackie said that the SA experience commanded a way of being that called the PST teachers to leap into the unexpected. She also shared that the experience expected "[them to be] "jumping into it and going with the flow." The PSTs welcomed the "prevailing" unknown in the experience to unfold and accepted the moment for what it was.

The sudden changing of plans demanded much more from the PSTs. The heightened need to be attentive to the unpredictability required Anne to readily change her plans. She needed to be more flexible to what may come her way during the teaching day or to think in advance of alternative approaches.

> The word that comes to mind about my experience is resilient. And, you know, I had to do lesson plans even when there were very few resources, the internet or when I wasn't sure if there would be power. So even if I wanted to do something

> with electricity but knowing it might not work and then I couldn't, so I had to have another plan or change it. (Anne)

Liz was more able to quickly take information in and respond to it in the moment. She described the experience of inapplicability as helpful to them as teachers moving forward because "we are definitely going to be more adaptable in the classroom now. We can more easily think on our feet" (Liz). She reinforced the benefit of the phenomenon of confrontation with rapid and constant change in the unfamiliar context.

During the certifying practicum, Jackie found herself more able to release the need to control an outcome to meet standards she had set up for herself. For instance, she woke up early with high anxiety because she was ill-prepared for the teaching day ahead. Even with the increased stress, she was able to find a "relaxing moment" and experience a flow of ideas and arrive at a solution.

> I woke up and I actually walked around like a chicken with my head cut off for like 30 seconds going back and forth like, oh clothes, I need to put clothes on, going back and forth and then kind of going through that problem-solving moment of I didn't finish everything I needed to do for this lesson today, what am I going to do, and then going through all the resources in my head. So, it was just kind of this big, I guess, problem-solving moment where I was able to relax and at the last minute, find a resource and plan it very, very, very quickly. (Jackie)

Similarly, during her certifying practicum, Beth found she was less rigid and her capacity to be more adaptable allowed her to let go of the need to structure the perfect lesson and manipulate things to make the outcome happen.

> I think I was a lot more relaxed, and a little bit more, almost laid back, and a little bit like, I guess flexible is the word I am looking for there, really easy going about things. It helped me not to be too stretched or too uptight about having a lesson that went perfectly or all the exact materials for every little thing, we kind of just made it work if we weren't sure. Those are all the things that I really got out of the international experience. (Beth)

Jen gave credit to taking many risks and trying new things daily in India for her willingness without hesitation to teach a subject she was not comfortable with during her high-stakes practicum in BC.

> It kind of made me more comfortable, just being out of my comfort zone. Because a lot of what we were doing was new things and so I think coming back to kind of this community, I was more willing to take on the risks and new things. For example, I had never taught science or not as an option they gave me. And I was so just the willingness to do that. (Jen)

The need for PSTs to respond, adapt, and make changes to their plans for each day was a consistent challenge. Many of them knew, for the first time in their lives, they couldn't "troubleshoot risk" the way they are conditioned to believe they can. The experience of not being able to fall back on strategies that they could rely on allowed the PSTs to become more comfortable with "arriving" into the moment since they could not see any other way. Moreover, the PSTs reported their new "go to" became that "no plan" was the best plan. This ability to not control every moment did not mean they did not need to prepare, but they did need to find another way of being.

7.1.2. "I Definitely Got Confidence"

With the unpredictability and uncontrollability of the SA, the PSTs found there was an increased demand and motivation to be more autonomous. Many of the PSTs identify they found themselves depending on a self-reliance that was not familiar to them. They reported they could detect their flexibility, adaptableness, and internal resources.

The responsibility of being a teacher increased David's need to rely on himself. He located an inner strength to hold firm in uncertainty and respond in a more meaningful way to its challenge.

> To just, finding, like, this, sort of, strength. A strength in yourself when you need it; like, when you're really feeling challenged, and you just need something to hold on to and you find that strength in yourself. But kind of beyond, like, obviously situations like that come up in life all the time, and more so when you're just travelling. But having that attached to the sense of responsibility that you kind of feel when you're teaching, it adds a dimension to that strength. So, it's kind of like a combination of those two pieces. (David)

Hilary contrasted her experience to completing a practicum at home with all her comforts surrounding her. Although she couldn't "wait for it to be over," she expressed enduring the practicum and learning to "deal with it" required her to not be hasty.

Instead, she drew on her capacity to patiently accept that her responses needed to differ from her habitual ways.

> I don't mind being away from home but when you are not actually travelling, when you are kind of settled it is like a totally different feeling. Like you are working when you are at school and when you are at home you usually have all of your comforts that you are used to, like when you are busy all the time, you come home and see your friends and here we are in this weird bubble where we are overworked and very busy all the time and none of those things are there and I guess learning to deal with that has been helpful. I guess patience, I have learned more patience and tolerance I would say, and I can't speak from everyone I find being in India very challenging. I love it and I have had an awesome time but there are lots of things about being here that I find very difficult, just on a daily basis. (Hilary)

The new role of a teacher was a stressful experience for the PSTs, and it was compounded with the absence of transition time into the foreign community context. However, Jackie noted value in the high demand placed on her to respond and manage her stress in the new and unfamiliar situation of teaching. She was surprised that she could access her internal resources to perform the task that was asked of her.

> One thing that is great about the program is we got so much teaching experience, I think initially we felt like we were just thrown into the teaching as part of Day 2 or even day 1. But then seeing how we managed it and taught it was really good. I definitely got confidence, feeling like yes, I can do that. (Jackie)

Similarly, Jen expressed there was tremendous learning in the unnerving experience of being "chucked" into a new role. Although Jen felt inadequately prepared and unqualified to teach, it edged her into a new assurance.

> I was thrown into teaching that class there and I think I really learned a lot from that, in terms of being prepared and being confident to teach something when you are not really ready for it. (Jen)

Similarly, Beth's practice with consistently being out of her comfort zone enhanced her capacity to handle many unpredictable situations and her attempts to do new things in BC. The effort of grasping a new understanding of her capacity to handle challenge while in India contributed to a newfound sense of confidence.

> I think that part of it was a confidence-building thing for me. I think it still is, I am still at the point where my confidence has grown. I think the India experience pushed me so much than an experience here would have because it was just so out of my comfort all the time. Just the personal growth that came out of that, and knowing for myself that I can do this, and dealing with all of the elements of just living in the India and all of the classroom elements, where I was trying to learn new things, trying to teach things that I haven't taught before and different content in terms of English grammar and stuff. Coming back here, I had a lot more confidence. I was like oh, this is going to something totally new and also challenging, but it can't be any more challenging than India was, it will have its own different challenges, but I did know I could handle it. (Beth)

The PSTs indicated the high demands made by unfamiliarity required each of them to access their internal resources. They said that confronting newness and their responsibility to teach contributed to their increased capacity to access an inner confidence.

7.1.3. Value of Relationships

The PSTs spent the majority of their time with each other teaching and living in very close quarters and supporting one another through lesson planning and challenging moments. Navigation of the unfamiliar lessened their overwhelming feelings and deepened their relationships with each other. They also reported that observing the strong relationships between their mentors and their students made them pay attention to student needs.

The intense collaboration was a uniquely different experience that the PSTs found rewarding. The night before teaching, the PSTs spent a great deal of time on their beds in their shared living quarters sharing ideas, creating resources, and supporting each other in interpreting the curriculum.

> Sitting on two adjacent beds when you're both lesson planning is pretty sweet. We made a bunch of wall posters of different you know, ice-breaker activities and different strategies and making it fun. (Anne)

They realized how much they could learn from each other and receive emotional support to try new things in their classroom.

> It has really helped me in my classroom because I'm collaborating with these girls and if I was at home, I would . . . not be seeing the same people every night and talking to them about how our lessons went every single night. So that has been a huge part with all the girls here we have taught each other in a lot of ways and been there for each other emotionally to try new things. (Beth)

The opportunities to co-teach and co-plan allowed the creative new ideas to flow and to be exchanged.

> There is more co-teaching and co-planning here in Dharamshala. I got so many great ideas and planning from them. Often at night we would give each other new ideas and we would get super excited. (Jackie*)*

PSTs' support extended beyond their academic needs. They attended to each other's emotional needs during times of crisis by listening with attentiveness and deep care to their peers' needs. Beth did not elaborate on other examples, though she did indicate there were many "small moments" in which the PSTs responded with care and consideration for each other's needs.

> One of the girls in the group had an interaction with the mentors that wasn't that wasn't so positive. She was quite upset and was kind of crying and we sat around together. She told us her whole story and we gave her all the support and listened. I think she wanted the help and it helped her improve her next lesson plan. So there are many little things like that. (Beth)

In addition, the PSTs took their peers to the hospital and supported them emotionally while waiting for them to be attended to. Jen felt these responses to each other were very familial-like.

> The girls I lived with all helped each other when we got sick like here are some medications if you had any. A couple of girls had to go to the hospital, and we would go to the hospital with them and just support in all areas and it was not just helping out with only school, it was also on a very personal level. (Jen)

Plunging into difference without any family, friends, or the cozy comforts of home, the PSTs felt a lack of connection. Without access to typical comforts from home, their caring for one another afforded them safety and reassurance during this exasperating time. The sustenance from their peers helped them to feel a sense of normalcy and support in the unrecognizable situations they often found themselves in.

Seeking Out Collaboration

During their certifying practicum in BC, the PSTs' high valuation of the supportive experience in India compelled them to seek out collaboration. On the weekends or during late evenings, they would meet up. Beth valued the source of encouragement and support she received from peers from the ITP, and she sought out the other student teachers at her practicum school to dialogue about their planning and teaching and discuss the challenges. Beth stated, "I really wanted to keep [collaborating] when I got [to BC]. So, the other girl who was teaching 2/3, we had the same FA, I talked to her probably every day at lunch, like how's it going and tried to get that connection with her to see if we were on the same page, and like how do you handle this situation or what is she finding good."

Gabby felt a considerable loss of support in BC. She said, "Now we're just kind of on our own here, and that really, really sucked, especially because in India we were all living together and talking with the five other people in your bedroom to get some feedback on it." With frustration, she asserted that the TE program should be designed to support collaboration during the certifying practicum.

> One thing we really wished is that we as a group were able to have the opportunity to connect more. Even though these people [local practicum peers] probably know more, we are all beginning teachers, but we all still have a lot to learn from each other. And we wished that the programme kind of facilitated that. (Gabby)

Comparing her relationships with peers from the ITP to other PSTs from local programs, Serena attributed the deep connections she and her peers established in India allowed them to be more willing to receive support from one another and others.

> I feel definitely there is more sense of community with [my peers from India] because we constantly call up each other even throughout 405 and ask what did you do for a math lesson in terms of measurement? We always ask each other and other people for help. I don't feel they became as close as we were because they don't talk as much with each other. (Serena)

The PSTs valued their supportive relationships enough to seek them out with one another and others during their certifying practicum. They felt the absence of supportive collaboration with their peers during the certifying practicum.

Recognition of Relationship-Building as Paramount With Students

The PSTs attributed their experience in India to helping them prioritize relationships and build community in their certifying practicum. The prioritization of relationships encompassed their growing sensitivity to students' individual needs, including emotional needs. Beth's sensitivity toward students experiencing hardships due to family circumstances, linguistic challenges, or learning exceptionalities was evident.

> I had a lot of compassion for the students, I think particularly for those that had extra going on at home, or they were the ESL students, or a variety of different and special needs. I think I learned to be a lot more selfless, and just putting my students first, and just be focused on them and their needs and what they want and need, and trying to build those relationships with them and the people around me. So I think just that variety of experience helped me to, one, understand my students more closely and know that not every kid is like that and know how to help these kids the best. (Beth)

Serena echoed Beth as she described her change in understanding teaching, from valuing curricular documents and designing lessons and units to realizing students' needs are an important consideration.

> And so I think it really changed my perspective on how I looked at the teaching profession, because for me it was no longer only content. Okay, I don't need to be constantly looking at BC new curriculum to figure out what is my next lesson plan, but maybe, you know, I need to focus on what the children need and to get to know them, you know, this is the experience of being in the classroom. So I think that was one of the definite growths. (Serena)

For Gabby, the interactions with other professionals were enhanced because she now has more capacity to be sensitive to other persons' emotional needs and is more able to offer appropriate care and support as needed.

> But what I think it helped me in is with interactions with other professionals. I think that's kind of impacted the most. I think just maybe you are a little bit more understanding of people. So maybe you get a bit more compassionate or

> empathetic towards people quickly. But not too much teaching wise to be honest. (Gabby)

The PSTs reported their relationships became more caring, compassionate, and central to their practice with students and colleagues.

During the PSTs' certifying practicum, they attempted to establish relationships with colleagues and students. They desired to maintain deeper connections with their peers and collaborate with them as they had experienced abroad. In the classroom and staffroom, they found themselves paying more attention to the needs of their students and colleagues.

7.1.4. Broadened My Perspectives

Upon return from their SA experience, the PSTs claimed to have broadened their perspectives, including their view of their wealthy lifestyles, Eurocentric orientations in the curriculum, relationships, and teacher colleagues' perspective about difference.

On her return from India, Jen noticed the huge collection of "stuff" in her closet and questioned whether the over accumulation of taken-for-granted wealth was necessary.

> Coming back here [has] mainly made me aware of Canadian lifestyle and mostly luxuries we have, so for personal growth seeing the world is a good thing and it can . . . [make you] realize how much [you] have and how ridiculous it is, things like that, the little things in life, that we take kind of for granted. (Jen)

In relation to curriculum, initially Jackie was surprised to learn about the Eurocentric orientation of the curriculum; however, during her BC practicum she noticed how her capacity to recognize the tenets of Eurocentrism in education deepened. She stated,

> We had to do a project and it was very much me thinking from the other perspective. So, maybe it was something that I didn't entirely get while I was in India, and while I was thinking of this other perspective, I suddenly realized how absurd it is to have this Eurocentric view in our Social Studies can be. (Jackie)

Gabby questioned the genuineness of Canadians' presentation of themselves as "open, accepting and welcoming and all these wonderful things. I think we do an okay job of it." She drew on what she noticed in the BC schools. The teachers attempted to integrate diversified perspectives and cultural content such as Indigenous perspectives and worldviews into the curriculum; although she questioned its inauthenticity. She said,

> It's kind of a fake-it-until-you-make-it situation, for lots of us. That doesn't mean that there's not good work being done. I just think that it's very like superficial. So, diversity in education in Canada, I think is synonymous with very superficial. (Gabby)

Gabby questioned the intent behind teachers' attempts to address diversity.

In some cases, the PSTs questioned the Canadian superiority implied in the widespread belief that Canadian education is better than education in the Global South. Jackie's perception slightly expanded to include the possibility that other cultural perspectives or education systems may provide value too.

> Understanding and being accepting of others and other cultures. And that maybe that our education is a certain way, but maybe it's not the best way. But coming from a humble perspective, when you're looking at other systems in education. (Jackie)

In BC, when the PSTs began to question their wealth and the curriculum, such as the blind acceptance of its Eurocentric orientation, they were more open to considering other viewpoints. The PSTs attributed their experience of not being able to return to their comforts—physical or mental—to their time of living with the TIE community, and they expanded their understanding of possible ways to live other than what they had been accustomed to.

Pity, Power, and Privilege

The TIE community members' stories of adversity, such as escapes via the Himalayas to India or living with refugee status in India, helped Anne to see the TIE people beyond a sense of pity. She was startled to learn that the community members were capable of surviving and doing well "on their own." With more time spent in the

community, she shifted her initial response of pity to inspiration and developed a more humble attitude toward the TIE community.

> I was humbled by their experiences as I realized I do not need to feel sorry for these people, but understand their struggles and instead appreciate them and love them. I felt truly inspired by the resilience of everyone there. (Anne)

Beth's initial attitude of pity toward the TIE seemed to change. Her attitude of feeling sorry for the community continued for the first few days as she observed what they ate and where they lived, but her thoughts began to shift after she spent more time in the community and related to the TIE community. Beth's appreciation deepened, as initially she was "feeling bad for them but the more [she] talk[ed] to them and got to know them [she] was inspired so much by what they do and appreciate[d] a lot about their culture" and then her "perspective changed completely." Although the community's expression of joy and happiness surprised Beth, the more she related with the community, the more her initial perspective of their helplessness changed.

David attempted to reduce the high level of importance and value placed on the English language. He also pointed to the PSTs as noticeably not fitting into the community because their behaviours were not in harmony with the locals, and he felt at times the host community thought of the PSTs as a source of entertainment. Although the TIE community perceived the Canadian PSTs as "different," he claimed it did not influence the host community's interactions with them.

> We are trying to teach them English as native speakers, but I was trying to learn Tibetan and squashing down the notion of "English is King." I would say we were sort of like a spectacle to some extent there, yes. But I don't feel like we were treated really in any particular way. We were certainly an anomaly in the community. We stood out, but never has that had an effect on our interaction. (David)

Contrary to his comment that though they "stood out," there was no difference in how he was treated, he shared that he was uncomfortable with the excess of respect he was granted immediately upon his arrival because of his privilege as a white English-speaking male from a western nation.

> It was very strange coming in, and being sort of like, respected so much just for being . . . like, such a privilege, basically; like, being White and being English-speaking, and Western, and male too, for sure. And even like being tall like, all of those things together. It is like I've come into school and I have done nothing to earn these students' respect. So it was weird that way. (David)

"Constraints" in India

Hilary was displeased with needing to abide by local norms that she found constraining, such as women wearing clothing with more coverage.

> I guess being a woman is difficult. You feel constantly like examined and you cannot really wear what you want to wear and you cannot do what you want to do—that kind of thing. I feel kind of less free in a lot of ways and the kind of superficial things like the constant noise and how everything is dirty all the time and just like being in any foreign country, the everyday day-to-day things are more difficult. (Hilary)

Jackie acknowledged her understanding of equality from her western perspective is difficult to remove and her preconceived judgments about India's lack of attention to equality requires more than just noticing her biases.

> In Canada there is more focus on equality or gaining equality and that in India it is not equal and that is a view I had before I went there. However, if I believe that there should be equality is imposing my western value. Even after I openly recognize my belief, my judgments got into it. (Jackie)

Furthermore, Serena had a unique perspective about her peers' use of the "Incredible India" slogan for India's tourism industry. She remarked that any time her peers encountered something that was different from home, they would make reference to "incredible India," with a teasing attitude that had strong tones of judgment and sarcasm.

Being in India had significant appeal for the PSTs, and there were some new openings in their perspectives; however, the Canadian PSTs' power and privilege were evident and their strongly held judgments and notions of superiority were present in the tones of ridiculing difference when the PSTs said "incredible India."

In summary, the following themes emerged at the pedagogic site of interstitiality: (a) living life in the flow; (b) I got confident; (c) the value of relationships, including peer support; and (d) broadening perspectives including noticing their power and privilege.

7.2. Discussion

The following discussion aims to provide insights about what may or may not be realizable for the PSTs to illustrate the tenuous nature of the nuances and complexities in the SA's paradoxical space. I begin with a discussion of (im)possibilities, which include: (a) "letting go" of control and surrendering; (b) living with a trusting heart; (c) living with enhanced relational capacity; and (d) broadening perspectives. The (im)possibilities are not indications of what happens in the SA, but rather, they point to examples of what the SA experience might be. These dynamics encompass the multiplicity of curricular possibilities in the sites of relations with difference in the ITP (Aoki, 1991/2005).

7.2.1. The (Im)possibility of Surrendering to (Dis)comfort

The intrapersonal journey or a "quality of the body and soul intertwining in fullness" is often overlooked within the SA's geographic space (Aoki, 1987/2005b, p. 359). In this sense, the journey is not held to points on a map, but an exploration of one's inner-heartful spirit that may be uncovered beneath one's conditioning. This 'inward travel' departs from instrumentally seeking to gain distance from here to there; rather, it offers an appropriately tensioned space to co-exist in both places (Aoki, 1987/2005b).

Although the PSTs' experience of emotional disturbances may be dismissed, blocked, or pushed away in attempts to close themselves from and resist the (dis)comfort (Aoki, 1986/1991/2005), it is possible that one can actually venture in and through this new feeling. Serena, David, and Jen's allusion to living life in the flow in India suggests PSTs are opening themselves up to an alive pedagogic encounter with difference. Rather than PSTs falling prey to their fears, desires, and projections of the unknown—that are a product of their instrumental orientation—they may move "beyond" constrained ways. 'Needing to know,' predict, control or having preconceived ideas of what the moment will hold for them can fall by the wayside, when embracing the interstitial moment (Aoki, 1986/1991/2005; D. G. Smith 1999, 2006). Serena found herself overwhelmed with only a short window of time to adapt to the foreign context, as well as understand what was required of her on a day-to-day basis. It is one thing to try to learn the nuances of another culture and find a way to integrate these differences in your teaching. It is quite another

to have virtually no lead time. This absence of time to adapt, did not allow for the PSTs to adequately absorb new information and apply what they were being introduced to. This was especially the case, given the reality of the rapid pace of change. With these sudden changes and not being able to figure it out, the PSTs' last-minute responses required them to surrender to the given moment and step out of their own way.

For instance, Jen's reflection that in India she was "jumping into it" and "going with the flow" illustrates how in each moment she was not able to "figure out" what to do or say next, therefore, letting go of her habitual need to control life. For the PSTs, relinquishing what happens next in encounters with difference is quite a radical step. Accepting to do this may amount to "jumping" off the edge of the boundary, directly into interstitiality. Such surrendering may be paralleled with an image of widely stretched arms placed upward and open to the world. This may represent the need to control for PSTs being released, even if for a short moment and to be radically open to what emerges (1999/2006). Such letting go demands of them to go beyond the edges of the borders of a boundary, with its fixed ways of being, to dwell in the (dis)comfort inhabited with uncertainty. Opening themselves up to new possibilities of the 'not yet,' in this way, can serve to enhance the quality of pedagogic 'beingness' (Aoki, 1986/1991/2005).

This moment of surrendering goes hand in hand with sharing a truth in the interaction (D. G. Smith, 2006) and welcoming in others as co-creators of the living experience. Receptivity to newness is key within this context. Such receptivity allows one to accept the pedagogic risk—rather than being controlling—therefore making it possible to have a true encounter with a person's being and ideas. With this, one can engage with the curriculum "as something open and interpretable, something that could show the way to a possible future" (D. G. Smith, 2006, p. 28). Allowing for such an opening helps dissolve old ways of thinking and being, with all of its worn out procedural manipulation. Welcoming in the new, in this way, appears to require humility to seep in, with each encounter with uncertainty (Aoki, 1986/1991/2005).

Palmer (1998) noted this altered state contains a quality of being that emerges through the heart, which, in its ancient sense may be considered "a place where intellect,

emotion and spirit converge in the human self" (p. 11). The emphasis on (humility of the) heart is often disregarded in a world centred on 'doing' and awaiting personal benefit from the next goal people pursue. Dwelling in pedagogic (dis)comfort rather, can allow for another way of being to be realized. As such, I speculate that even when PSTs manage to sink into the (un)certainty and reorient their experience in a given moment while abroad, they may very well be held back in the next instance by their constrained instrumentality.

Flexible and Adaptable

Repeated 'stop' moments in (un)familiarity may provide PSTs with pause, to recognize the importance of 'letting go' when they find themselves at the edge of a boundary. The increased opportunities for PSTs to let go, may allow them to be more courageous and accepting to what is taking place in the moment; in other words, become more flexible and adaptable. This newfound comfort with being in the moment, may allow them to more frequently, in their teaching, meet life with its prevailing (un)certainty (D. G. Smith, 1999, 2006).

For instance, examples of PSTs surrendering to what is, took place in their certifying practicum. Jen, Jackie, and Beth's ability to meet surprises with more grace and comfort and to be more flexible and adaptable may point to a changing relationship with accepting to be present and welcoming what comes their way. In my interview with Jackie about her certifying practicum in BC, she became overwhelmed at the prospect of not being able to thoroughly map out her lesson plan. Her anxiety arose when identifying several missing pieces of the plan that she imagined may have led to an inferior experience for her students. She then stepped out of her catastrophizing, began to take deep breaths, reassessed the situation, returned to the present moment (D. G. Smith, 1999, 2006), and noticed how much calmer she became. Jackie's ability to relax and access more clarity about her day indicates she surrendered control and situated herself in the centre of (dis)comforting sensations rather than resisting them.

Patience, flexibility, and improvisation were helpful to PSTs (Babaeff, 2017; G. L. Black & Bernardes, 2014; Cantalini-Williams et al., 2014; Driussi, 2019; Kulkarni &

Maxwell, 2015) in terms of adapting their teaching to meet their students' needs (Cushner & Mahon, 2009; DeVillar & Jiang, 2012). Similarly, Kulkarni and Maxwell's (2015) analysis reinforced this point, as they indicated how the PSTs found themselves "teaching on their toes" (p. 69) in multiple instances.

7.2.2. The (Im)possibility of Trusting (Dis)comfort

Without being dependent on their habitual patterns of having immediate answers when challenges present themselves—as they commonly do back home—the PSTs may have deepened their understanding of the value of becoming appropriately tensioned and living in pedagogical vulnerability (Aoki, 1986/1991/2005). Rather than remaining on the edge of a boundary, Jackie illustrates she was more inclined to living in (dis)comfort. For instance, her agreement to teach science, which is quite challenging for her, indicates she was able to wade into the tension and be more trusting of herself in the situation that presented itself. Beth and Jen also indicated that they are better positioned to take risks during their certifying practicum. In their cases, the (dis)comfort may be viewed as an ally, rather than something to be pushed away to, therefore, not experience to be alive (Aoki, 1987/2005a). The findings indicate that these PSTs perhaps recognize that being alive in the encounter, requires accepting remaining tensioned rather than tensionless. Taking steps in this direction, is consistent with other scholars' findings that noted PSTs place themselves out of their comforts which could suggest they are more inclined to be tensioned (Babaeff, 2017; Kulkarni & Hanley-Maxwell, 2015). PSTs' capacity to be courageous might point to them learning to be more responsive to the unfolding moment, rather than formulaic with what lies in front of them.

The growth in trusting the moment in (dis)comfort may be equated to the confidence that Beth, Jackie and David felt during their certifying practicum. The PSTs sharing might indicate that their relationship with the vulnerability inherently found in interstitiality may be shifting. They may no longer perceive the tectonic slash (/) in the middle of (dis)comfort as a threat; rather, but an invitation to experience being alive with difference (Aoki, 1987/2005a). Aoki may view this as an opportunity to live with the appropriate tension, as a "unit of body and mind and body and soul" (Aoki, 1987/2005a,

p. 362). The growing trust may be a pedagogical possibility that emerges from experiencing multiplicities of (dis)comfort in India, providing the PSTs with a new comfort level with living life in unpredictable or uncontrollable contexts.

The paradoxical space, control, trust and surrender in co-existence, that presents itself in each stop moment is one where the PSTs must grapple with the containment of instrumental conditioning that emphasizes technical doing. Without the beingness one remains a being as a thing and cannot realize through the 'heart' (Aoki, 1987/2005a). However, an embodied experience of (dis)comfort may surge throughout their whole body, reflecting inspirited tension within the heart, body and mind, to invigorate life anew (Aoki, 1987/2005a). This state allows for a transcendence of former patterns of reacting to control as a reflex, increasing pedagogical opportunities for the co-existence of being as a thing as well as being as a human (Aoki, 1987/2005a). Such learning presents one with an opportunity to think differently, develop self-confidence as well as provide an awareness of one's own identity (CBIE, 2016). Many students who go abroad report their learning goes far beyond the traditional classroom context and it is "great" (Wong, 2018, p. 121). What might be beyond the great experience could be the embodied experience of (dis)comfort with encounters with difference.

7.2.3. The (Im)possibility of a Capacity for Connectedness

Despite the existing challenges, when the PSTs are back home, the anxiety of embarking on the journey as a new educator is tempered by the support of family and friends. The benefits of such relationships are complemented by accessing whatever simple subjective comforts they tend to draw on to see them through the difficulties that life presents them with. Without 'the safety net' of these outlets, the tendency to remain isolated and alienated is exacerbated in the SA experience. To compensate for the lack of familiar comforts, the PSTs must lean on one another to alleviate the overwhelming nature of the SA experience. This finding is consistent with the establishment of peer-to-peer relationships while abroad, enabling PSTs to find familiarity, support, and connectedness during a time of vulnerability (Cantalini-Williams et al., 2014; Sokal & Woloshyn, 2019). Orienting themselves in this way problematizes their natural

inclination to do “difficult” things independently. This realization may be the first instant where their western instrumentalism is disrupted. The possibility to co-creatively relate to one another is a radical departure from the way their personal and professional lives are structured.

The PSTs strong desire to collaborate during the ITP, may be an indication that they experienced relational interstitiality. In India, the alive encounters may emerge from being able to become appropriately tensioned interactively in the moment. During my interviews, the PSTs’ tone was one of exhilaration when they shared the benefit of exchanging ideas and supporting one another in the development of lesson plans. They deployed language permeated with words such as “fun,” “joy,” and “laughter” to capture their co-creativity. This exhilaration indicates that they transcended the feeling of being deflated and (dis)connected—from themselves and one another—by the unpredictable, challenging, and risky situations that they came across. The gift of the lesson planning process was an alive tensioned encounter where they experienced truth in the present moment that allowed for (re)connection (D. G. Smith, 1999, 2006). Whether they were fully conscious of it or not, the PSTs’ cross-fertilizing experience, beyond their conditioned, ‘self-centred orientation’ momentarily disrupted their drive towards their own objectives.

It seems that in many instances, the PSTs were able to access their capacity to give of themselves in being-in-relation-with others, rather than having ulterior motives met. This raises the question, if the students were able to tangibly move beyond the self, what did they actually realize? The support between PSTs was beyond academic, serving as a vivid realization of the benefit of emotionally giving and receiving. Beth, for her part, shared that the PSTs made themselves available to their peers during challenging moments. While pedagogical assistance might appear to be the most obvious need, what actually bore the most fruit, was affective relationality. While they may have originally approached their work with an intention of ‘getting further ahead,’ the realization of interdependency quickly rose to the surface, defining most of their actions. The caring support the PSTs offered each other during collaboration, may be viewed as a quality of ‘holding space,’ which suggests they made themselves available to another by dwelling

in the tensioned space. This indwelling in tensioned space is difficult to sustain, particularly in an individualistic culture in which all the messaging and conditioning teaches, expects, and harnesses an "I"-centred focus (D. G. Smith, 1999, 2006). The collaborative experience contributes to the PSTs' valuing their capacity for connectedness (Palmer, 1998) rather than remaining in a mode of disconnection, effectively maintaining separation from others. The PSTs' moving beyond the edge of a boundary into *interstitiality*—as demonstrated through their collaborative experience—may reveal the beginning of a longer period of connecting with others at a level beyond the instrumental.

Ironically, the PSTs' developed a sense of interdependence through the isolation in the (un) familiarity. The unfamiliarity found its way into verbal exchanges, though overlapped with looking out for each other's physical wellbeing. For instance, Anne shared that PSTs offered one another medication or accompanied their peers to the hospital. Such contributions to the community imply that the PSTs were responding to and listening to one another's needs, therefore moving them beyond their instrumentality (Aoki, 1984/2005; Palmer, 1998). The interdependence opened the door for them to value and acknowledge each other for who they were, momentarily, without fixed notions of what others might do for us (Aoki, 1987/2005a; Bhabha 1994; D. G. Smith, 1999, 2006). PSTs responded in a way that was true to their peers, and in this way: "One finds their estrangement from the [other] slowly melt away." Meeting each other's needs in the moment, goes hand-in-hand with co-creatively bringing something new into this world (D. G. Smith, 2006, p. 33). The possibility for "dwelling aright in thoughtful living with others" (Aoki, 1987/2005a, p. 365) may serve as a reciprocal invitation into interstitiality (D. G. Smith, 1999, 2006).

This intimacy with oneself that allows one to be touched and touch the other is a resonance of living truth between two persons. This opens the PSTs to the primacy of intersubjectivity at the professional level. Palmer (1998) argued this way of knowing "can help [them] reclaim the capacity for connectedness on which good teaching depends" (p. 56). Such understanding from an ethical perspective can lead to a more inclusive relationship with difference beyond the separation of 'us and them' (Bhabha,

1994). Developing this capacity may allow for a community of relationship, which at its core points to an ethical being (Aoki, 1987/2005a). The increased capacity for connectedness may shift the PSTs to become more deeply interested or attuned to another's experience to enhance their other-oriented disposition (S. J. Smith, 2004). While even if momentarily, an orientation to seek independence may dissolve self-centredness and the possibility for being-in-relation is cultivated (Aoki, 1987/2005a).

(Im)possibility of Being-in-Relation with Others

The PSTs' expanded capacity for being in relation with others (Aoki, 1987/2005a) is illustrated during the certifying practicum. For instance, Beth and Serena noticed they prioritized relationships with more openness to what could be in the moment, rather than preconceived notions of who their students are or what their needs are. Beth recognized the value of each student's unique stories, needs, and backgrounds, recognizing the importance of getting to know them individually. It might be her experiences of intersubjectivity and interdependence in India that helped her increase her attentiveness and sensitivity to her students' needs. Beth has become less focused on herself and therefore more able and willing to direct her attention to others, such as placing the students she teaches first and dwelling in tensioned spaces with them. Serena reflects that she prioritized getting to know her students, while de-emphasising teaching techniques during the certifying practicum. Similar to Beth, Serena, may be more inclined to situate herself between being a teacher that pays close attention to her planned curriculum, and living in tensionality with others, on the other (Aoki, 1986/1991/2005). Beth and Serena's receptivity to determining what might unfold in the teacher–student relationship, indicates that they may be softening the boundary lines that keep them separated (Bhabha, 1994) and points to a greater willingness to be in a genuine relationship with others (Aoki, 1987/2005a; D. G. Smith, 1999, 2006). One might assume that the shift to valuing relationality and being other-oriented in the BC classroom arose from experiencing a renewed truth-as-shared while abroad (D. G. Smith, 1999, 2006). If accurate, this would be consistent with the findings that the PSTs' capacity to relate and maintain relationships in the classroom and with colleagues were enhanced after the ITP (Cantalini-Williams et al., 2014; Sokal & Woloshyn, 2019).

Therefore, while abroad, the process of becoming appropriately tensioned in the "sites of relations" with others may have "re-educat[ed] [their] hearts" (Palmer, 1998, p. 83). For example, in the certifying practicum, Beth, Serena, and Gabby may be oriented to others with slightly higher capacity for connectedness than they had in the past. Their connectedness allows the PSTs to notice some subtle behaviours and expressions that are unique to the students they encounter.

The experience of relational interstitiality while in India may have helped the PSTs realize that the pedagogic site for student learning emerges from their relationships with students. This possibility for a mode-of-being-in-relation with others is not simply an instrumental approach, rather, it is a possibility to situate themselves in the in-between space with those that they teach (Aoki, 1987/2005a; D. G. Smith, 1999, 2006). The enhancement of the PSTs capacity for intersubjectivity in interstitiality may support them to relate with increased openness to realize more meaningful ways to be in the classroom. In this way, relating is not reduced to conditioned instrumentality but rather centre relationality as significant in teaching and learning (Aoki, 1986/1991/2005; D. G. Smith, 1999, 2006).

7.2.4. (Im)possibility of an Expansion of Awareness

What is perhaps most shocking for the PSTs, is when their normalcy is refracted in the reality that there are other ways of living life beyond what they are accustomed to (D. G. Smith, 1999). An important claim to be factored into the analysis, is that upon return, the PSTs begin to question their way of being in the world. This may arise from multiple encounters with difference that serve to confront their common sense understanding (Kumashiro, 2015). The continuous refraction in difference may seed an opening for the PSTs to consider other perspectives, which has the potential to germinate productively. Examples include, Jen questioning her lifestyle upon return to Canada, or Jackie re-examining Eurocentric facets of the BC curriculum. The PSTs may be more willing to recognize that their understanding is partial. In other words, they are open to admitting that they are ignorant, "don't know" or are unaware (Kumashiro, 2015). Therefore, the PSTs' non-stop experience with difference may have expanded their

capacity to perceive and observe the limitations of their common sense understanding to become increasingly receptive to other worldviews, beliefs and ideas. In the ITP, the slight opening for PSTs' critical understanding is consistent with the findings in Mwebi and Brigham (2009). The possibility for a slight opening in their thinking could be the first step to broaden the PSTs' awareness. This opening may involve PSTs noticing another vantage point with which to redirect their orientation—or possibly gauge varying perspectives, to draw attention to their ignorance, which might be a cue for their readiness to (un)learn (Kumashiro, 2015; Wong, 2018).

The SA literature claimed the ITP experience broadens PSTs' points of view (Batey & Lupi, 2009; Cushner & Chang, 2015; Cushner & Mahon, 2009; Pence & Macgillivray, 2008). However, such claims may assume there is a change in PSTs' biases, values, or assumptions. It is important to tread lightly here, as one cannot assume that any broadening directly correlate with a deep change in their beliefs. At best, the findings reveal that the PSTs might be more willing to recognize the limitations of their common sense and have become a little more open to other ways of knowing. Such a realization suggest a slight stretch in their capacity to 'let go' with humility in future encounters with difference.

The view of (un)learning from a subjective lens suggests that the PSTs have a slight opening to becoming vulnerable. This slight willingness to be vulnerable is an important step forward for the PSTs to begin questioning their knowing and realize that it is only partial and far from complete (Kumashiro, 2015). It is not, however, clear as to whether such questioning has happened in the ITP, despite some indication that there may be slight openings in their awareness generally. For instance, David implied that Tibetan students need to learn English from a "native" speaker, meaning a white person with European ancestry. There are glimpses of his recognition of his privilege, evident when he said, "English is not king," as he showed a strong interest in learning Tibetan. Although it may not have been his intention or he may not have been conscious of his action, his attempt to learn and use Tibetan in his classroom drew on his privilege to 'lift the community up.' This act of 'lifting up' could suggest another manifestation of the 'white saviour' showing its face in the TIE community. Such tendencies were reflected in

Mwebi and Brigham's study (2009). It is important to note that David may have been well intentioned, feeling that he was serving the community, despite the fact that an acknowledgment of the disruption of superiority and privilege is forthcoming. Likewise, Beth questioned her initial perceptions of the host community that were moved by pity (Dockrill et al., 2016), but with more interactions this hegemonic view of the locals began to shift. This suggests there may be a slight opening to consider another way to perceive the members of the community.

However, such a slight broadening of awareness does not mean that the PSTs will necessarily lead themselves into another discomforting space to deeply examine their beliefs and assumptions of hegemony. Wong (2015) stated the rate of this cognitive change might be an unreasonable expectation. As noted earlier, it might only suggest PSTs have a readiness to engage in an (un)learning process (Kumashiro, 2015). Common sense, a deeply embedded orientation to the world with power and privilege that is inherited and inhabited, inherently involves an emotional attachment, making any disruption of it, an arduous task (Andreotti, 2016). What may be engendered is a degree of humility that gives them pause to allow more time to identify, place, and relate to the unfamiliar in their classrooms, schools and community. The PSTs may entertain the other person's ways of being that counters their own, through exploring a range of newly accessible interpretations of events with students, colleagues, and the broader community. A consequence of this humility may be a growing curiosity to question, disrupt, and reposition their common sense, to realize interstitiality.

7.2.5. The (Im)possibility of a Cognitive "Rupture"

So if the 'leeway' we give the PSTs is balanced by the fact that they still need to be held accountable for their actions, it is valuable to factor in what they express while they are 'distancing.' They often judgmentally label the other while simultaneously placing themselves on top of a hierarchy. Comments that are infused with a white saviour tone have found their way into much of the qualitative data. Many of these comments from the PSTs are framed innocently, though they have underlying micro-aggressive inflections. These nuances mean that while the PSTs tend to innocently claim that they

are not familiar with the new context they find themselves in, they still 'ridicule' the new community with language that suggests it is beneath them. For example, the PSTs commonly describe discomforting situations pejoratively, referring to them using the slogan 'incredible India'. Though this may be viewed as an 'innocent' remark, the undertones are permeated with notions of superiority that point to not indwelling in interstitiality and remaining in the spectator mode (Boler,1999). Without situating themselves in the pedagogical vulnerability of interstitiality, the PSTs hegemonic orientation remains closed to 'be otherwise.'

Similarly, tensionality remains buried because the external stimuli that has not previously been encountered is limited to entertainment for them. So, their engaging in ridicule was reinforced by objectifying much of what unfolded before their eyes. Pulling a fellow PST aside and saying, "Did you see that," may preface much of what PSTs experienced overseas. What this means is that the people, places, and events they witnessed become phenomena placed in a box where they are 'awed' and remain so for the duration of the SA experience, therefore, perpetuating the understanding of hegemonic difference as an object (Beck, 2008; Tarc, 2013). The encounters with difference do not serve as a basis for further inquiry or self-reflection but are deposited into a bank of stories that will be relayed for friends and family back home. The people they share these with will be equally limited in their capacity to be with difference. Therefore, the objectification, distortion, and oversimplification of being overseas and understanding other cultures through a hegemonic lens is perpetuated (Bhabha, 1994). This finding is consistent with Bernardes et al. (2019) who pointed out that the teachers' worldviews and life orientations changed very little overall, 5 years after the practicum.

Consequently, the PSTs may remain constrained in their polarized view of the other. Their judgmental attitudes avoid the cognitive rupture required in the examination of their common sense, and unconsciously, the PSTs adhere to their constricted binary mode, which prevents other subjective possibilities to be realized. Although PSTs may begin to situate themselves in the slash (/) of common/sense, perhaps believing, they are dismantling their assumptions and beliefs, at some level, as noted above, these assumptions do not seem to deteriorate. Thus, PSTs may require additional support to

disrupt their cognitive understanding of their worldview and disassemble their relationship with their power and privilege (Andreotti, 2016).

The prerequisite for PSTs to "rupture" their common sense understanding (Kumashiro, 2015), is a slight opening into (un)learning the way they subjectively identify with their cognitive beliefs and assumptions (Andreotti, 2016). In the centre of one's common sense, lies one's ignorance (Kumashiro, 2015). To accept and have the capacity to enter such a realization, requires moving into vulnerability. The PSTs' situating themselves in the centre of (dis)comfort may, over time, allow for a quality of a 'softening' that engenders their capacity to live in pedagogical vulnerability, a necessary condition for them to critically examine their assumptions. It should be reiterated, that the (dis)comforting experience may be the first cue to take note of in encounters with difference. Therefore, for the PSTs to at least have begun to examine power inequities underlying their privilege, is incredibly valuable. The embodiment of (dis)comfort, may be a prerequisite or necessary accompaniment in this complex process. Ultimately, the site of (un)learning as (dis)comfort, may need more attention in anti-oppressive education.

In this discussion, I have so far explored the PSTs' experiences of living in tensionality, seeking what may be pedagogical possibilities or impossibilities at the site of relations with difference. Filtering their experiences through Aoki (2005), I found that when the PSTs first encounter unfamiliarity in difference they lived in the following tensions: to live in the (dis)comfort is inherently living in (un)certainty; to live in-between the desire to control and surrender, with greater potential to be in the present moment; to live in-between control and trust, which inherently allows for more embodiment and, by extension, inspirited presence; to experience a disconnect with the self, potentially leading to an enhanced capacity to be responsive to others; to keep themselves open to recognition of their knowing as partial rather than whole knowing with the possibility to expand awareness; and to disrupt their common/sense with the prospect of recognising their own beliefs and complicity in hegemonic encounters. Each moment for interstitiality provided possibilities to counter the PSTs' common orientation to the world, beyond their hegemonic instrumentality (Bhabha, 1994). In the next chapter,

I present a summary of the dissertation findings and include the limitations of this study, some of my reflections as a researcher, and suggestions for future research.

Chapter 8.
Weaving Together Possibilities in International Teacher Education

Based on the theoretical frameworks of interstitiality, multiplicities, and lived-tensionality, I have explored the lived experiences of pre-service teachers (PSTs) coming from Canada to the Global South during their international practicum. In this final chapter, I elaborate on what I have found through this research in relation to my research questions. Then, I discuss implications for study abroad (SA) in general, and ITPs in particular, research methodology and theoretical frames and TE. I offer recommendations to those who make and implement policy, develop curriculum, and lead international practica as field experiences in higher education.

Earlier, I mentioned I am an interlocutor in this research project that attempts to seek curricular possibilities that could reorient SA scholarship in another direction. Before I articulate the curricular strands that emerged in this research, I return to my own experience in ITE. My tensioned moment while leading and teaching PSTs is an offering to illuminate the glimmers of other possibilities in ITE.

8.1. My Reflections as an Interlocutor on the Unfolding Moment

With my bare feet, I step into the narrow channel of still water and walk through the arches of the entryway into the *Harminder Sahib*, the Golden Temple, the most sacred site for Sikhs, with a group of Canadian student teachers. My body surges with emotional sensations and exudes joy.

The poignant gush of feelings sweeps me into an emotive turbulence. I pose in my full spirit with mixed emotions—joy, relief, magic, humility, compassion and surprise, all as one. The colourful tied turbans, the *salwar kameez, the sarees,* the warm draping shawls worn by the elderly and the young surround the *temple*. The pilgrims, their hands softly held in prayer formation and their shut eyes, kneel in deep meditation toward the *temple*. Their bare feet face away from the *temple* while placing their hands in front, with

their palms facing up. With their pious facial expressions in deep reverence, each bends forward to touch their forehead onto the marble floor. Slowly raising to the kneeling position, the worshippers wear the expressions of humility and joy.

Steeping in the air are the resonances of the hymns and the meditative harmonization. I become aware of the profound silence. The solitude which is alive in the stillness. In the Srowar, the pool of holy water surrounding the temple, majestically reflecting a golden silhouette of the sacred site. I gaze with deep admiration at the *Harminder Sahib*. The seconds in standstill turn into countless minutes. I am awestruck.

The synchronized melody of the Sikh *kirtan* echoes softly in my ears and vibrates through my body. I consciously breathe slowly, with intent, to keep myself present with the strong sensations, and to be fully aware, in spirit and with integrity. My breath is deep, strong and connects to the earth. With composure, silently, I stand. My soles firmly placed on the cold marble ground with trust, confidence, faith and courage. The notable, yet, inexplicable awareness kindles the heartfelt sensations. In every organ and gland, the energy of rejuvenation quivers, steadily, as it re-ignites my vitality.

I turn to look back to observe my student teachers also in awe.

I am reminded that I am a Canadian educator with Punjabi Sikh heritage. My worlds are merging. As I begin to address the PSTs, I deeply feel the resonances of my heritage chanting through each word, action, and sensation. Utterances of my modest understandings of Sikh history, politics and philosophy are spoken. The philosophy of respect, justice and oneness of humanity is emphasized. “Jas, are you Sikh?” MJ questions softly. I am silenced. There is a noticeable pause. I smile, filled with bliss, at the future teachers.

In my throat, the voice box pushes against the windpipe tightening the airway. I am soundless. The muscles and joints stiffen, reducing flexibility. The squirminess shoves me slightly off balance. I promptly notice and I recognize the need to find my centre of gravity. With ease, I reshuffle my feet, find the evenness of the ground and secure my body weight down. Quickly, I reacquaint myself with the graceful energy.

There it is, the breath follows and flows with ease. My voice releases, with kindness and warm-heartedness,

"Yes, I am."

I unlock my silence.

Another part of my identity, my history, my ancestry, and my heritage is revealed. It has been sidelined, ignored and dismissed. For a very long time, there has been an absence of its acknowledgement in my professional context. Now, at this defined moment, in the communal space, on the marbled platform at the *Gurudwara,* my Punjabi Sikh heritage is invited to unfold itself into my Canadian educator identity.

The fine embroidery threads of my Punjabi Sikh identity are deliberately woven 'back in' as the future Canadian teachers bear witness. The coloured threads poke and pierce each organ, tissue and muscle awakening the energy of each cellular receptor. A deeply stored energy of shutting it out, is let go. The energy source of my deep compassion circulates in all directions. In their eyes, the soft tender sensitivity radiates the energetic waves of care and compassion which are gently wrapped around me. The lively pulsations felt from each of us are intricately woven into one another catalyzing increased bliss and harmony. My eyes shut, I breathe deeply, and I bathe in the newly formed energy and liveliness.

Silently, I whisper, "You are the teachers of the future. You have a lot of influence, power and privilege. With privileges comes great responsibility. You are the individuals, who can create spaces for children, to invite them into the learning process or not. You are the teachers of the future who have the choice to be curious about children or not. You can choose to encourage children to share their words, their actions and their stories of who they are or not. You can choose to respect their words, actions and their stories or not. You can choose to see children as humans with a mind, body and spirit that deserve respect. You have the power to create deliberate and conscious space for students to extend their heart out to others or not. My hope is you will always be the teachers of the future who delicately and sacredly hold all students' vulnerabilities living in their stories as precious treasures."

My deep hopes, desires, inspirations, and aspirations for education and children are *alive* and I am *moved* beyond an understanding of myself as a Canadian educator. In the unfolding moment I lingered in the tensionality to become more appropriately tensioned and experience this curricular journey as inspirited (Aoki, 1987/2005a). The embodiment of my (dis)comfort was the opening to a vulnerability to experience more of my integrity and identity (Palmer, 1998). ITE as interstitiality "give[s] way to a more open landscape that offers possibilities" (Aoki, 1993/2005b, p. 214). In such possibilities, the stories and lived experiences that hold wisdom are given legitimacy. For Aoki (1993/2005b), the inclusion of wisdom (s*ophia*) is what is needed in a curriculum that seems to centre knowledge (*episteme*) and disregard the subjective experience. The "belonging together of knowledge and wisdom" (p. 214) that honours the wholeness of the human experience is a possibility in ITE.

8.2. Discussion of the Findings

The purpose of the research was to investigate the experiences of Canadian PSTs' participation in an international practicum in the Global South as part of their TE program. The particular emphasis was to explore how their experiences informed their understanding of teaching and learning, cultural differences and practice during the certifying practicum and more broadly how these understandings could inform a curricular approach for future teacher educators. What follows is an illustration of how the PSTs integrate the above noted components of learning and how it informs a curricular approach for ITE.

The PSTs are taught to learn conceptually, yet they are immersed in an SA experience that is so dramatically different experientially. So how can they possibly apply conceptual lessons to something that requires an experiential embodied understanding of cultural difference and teaching and learning. Understanding the immersion as an experience of tensioned spaces, inherently uncertain, is critical to responding to the research questions above. In educational contexts, ongoing tensions exist between the teacher and student. Each has unique ideas, beliefs, values and orientations that intersect in many configurations and intensities in the lived curriculum.

In the context with PSTs interacting with perceived difference than them, unfamiliarity is inherent, and uncertainty exists in the interaction creating a tensioned space. What is parallel in both situations is that PSTs experience have opportunities to live in tensionality which invites them to be enlivened with situating themselves in the (dis)comfort. As noted in the findings, the PSTs encounters with the unfamiliar, thereby experiences of stop moments are endless disruptions of their comfortable common sense understanding of the world. This discomforting sensation emerging from being out of their comforting ways, an uncertain space, is visceral. The visceral discomfort, a resource for learning (Tarc,2013), invites the PSTs to dwell between what is comfort and the discomfort. What is needed is accepting this catalyst for learning rather than blocking it or circumnavigating it. Embodying this pedagogical vulnerability is a possibility.

The possibility presented in the immersion in difference when the PSTs find themselves "out of their comfortable orientation" is to interstitially bridge both worlds of the familiar and unfamiliar (Aoki, 1981/2005). Often bridging is defined as a structure to crossover, with the objective of getting to the other side. Such instrumental tones, stress a means to an end, that is void the nuances, and complexities of subjectivity. This overlaps with the instrumentality emphasized in the literature focusing on the benefits discourse. The pedagogical dynamics in the encounters themself shed light on the human experience in the practicum. The PSTs have an opportunity "to live beyond their comfort zone" to experience interstitiality and sense their beingness or what is 'not yet' (Aoki, 1987/2005a)). One might consider this meeting point between themselves and encounters with difference as the metonymic moment of the SA experience (Scholefield, 2006). What might emerge through interstitiality, is the PSTs positioning themselves to unfamiliarity and to the visceral sensations in (dis)comfort in an alternative new way. In the foreign context, with unlimited external stimulus that creates a sense of unknown offers the possibility to pivot and turn inwards, an opening to pedagogical insights through uncertainty illuminating a discourse of pedagogical possibilities in ITE.

Prior to their departure, PSTs assumed an objectification of cultural difference and approached the immersive experience with an instrumental lens. Such an orientation maintains the PSTs in a mode of separation (Boler, 1999). Structuring the "immersive

experience" as an object in which students perform or 'do' activities (Bennet, 2010, 2012) and denying the struggles does not clearly define the pedagogical dynamics in ITE as a process. Given this, ITE remains as an activity rather than as a process (Scholefield, 2006). Orienting to cultural difference this way, the immersion is positioned as an adequate strategy for PSTs to learn in cultural difference (Cushner & Chang, 2015; Forum on Education Abroad, 2014; Vande Berg et al., 2012). The immersion itself becomes the solution to the problem of 'figuring out cultural difference,' which dismisses the significance of the subjective experience with encounters with unfamiliarity (Wong, 2018). SA scholars similarly position it in the same way when they confine the experience of the international practicum to benefits (Pence & Macgillivray, 2008; Stachowski & Sparks, 2007; Stachowski & Visconti, 1998; Willard-Holt, 2001; Wilson, 1982, 1993). The framing of the experience with the assumption that it is a straightforward path with an 'end' point disregards subjective tensionality and immersion as interstitiality is limited.

In this study, the PSTs interviews, prior to arriving in India show they expected to be out of their comfort zone. However, before the lived experience abroad, the PSTs believed that they would simply 'soak up the experience' as if it was something located outside of themselves. The assumption underlying SA is that the simple act of 'being surrounded' by unfamiliarity, which takes them out of their comfortable orientation, is enough of a catalyst for learning. This orientation suggests therefore, that encounters with unfamiliarity will be formulaic, objectified and disconnected from lived experience. This study posits that such an approach does not capture the holistic, agentive potential underlying the PSTs' tensions in the Global South but rather a simplification of PSTs "getting" something from being in difference. Unfamiliarity is viewed as an object not as an opportunity for a site of subjectivity. However, this study places the significance on the complexities and nuances of the subjective experience in SA (Wong, 2018) and demonstrates possibilities of disrupting PSTs' instrumental attitudes towards difference in immersion.

At the international practicum location, the contextual dimension that must considered for PSTs learning is the landscape of multiplicity of intersecting border zones

with various configurations of emerging paradoxes (Aoki, 1993/2005a). Consequently, the integral dimension at each site of relations with difference where the PSTs are placed out of their comfortable orientation is the unfamiliarity. At each border crossing PSTs find themselves at the edge of a boundary, with an interstitial opportunity confronting them (Bhabha, 1994). Given this, I return to the reference "sensory overload" that the PSTs experience when they are "stopped" in the unfamiliar context. The PSTs' common sense conditioning "does not work" in this unfamiliarity. Instead, they find themselves in this emotionally uncertain space with the strong desire for certainty within the unfamiliarity. In this "place of difference, a place of bind, a place of tension" (Aoki, 1993/2005a, p. 298), the SA immersive experience encompasses a possibility for a paradoxical experience between the PSTs' comforting orientation and the prevailing unfamiliarity that is to be subjectively experienced (Aoki, 1986/1991/2005). Each stop moment in the outer terrain points to a possible pause for the PST to attune pedagogically to an 'inner tension,' a calling to what PSTs' visceral experience of discomfort may be attempting to teach them. The tensionality, a vulnerability is the thread that interweaves external reality to internal growth. The experience in the encounters with difference in the environment provokes visceral sensations to be attuned to as invitations for the PSTs to move beyond the edge of a boundary and situate themselves in interstitiality, in other words, to live with uncertainty.

This disruptive moment in interstitiality gives pause to one's familiar ways of being. Rather than remaining in the state of being overwhelmed, a moment of clarity or a stop can rise or ensue, that productively calls into question the individual's relationship with themselves and their new environment. Rather than continued confused and disorientation - feeling that one's familiar ways of being or knowing is not applicable in the foreign context - there could be an allowance the need to dig deeper. This may involve accessing one's capacity to reframe the experience in another way, or to sense and intuit a deeper meaning. Perhaps, situating themselves in the tensioned space, may be viewed as an opening to relate with the unknown in another way. The possibility may help them understand clearly what they are experiencing beyond the confines of the mind's mazes is to see another "differently". The PSTs may have the possibility to attune

to uncertainty with more comfort and grow something new or to remain in the constraints of their old polarized orientation to difference.

The impossibility of an embodied subjective orientation indicates the PSTs inability to live in an interstitial space with cultural difference. In what may be viewed as the initial 'stop' moment, out of self-preservation, the PSTs find themselves 'needing' to 'keep a distance' with their discomforts. As they are confronted with something that does not register with their frame of reference, the reflexive approach or 'safest' thing to do is create space for themselves, resist, and maintain 'difference.' In other words, the awkward sensations that they feel are not adequately dealt with, but rather, kept at arm's length. The 'unplaceable' stimulus and the 'reactive' act of 'separation' are interwoven and mutually reinforcing. The PSTs may recognize the benefit of the immersion; however, the act of separation is unconscious and, and an inherited conditioning. Even though 'doing one's best' to fully immerse oneself in an unfamiliar experience makes sense, the PST cannot be prepared to engage in this way if their relationship with discomfort is not altered. Conditioned ways that confine the PSTs to believe that their discomfort is to be avoided denies them of possibilities with interstitiality.

However, other possibilities may exist in such moments with unfamiliarity which is to recognise that the "moments of tension in the encounter [that] might themselves be engaged as resources for learning" (Tarc, 2013, p. 54) are not to be dismissed. Learning that another way of understanding the world is through the "emotional conflict" that represents "materials for a more sustained inquiry into the nuanced layers of an experience" (Tarc, 2013, p.49) is significant learning for future teachers. PSTs orienting themselves to what is in front of them when they are confronted with confusion as an opening for dwelling in the center of the '/' in (dis)comfort teaches them to value uncertainty.

In the encounter with uncertainty something may personally arise, that challenges the way that they previously viewed the world. At first, it may be puzzling or curious, because it does not resemble anything that they have previously encountered in their life. What the PSTs are coming across, does not compute with all the ways they have learned

to understand, *process,* or navigate their environment. When this is fast forwarded to their experience personally and professionally in Canada, there is a saving grace, that perhaps their earlier perplexing experiences in SA may gradually dissolve and morph into an awareness of something new that is emerging within them. What may be more available to the PSTs, is their ability to recognize the limitations of their orientation to the world, perhaps a softening of the edges of a bounded, finite conditioned orientation. With recognising the limitations of their conditioning PSTs may "becom[e] more inclined to see, value, hear, and respond to others and one's own culture" (Wong, 2018, p. 41). The inclination could point to PSTs' more readiness for PSTs to be more sensitive and responsive to self and others.

PSTs' recognition that their common sense understanding may be limited is a possibility in the experience with unfamiliarity (Kumashiro, 2010). Despite this opening, it is insufficient for their beliefs to simply be disrupted, at the cognitive level. For instance, the PSTs find themselves repeating expressions such as 'incredible India' in subtle condescending and judgmental tones is similar to other studies that indicate PSTs hegemonic and 'white saviour' attitudes are not easily disrupted (Bernardes et al., 2017; Kulkarni & Hanley-Maxwell, 2015; Mwebi & Brigham, 2009; Malewski & Phillion, 2009). Relating to difference in such hegemonic ways reinforces their conditioned ways of judging what is not familiar, maintaining a sense of divisiveness with each encounter.

In this study, I capture the PSTs' subjective experiences of living differently with uncertainty in the foreign context to illuminate the pedagogical possibilities for them to live interstitially. Living in the interstitial space may be viewed as the embodied experience of (in)spirited (dis)comfort as a pedagogical opportunity for the offer PSTs to see, attune, and to exist otherwise from what they have inherited. What they have inherited is shaken up, and the realization of their knowing is partial emerges, consequently, their bounded orientation that is viewed as finite is softened. The softening of these bounded edges of conditioning could be viewed as the PSTs recognition that they have an (in)complete knowing. Kumashiro (2015) reminds us "learning is not about acquiring new knowledge. Learning is about releasing our dependence on knowledge that has until now, framed the ways we live in this world (p.48). Learning to (un)learn, a

vulnerable space, requires an openness to taking a risk and letting go of control associated with knowing. This (un)learning does not disrupt beliefs and assumptions as a cognitive process but rather it is the subjective experience with difference that may teach the PSTs how to engage with unfamiliarity. However, the lived experience of learning about their (in) complete knowing has tremendous potential for a readiness to (un)learn as a cognitive process.

While this research emphasizes the PSTs' conditioning, which appears to dictate or determine their resistance to being receptive to unfamiliarity, it is necessary to place such conditioning in a broader context. The nature of the PSTs socialization must firstly be considered within Canadian Eurocentricity as a whole, which may be viewed as "inherited" and "inhabited" within the majority's behaviour and attitudes toward difference. In fairness to the PSTs, what has been inherited also must be understood within their "level of comfort". After all, in one form or another, conditioning is universal, directly contributing to the demarcations of what we can comfortably accept in our environment. It is only through balancing our analysis with both the dominant nature of conditioning, as well as its relatively benign universality can we adequately problematize or situate what the PSTs are comfortable with (Sensoy & Di Angelo, 2017).

This experience with (in)spirited (dis)comfort makes it easier for the PSTs to let go and trust the unknown rather than attempt to hold onto fixed notions of 'how life should be lived' in future unfamiliar encounters. In the certifying practicum the PSTs showed hints of PSTs capacity to let go and trust the unknown rather than attempt to hold onto fixed notions of 'how life should be live.' In can be inferred their experience with (in)spirited (dis)comfort in the international practicum enhanced the PSTs' ability to be flexible, adaptable and a willing to take more risks. The international experience enhanced their capacity to embody (dis)comfort, in other words, how to engage with the unfamiliarity inherently found in teaching. The PSTs learned that their intense experiences with this emotional vulnerability in the unknown may lessen with support from colleagues. Hence, the PSTs seek out collaborative communities during their certifying practicum. Even though it was beyond the scope of this dissertation to explore the relationship between PSTs' vulnerabilities and support from peers, the pedagogical

dynamics of living interstitially with their peers during the ITP experience was central to PSTs experience. One might draw that living interstitially with peers also contributes to the PSTs capacity for connectedness and with this support become more willing to take risks with moving from the edge of their conditioned boundaries into interstitiality to generate new possibilities. More willingness to take risks enhances PSTs capacity to live interstitially, an experience of more comfort with discomfort, which they can draw on in the future.

This research study complements Driussi's (2019) work which illustrates PSTs courageous risks that take place out of their comfort zone. Where my study slightly diverges from Driussi, is in terms of my attempt to explore the PSTs' lived experience while centring power relations in cultural difference within the Global South (Tarc, 2013), which offers a more nuanced and complex depiction of their subjectivity. The critical approach taken in my study to explore intercultural experiences aligns more closely with the self-exploration of teacher educators' tensions in the SA that point to the complexity and nuances of an intercultural experience (Lang et al., 2020; Williams & Grierson, 2016). The centering of the self in tensionality with unfamiliarity rather than distancing oneself from this subjective experience is important in the international experience. PSTs' awareness of their growth in the ITE could help them to realize the significance of living life with (in)spirited (dis)comfort. This growth may be akin to Aoki's notion of being more fully human as a possibility (Aoki, 1987/2005a). This possibility may build on Mwebi and Brigham's (2009) highlighting the significance of embodiment, intuition, and emotion in SA and Wong's (2018) consideration of courage and curiosity as meaningful pedagogical dynamics in SA. These considerations as qualities of being human may be realized through embodying tensionality in encounters with unfamiliarity. This (in)spirited (dis)comfort as a pedagogical approach is a possibility in ITE that could enhance the potential for being more fully human in each encounter with difference.

The embodiment of living in tensionality within the interstitial leads the PSTs into a deeper level of subjectivity, "just beyond" their instrumental orientation. This experience of living in tensionality has the possibility to teach the PSTs to draw on a new

quality of being, interstitiality of one's heart, a moment of recovering one's personal truth in the encounter (Smith, 1999/2006). The nature of living in this way has the potential to expand one's mode-of-being and mode-of-being-in-relation with others, an act conducive to teaching and living life (Aoki, 1986 /2005). This capacity to live interstitially significantly shifts their subjective capacity to welcome "constant flux" as well as a greater degree of acceptance to "let go and let be" in the alive encounter with (un)certainty. Therefore, the PSTs' experience of going far away from their "home", to experience unfamiliarity, may provide more possibilities for them to reach for a place to be at "home". This reach could be opening them to a radical way of being in the world by coming home to their truth (Smith, 1999/2006).

What can be said in terms of "progress" or "success" of an ITE experience is that there were a number of indications of the PSTs recognition that what they have been conditioned with does not apply or "match" the overseas experience. In the foreign context, their sense of normality is made more apparent to them which is discomforting.

To develop this further, this recognition, necessitates identifying that this is taking place and becoming comfortable with the unavoidable discomfort. So it seems that, a confidence needs to be built and this confidence is directly interwoven with increasing one's capacity to trust. Trusting that "it is okay" to not have answers as far as how to think or act in a given situation. Within the PSTs letting go of controlling what is taking place in front of them, there is an openness to what is unfolding in the moment and what is yet to transpire. The irony of giving up control, builds a new of confidence that is tested with such intensity and regularity in the SA. It could be speculated in contrast, that having habitual comforts accessible to them back home regularly, when adversity arises, numbs one to the deeper lesson underlying what is uncomfortable. The understanding and the lesson therefore of living in tensionality is lost. During the SA, when one is perpetually inundated with unfamiliarity, there is no "escaping" it, so one could say that grappling with the tensioned space out of necessity is then required. So what appears to be taking place is an initiation to situate oneself in a tensioned space, that perhaps was never previously available. The quality of this initiation may be captured as a 'softening into' the uncomfortable newness. If the PSTs were previously oblivious to the rigidity of

their relationship with difference, then these metaphors are appropriately placed. To be hard, firm or inflexible amounts to blocking oneself from a new understanding of unfamiliar phenomena. In fairness, disrupting being boxed in with one's conditioning may be viewed in the context of the struggle we all have, or the human condition of what has been imprinted onto us. Within this, softening the self to life's adversity should be seen as an incredibly significant act. It is, after all, a recognition that when one has a 'firmer stance', we are doing a disservice to ourselves, as we are not journeying forward into learning which is an act of constant change. Softening, evokes a malleability so that we can 'let another or another idea in'. As we welcome the unfamiliar, we also find something within ourselves to share with who or what we are confronted with in the unfolding moment. This is 'the heart' of the opportunity lying in the encounter with difference and the potential for interstitiality. With a little more softening, the PSTs confidence grows, allowing for a deeper level of trust and increased capacity for a 'more tangible' stepping out of one's comfort zone. It appears that being receptive in this way can only serve to strengthen oneself to be prepared in the future to not only be immersed but more fully integrated with more daunting dynamics with unfamiliarity. The experience with unfamiliarity in this way may be the genesis for the PSTs developing an inclination to recognise that different teaching approaches, or ways of being are needed in a given context, in other words, a pedagogical flexibility (Budrow & Tarc, 2018). Such a flexibility could be viewed as a capacity for comfort with uncertainty practiced as embodying (dis)comfort while being attuned to what is in front of them.

Such living in (dis)comfort with inspirited tones may be viewed as a way for PSTs to become more fully human (Aoki,1886/1991) and be better prepared to create a 'home' for all those in their local community and global world (Scholefield, 2006). This living in the truth may lead the PSTs' alive encounter with difference to the laboring "of overcoming [their] primal sense of estrangement from the world" (D. G. Smith, 2006, p. 33), which may heal their own estrangements, even if the healing is short-lived (D.G. Smith, 2006). No matter how daunting it is to feel a truth that resides in them, it fosters a relationship with themselves. Leading the PSTs to be tensioned appropriately in the (in)spirited (dis)comfort may "restore a unity of body and mind, body and soul" (Aoki, 1987/2005, p. 362). Such pedagogical dynamics are possibilities beyond the inherited

instrumental onto-epistemic way for future teachers to experience an 'existence to be otherwise' (Andreotti, 2016). Having opportunities in the international practicum to live life in interstitiality enhances a capacity to be with uncertainty which informs PSTs' understanding of teaching, learning, cultural differences and practices in the certifying practicum and becomes an important curricular consideration in ITE. Deepening PSTs capacity for being with uncertainty as a process informs a mode of being that goes beyond a socialization emerging from instrumental and dualistic orientations to the world, through which lays deeper possibilities for PSTs' "being-in-relation-with-others" (Aoki, 1987/2005, p. 365).

A dramatic pedagogical shift that centers embodied experiences of (in)spirited (dis)comfort in ITE could help to realize *inter*connections, *inter*relationships, and *inter*dependence and transforming the self for the collective good in our current reality (Gutek, 1993). The significance lies in the '*inter*' that centres "both this and that, but neither this nor that" (Aoki, 1981/2005, p. 221) inherently an uncertain space. The 'inter' in international could be to give pause in each stop moment and to let go of bounded ways of being and enter interstitiality. This subjective experience of living with humility in interstitiality brings forth an onto-epistemic justice that could foster future teachers' dispositional capacity to become more comfortable with uncertainty. This experience with interstitiality could be viewed as (inter)cultural learning. An education that leads PSTs into their vulnerability to recover more of their personal truth (D. G. Smith, 1999, 2006) and realize more of their mode of being (Aoki,1986/1991/2005). Realizing such a truth may deepen one's capacity to cultivate meaningful relationships in pluralistic communities (Gutek, 1993). These unique, tenuous, and varied pedagogical possibilities for each PST while abroad disrupts understanding singular notions of ITE but rather illuminates it as a pedagogical process (Scholefield, 2006). It could be that ITE is an opportunity for future teachers "to go away" and experience more of an "embodied being of wholeness" (Aoki, 1987/2005, p. 362) as a possible route to "come home" (D. G. Smith, 2006)

8.3. Recommendations for a Curriculum Approach in International Teacher Education

The research question how the PSTs experiences might inform teacher educators' considerations for a curricular approach in ITE is what follows. The findings point to an approach that centres (in)spirited (dis)comfort at sites of difference as anti-oppressive education in ITE. The fulcrum of such a curriculum is a paradoxical space, one that is constantly moving, uncertain, contradictory and full of possibilities. The complexity of the paradoxical spaces includes three facets in which the PSTs might situate themselves between familiar and unfamiliar. These facets include the PSTs' capacity to situate themselves in the discomfort with unfamiliarity in relation to another person, to their conditioning and the paradigm in which they are conditioned. Such a paradoxical curriculum attempts to rebalance the heavy weight that is often placed on instrumentality and objective paradigms. A curriculum in SA approached in this way could be described as (inter)cultural learning- learning that happens in-between familiar and unfamiliar-tensioned spaces. (Inter)cultural learning as the subjective experience of interstitiality offering possibilities of recovering one's personal truth (D. G. Smith, 2006). The realization of a curricular approach that centres the practice of (in)spirited (dis)comfort at sites of difference could counter instrumentality and objectification. What emerges for PSTs in interstitiality could be for them to deeply experience interconnection, interrelationships, and interdependence in the global and local context which could be viewed as worthwhile possibilities in ITE (Gutek, 1993). This emphasis on 'growing in the middle'—a language where instrumentality and objectification is not merely a disruption, but a new language—might allow transformative resonances of a new paradigm, practices, possibilities, and policies (Aoki, 1993/2005b, p. 215) or language and structures for SA programs (Wong, 2018).

Building on an understanding from the research suggests a concerted effort would need to be in place to allow for the following attunements to be introduced within the SA program. The attunements are interrelated, non-prescriptive and non-hierarchical in nature and not listed in a particular order. They might inform an approach that offers new patterns of doing, being and knowing as a way to attune to ourselves and another person,

ideas or norms. These curricular attunements point to an iterative, interrelated and continuous process to live an (in)spirited (dis)comfort in ITE. This inspirited curricular process centres interstitiality as a way to reorient oneself to live with possibilities to exist otherwise and become other-oriented (Andreotti, 2016). The following attunements illustrate various curricular threads that are woven together as a possible curricular approach that emerges from this research study. To foster and expand PSTs' capacities for (inter)cultural learning, I offer three (im)possibilities for attunement that include: attunement to the sensations of visceral (dis)comfort, attunement to situate living in the slash (/) with more comfort, and attunement to an embodied experience of heart, mind, body and soul (Aoki, 1987/2005). Living life with more attunement means PSTs are consistently adjusting and responding with sensitivity in the present moment, in other words, becoming more other-oriented.

8.4. Implications for Policy and Practice

The following recommendations I make in all the sections can be applied to ITE but more broadly to all SA programs. The foundational bedrock of the paradigms in the design of ITE must not only be disrupted but we must also ask the same of the decision-makers in the institutions and the faculty, the curriculum designers and even more importantly the educators who bear the responsibility to prepare future teachers to teach in pluralistic classrooms in these programs. Considerations given to what is below could be attempts to support better alignment with paradigms, policies, practices, and pedagogy for education on the ground that attends to power relations.

The pre- and post-orientations can be improved with giving careful attention to (inter)cultural learning and scaffolding for (dis)comfort as ways to support PSTs and to guide them to situate themselves in the (dis)comfort, to experience it as pedagogical, and cue to turn inwards to examine their relationship with cultural difference. The program's commitment to this (inter)cultural learning process should be reflected with sufficient time given to it during pre-, during and post reflection for three reasons: (a) as a way to integrate the pedagogical significance of the international site chosen for its learning context; (b) to introduce and scaffold for the subjective experience of (dis)comfort; and

(c) to foster a sense of community amongst those going abroad as a way to support the (inter) cultural learning. These factors in the pre-post international experience are ethical considerations that attempt to disrupt the re-direct the orientation to cultural difference as an interstitial space rather than as an object (Beck, 2008; Tarc, 2013). This learning approach that centres (dis)comfort, subjectivity, relationality, and interstitiality introduces a new language, skills and knowledge in SA programs. This emphasis on the tensioned space and interstitiality in the pedagogical processes centres the paradoxical paradigm. Scaffolding for emotions, subjectivity and relationality will offer PSTs better pedagogical support. In this case, the educators' commitment to softening the edges in the classroom needs to include the educator's capacity to hold space for learners' pedagogical vulnerabilities, and their capacity to view the learners with a new perspective as each moment unfolds in the international context. Such an attention might build on Andreotti's (2016) concept of an educator's pedagogical softening, an emphasis on the process of vulnerability, that is needed to support learners grappling with complexities of intercultural encounters.

This important step to disrupt understanding cultural difference from a Eurocentric perspective was also called to attention by Scholefield (2006). This new foundation in SA programs could help to balance immediate systemic harm in the intercultural encounters, with new horizons of possibilities (Stein, 2017). In addition, emotional challenge of an experience that is itself very unfamiliar and centres (dis)comfort in (inter)cultural learning could be triggering for some PSTs with mental health concerns such as anxiety. The university's student services should be made more readily accessible through the use of technology for the PSTs while they are abroad.

Furthermore, commitment to paying adequate attention to the challenges of the emotional uncertainty requires more of an educators' time and energy to support them. Teacher educators must support PSTs with examination of complexities related to cultural difference while helping PSTs to learn how prepare lessons, unit planning, assessment strategies and to teach, which the students must attend to immediately in their teaching practice. The commitment to both responsibilities in ITE is important, which suggests the move to hire more than one teacher educator is only an ethical move. This

ethical orientation increases the chances of addressing PSTs' neocolonial attitudes and provide appropriately dedicated time to support PSTs emotionally as they navigate the complexity of the international context. However, to help PSTs grapple with the complexities of encounters with difference, with an emphasis on (inter)cultural learning through (dis)comfort, may decrease their teaching time in the host community's classrooms. This emphasis creates a tension because the host community mostly desires the PSTs from the Global North to teach their students in a 'native' English accent which is a problematic starting point for these Global North-South intercultural encounters.

This concern highlights that there need to be deeper conversations with host communities. First, SA education the reciprocal partnership could be enhanced with intention and transparency that opens up a dialogue about historical colonialism and inequitable power relations in the intercultural relationship with the host community. The host community's lived experience of oppression turns them into the 'experts' that could more accurately help the Global North understand their complicity in. Second, what could be made more explicit is to have PSTs focus the host community's orientation to the world and cultural practices that inform their curriculum. For instance, a closer examination of 'how to be a good human,' an underpinning value in the TIE curriculum, could illustrate an example of how cultural values also inform curriculum including their curriculum at home. However, placing the host community in the position of an 'expert' could be a threat to the Western institutions' self-image especially when often they are perceived as "west is the best". Relinquishing power, status and superiority, and disrupting its self-image opens the institution up to its own vulnerabilities (Stein, 2017).

More importantly, the practice on the ground is influenced by those who are leading such programs to the Global South. The program structure and those leading such programs must commit to the examination of their power, positionality, privilege. The considerations in the hiring process need to include who is better suited to integrate critical pedagogies in ITE. The educator's commitment to an anti-oppressive education is a foundational dimension in the process of holding space for PSTs to grapple with the complex and complicated experiences with power relations in difference (Kumashiro, 2015). The following considerations to determine the best suited human resources in SA

programs could be helpful: (a) their capacity to centre and integrate the inter/intra-subjective experience with difference as an integral dimension in the learning process; (b) their commitment to examining their positionality, privilege, and power; (c) their comfort levels with interstitiality; (d) capacity to situate (dis)comforting sensations as subjectively pedagogical; (e) experience with a process of (in)spirited (dis)comfort to lead PSTs to explore what they are learning about themselves; and (f) how power relations in difference play out in their lives. Principles, practices, and decisions in relation to the SA program that commits to countering power inequities in intercultural encounters as a way to student learning must prioritize the practice of self-reflexivity. Therefore, the international teacher educators and leaders of such programs capacity to place embodiment of (in)spirited (dis)comfort in the centre of pedagogical processes is significant.

Program and policy designers must remain committed to self-reflexivity. Without the above considerations, it is even more questionable why we must go abroad to the Global South for future teachers to become intercultural. The important question is whether going to the Global South from the Global North continues to perpetuate inequities. This tensioned space must be lived dynamically by curriculum creators and program leaders. Questions such as: why are we really going, who is it really serving, in what ways are institutions, faculty or educators remaining complicit in, in what ways are our commitments to equity and difference transparently authentic and genuine in these programs, must be grappled with. Self-reflexive questions that examine the assumption that going elsewhere to experience being with difference is necessary could be rethought in HE and/or the faculties, including TE. Re-assessment of the promotional materials (e.g., portraying the SA experience as an activity or exoticizing cultural difference; Jefferess, 2012) for PSTs' consumption (Zemach-Bersin, 2008), consequently tourist approach in SA programs (Quezada, 2004) could be reconsidered (Chakravarty et al., 2020).

8.5. Methodological Implications

Denzin and Lincoln (2011) posit that research design is fundamentally problem driven. The research paradigm depends on the question, and the question depends on the context and settings. The abundance of qualitative research on PSTs experiences in SA programs largely reflects the types of questions that researchers have asked. From this perspective, it is important to stress that many qualitative approaches have relied on the examination of benefits or gains for the PSTs through the use of self-reporting surveys that categorizes the experience as beneficial or not and the scholars emphasize the 'end' result or outcomes of the SA experience.

The language of 'benefits,' 'gains' and 'outcomes' reinforces and mirrors the PSTs' instrumental reality (Pence & Macgillivray, 2008; Stachowski & Sparks, 2007; Stachowski & Visconti, 1998; Willard-Holt, 2001; Wilson, 1982, 1993) rather than disrupting perpetuation of this onto-epistemic orientation. It is important to note if terms such as 'benefits, outcomes, gains' are centrally positioned in these studies the terms indicate the researchers' world view may be just as Eurocentric and instrumental as the participants in their studies (Andreotti, 2016). This calls to question the basis of scholars of SA programs, as often SA educators, too, are accepting the existence of 'benefits' for self as an automatic expectation of the SA experience. Given that, it is important to ask what value these studies have, that centre 'means-to-ends' in methodological approaches, beyond illuminating the gains for the PSTs, programs, and educators from the Global North. For this reason, it is essential to problematize a reductionist orientation that is reinforced in the choice of methodologies and methods. This study demonstrates the approach to SA research which often reflects the PSTs' instrumental and dualistic orientation to the experience must be disrupted, as discussed earlier. The use of closed-ended questions by definition leaves no room for an observer to determine contextual relevancy and subjective variations of the experience within unfamiliarity in any depth. These questions, such as in Stachowski and Sparks (2007) also do not allow for the differences in qualitative experiences between student teachers. The questions appear on a chart, with yes or no responses and percentiles found in right hand columns. It is difficult for scholars to deepen an understanding of PSTs' learning without gathering

specific contextual information that might give them a clear sense as to what the struggles and opportunities for participants consisted of. The authors framing their findings as binary between problems/disadvantages juxtaposed with benefits/advantages oversimplifies and distorts the complexities of the SA experience (Pence & Macgillivray, 2008; Willard-Holt, 2001; Stachowski & Sparks, 2007). In my study, the semi-structured interviews emphasize the complexity and nuances of the experience rather than oversimplification of the experience.

Some studies frequently seek to document solely the changes that could be observed in participants because of cultural immersion. Such studies create a 'black box' perspective in which the researchers seek to establish a connection between program objectives and reported PSTs' accounts of learning through largely post-interviews, focus groups, or collections of PSTs' artifacts with little or no exploration of the mediating factors that are critical to the learning process (Smolcic & Katunich, 2017). My study interviews the PSTs throughout their entire ITP experience in three phases beginning with pre-departure, post ITP and post-certifying practicum in BC to provide an in-depth illustration of amorphous and highly nuanced changes (Ingersoll et al., 2019). This documentation of the experience does not focus on the impact that the programs might have on the program participants, which disregards the holistic value of the experience itself but perpetuates an instrumental approach to the study. Future scholars could consider the latency factor for the learning and increase the distance of time of interviews from the international experience as a way to address it (Wong, 2015).

The broader research and SA discourse points to SA's transformative value. However, the research attending to 'impact' ended at the end of the program (or a few weeks after) typically dismissing the analysis of the elements of the experience that lie behind those PSTs' comments, in other words, the experience itself (Wong, 2018). However, a research framework that seeks to analyze the experience itself moves the lens away from learning as a product, to direct light on the processes and dynamics in cultural immersion which allows the integration of the ITP's context as was considered in this study. My case study attempts to highlight a holistic and rich description of the PSTs experiences and the context, both of which cannot be separated from each other from the

experience with hegemonic intercultural encounters to illuminated pedagogical dynamics. In the ITP, the selected site is important for PSTs' learning, which draws attention to the importance of the contextual factors at the international site that must be considered in the SA research (Falkenberg, 2010). While fewer in number, there are some empirical studies which offered more robust methodologies, including narrative (Phillion et al., 2014), or phenomenology (Driussi, 2019), or interpretive phenomenological studies with a critical lens (Dockrill et al., 2016). More so, to date one study (Bernardes et al., 2019) that employs a critical lens in a longitudinal research study that investigates what the teachers' learned from their experience 5 years earlier as an attempt to examine how the teachers' orientation to the world changed with the Canadian ITP experience.

Additionally, narrow methodological frames may reduce the PSTs' experience and deny the 'disadvantages' with only the aspects of the experience labeled 'positive' or the 'impact' as the most valuable and worthy of collecting. Overall, authors who deploy the 'benefits' or 'impact' approach are not adding much value to the significance of discomforting sensations which studies highlight as a valuable dimension of the experience (Driussi, 2019; Merryfield, 2000; Tarc, 2013; Scholefield, 2006). Most other studies (Pence & Macgillivray, 2008; Stachowski & Sparks, 2002,2007; Stachowski & Visconti.1998**;** Willard-Holt, 2001; Wilson, 1982,1993) deny the significance of the embodied lived experience in and of itself (Wong, 2018). The value of paying attention to the embodied discomforting experience in this kind of research allows the complexity and nuances of the SA experience to be illuminated while integrating the context of the site chosen for the learning (Falkenberg, 2010).

Many other types of qualitative research, including grounded theory, narrative, ethnography, and phenomenology, would have provided additional insight to this study. Nevertheless, the use of an instrumental case study approach allowed me to account for differences the PSTs encounter at the international site with attention to the complexity and nuances while prioritizing the site's contextual factors within the PSTs experience. I purposefully examined the lived challenges, confrontations, and moments of acceptance and trust, and tried not to oversimplify. A particular concern in case studies is that researchers could use data to illustrate any conclusion, and therefore researchers must be

aware of biases (Guba & Lincoln, 1981). This is particularly crucial in qualitative research, where the researcher is the main instrument for data collection and analysis. With the awareness that I was the instrument for data collection, I constantly reflected on my assumptions and biases as a teacher educator who had her own experiences of leading the SA experience, which was intensified in an international site that reflects my South Asian heritage. I shared some personal reflections earlier with the aim to further elucidate some of my ontological and epistemological assumptions.

8.6. Theoretical Implications

The theoretical approaches to SA experiences have been largely fragmented and developed within disciplinary silos and lack complexity (Larsen & Searle, 2017; Smolcic & Katunich, 2017). Many scholars often position SA programs through an assumed Eurocentric orientation with methodological approaches that examine 'end' outcomes results in instrumental tones as noted earlier (Pence & Macgillivray, 2008; Roose, 2001; Stachowski et al., 2003; Stachowski & Sparks, 2007). An instrumental orientation in SA programs combined with lacking theorization (Larsen & Searle, 2017; Smolcic & Katunich, 2017) particularly cultural difference that is an integral component of the expected learning is problematic. In this research I carefully considered the conceptualization of cultural difference, as it is often from a Eurocentric lens, and SA programs must be critically examined (Scholefield, 2006).

What is possible with the significance of the interstitiality (Bhabha, 1994) and Aoki's (1993/2005b) educational theory of multiplicity is an approach to examine the complexity of the hegemonic difference as emerging pedagogical possibilities of both intra and inter-subjectivity in the intercultural encounter. The lack of theorizing cultural difference perpetuates a binary and objectified perspective (Beck, 2008) that condones judgments (Aoki, 1993/2005b; Bhabha, 1994). This orientation assumes difference based on degrees of comparison within a Eurocentric norm (Scholefield, 2006). The strong tones of deficit thinking that the PSTs hold, are accented with neocolonial, white superiority, manifested in white saviour attitudes. This can be found in Tripp et al.'s (2020) study of PSTs in Malawi, as the scholars depicted what they characterized as the

PSTs' 'helping orientation' or sense of 'awe' at what the host Kenyan students can do, within a frame of growth. What they are ignoring—lying beneath the surface of such behaviour—is the PSTs' dualistic, instrumental and individualistic orientation to encounters with difference. It is very problematic when the scholars themselves (Tripp et al., 2020) strengthen and perpetuate neocolonial risks and judgemental attitudes within their analysis in this way. Therefore, my study, in contrast, serves to highlight the significance of disrupting such common perspectives that are infused with hierarchical thinking, as they do a disservice to the existing complex emotional, subjective and cognitive dimensions of cultural difference (Bhabha, 1994). In fact, such publications only contribute to division and alienation in the intercultural encounter (Palmer, 1998). When cultural difference is viewed as enunciated in the moment (Appelbaum, 1995; Bhabha, 1994); rather, it becomes possible to illustrate participants' experiencing agency and challenging any reductionist orientation. This is especially pronounced when employing stop moments with difference theoretically (Appelbaum, 1995). Such an approach situates PSTs at the edge of a boundary, with all of its inherent interstitial risk, even with the weight of inherited hegemonic conditioning (Bhabha, 1994). The application of interstitiality centres and disrupts the objective view of difference. This onto-epistemic orientation positions and privileges complexities and contradictions to provide new insights into PSTs' intra/inter relationship and ICL.

In the view of lived curriculum as paradoxical (Aoki, 1986/1991/2005) the tensioned experienced as (dis)comfort is a vital pedagogical element of the experience. Often having an instrumental orientation, the studies in SA programs fall prey to limiting their analysis in oversimplified terms, often highlighting euphoric emotional experiences that often do not reveal much. In fact, the tensions PSTs experience are labelled as negative and avoided. Moreover, the avoidance is compounded with the need to 'act' rather than 'be' (Aoki, 2005). Seeking positive emotions and performing actions denies the importance of tensioned spaces and ignoring their value. In this way, the dismissal of the embodied sensations in the research keeps PSTs experiences disconnected from honoring their whole self, their body and emotions, all of which are integral facets of being with difference (Aoki, 1987/2005a). Given this, there is an implication of immersion in difference is an activity (Bennett, 2010, 2012), in which the emphasis is on

the ‘doing,’ while ignoring the quality of the human experience of ‘being’ disregarding an inspirited curriculum (Aoki, 1987/2005a).

The use of critical self-reflexive approaches, such as, interstitiality and multiplicity of difference, disrupts a Eurocentric understanding of cultural difference and an instrumental orientation to examining the PSTs’ experience in ITE. Instead, it centres paradoxes as an attempt to disrupt Cartesian dualistic thinking and to value the lived process that opens up to new insights in SA programs (Aoki, 1993/2005b). For instance, my study draws on Mwebi and Brigham’s (2009) research that uses Africentricity as a theoretical lens, which is inherently interwoven with criticality and counters modernist onto-epistemic ways of knowing. The use of the liminal lens in this study also demonstrates scholar’s commitment to self-reflexivity in the analysis of the SA research to minimize immediate systemic harm in intercultural relations and to shed light on new possibilities that often incompatible with Eurocentric frames (Andreotti, 2016; Stein, 2017). The situation of paradoxical theoretical frames in the research highlights two of many possibilities, such as, learners need to ‘let go’ and trust (un)certainty more appropriately pedagogically situated in frames that go beyond common Eurocentric perspectives. I view my work as an opportunity to pay closer attention to the PSTs’ embodied experience as a site of relations that centres tensioned spaces inherent within difference, to be subjectively lived, so that the encounter with difference is not contained by theoretical approaches that emphasize cognitive, behaviour or attitudinal changes as outcomes (Wong, 2015, 2018).

The implications of applying both the interstitiality and multiplicities of tensioned spaces in lived curriculum (Aoki, 1993/2005b) elucidate the experience itself, pointing to the value of subjectivity, and ontological changes too (Wong, 2018). Stressing interstitiality as pedagogical vulnerability in this way provides room for viewing encounters with difference as a ‘beingness’ unfolding in the moment, rather than replaying conditioned orientations of hegemony. As such, the view of the learner as a human is the focal point of the analysis in the SA immersion. Committing to approaching the research in this way, may contribute to shedding conditioned ‘strategic’ orientations to encounters with difference. The illustrations of the subjective experience could be an

example of a relational translocalist approach in ITE in the context of internationalization (Stein et al., 2016). Closer attention in SA scholarship in this way could redirect and reorient a reconceptualizing of SA experiences of Global North going to the Global South (Tarc, 2013).

Self-reflexive scholars could better use their platform where they recognize their positioning within the power relations related to cultural difference and identify what they consider as legitimate ways of knowing and disrupt complicity with the SA research (Andreotti, 2016; Stein, 2017). This is especially important as scholars have a platform to identify the legitimization of 'good' knowledge and their role in reproduction of what knowledge is (Kumashiro, 2015). The self-reflexive approach in my study attempts to balance the reduction of systemic harm and to illuminate new possibilities (Stein, 2017; Stein et al., 2016).

Further research questions might include the voices of teacher educators and the host community to provide another vantage point of the experience in the hegemonic encounter. The long-term impacts of SA experience can strengthen the field. The field can benefit from specific attention to the subjective experiences of (dis)comforting sensations or the becoming of teachers such as the identity-process in the SA experience (Tarc, 2013). Some PSTs who may identify with cultural ways of the host community could add another valuable perspective. The understanding of the experiences with difference may deepen with attention to qualitative subtleties by exploring PSTs' ontological experiences, such as courage and humility. Moreso, an in-depth subjective exploration of PSTs' experiences with (dis)comfort while centring power relations could enrich the ITE scholarship.

8.7. Possibility of (inter)cultural learning for Becoming Otherwise

Grappling with the intensifying polarizations and alienation in the current realities of the world, with internationalization in HE, rapidly changing Canadian demographics, the increasingly global interdependence, and, more recently, the expansion of divisiveness becoming more apparent during the challenges of the global pandemic, the

possibility of a curriculum that has potential to return us home to inspirited humanity is worth a deep-rooted enduring commitment. A curriculum of this kind that embraces the deepest experiences of life, the interstitiality of our hearts and our vulnerabilities, is one of sensitivity, strength (courage), and hope. With the current changing Canadian demographics (Ryan et al., 2009; Statistics Canada, 2017). PSTs could be offered (inter)cultural learning possibilities abroad. Each encounter with difference, in the pluralistic community, inherently emotional uncertainty could be explored as an opportunity to live life as a curriculum of interstitiality with possibilities emerging for (inter)cultural learning for PSTs to be 'otherwise.'

This powerful paradigmatic shift to include the strength of vulnerability complements the Eurocentric onto-epistemic approach that emphasizes 'busyness' and 'doing.' The elbowing of vulnerability into the ITE discourse that disrupts instrumentality is an act of courage in which resides a possibility for the desperately needed (re)orientation to the 'beingness' in our humanity and to welcome more wholeness of being a human (Aoki, 1987/2005a). Palmer (1998) reminds us that moving through the fear, such as through (dis)comfort in unfamiliar spaces, might offer us a place to find out what connects us, and bring us closer to a world of shared values, or what Aoki (1995/2005) might call a meaningful "imaginary" (p. 312) of the "community as difference" (p. 312). Such an orientation may be perceived as radical and naïve, but this orientation to how we might engage in our communities in deeper ways might provide new possibilities for engagement in each encounter with difference.

Such a hopeful possibility is ever more important in the current reality of our world. Reflecting upon the following questions in the context of SA programs and beyond, may be of value. Will we continue to travel as guests in the world, visit, take something and leave, only to remain separated and disconnected from ourselves and others? What might emerge if we consider SA as a 'homecoming' in this world to sense, feel, and co-exist even if momentarily, to grow possibilities to connect with oneself and others in the global and local spaces? In the current reality of the ambiguity felt by the world during this global pandemic such questions might be even more relevant and significant. Could it be that this global pandemic is the greatest 'stop moment' in our

interconnected world where humanity, as we live it, finds itself at the edge of a boundary (Bhabha, 1994)? Imagine if we all stepped out of our heads into the risk of interstitiality, into a curricular crack, what might grow in this liminal space (Aoki, 2003/2005)?

The foundation of a worldview built on instrumentality and objectification; we might have learned that liminality is a perilous journey. However, like all 'great' adventures, the path of interstitiality may offer possibilities for trusting the deepest experience of vulnerability in each present moment to birth new possibilities of 'coming home' to ourself (D. G. Smith, 1999, 2006). I reconsider my own wanderings on meandering paths that I have taken professionally and personally. The winding course of my lived life could be offerings of possibilities to find myself at the edge of a boundary each time, inviting me to live life with embodiment of an (in)spirited (dis)comfort, in other words, a pedagogical risk for 'coming home' (D. G. Smith, 1999, 2006)?

A coming home for me lies in the gesture of bringing together both palms of my hands and placing them near my heart to symbolize that the duality that exists in each of us, keeping us alienated from ourselves and others, is a possibility for connection (Palmer, 1998). With this gesture, I bow my head in humility while I say, *Sat Sri Akal,* the greeting of Sikhs. The greeting is not a good-bye or hello but rather a calling for truth to be lived out in every encounter with what is not familiar. At this meeting point, a conjunctive space, is an invitation into one's truth-calling, an education for learning to being and becoming, in which lay possibilities to deepen a capacity within, to pedagogically lead more of ourselves out into this world (Aoki,1993/2005). Such an expansive in beingness fosters a capacity to invite others to lead themselves out. This pedagogical vulnerability of listening to the soft whispers of our inner truth is one worth embodying.

Sat Sri Akal

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Appendix.

Questions Illustrative of Those That Guided the Semi Structured Interviews

These are illustrative of the questions that guided the semi-structured interviews.

Demographic collection: Age, gender, graduated from undergraduate, previous travel experience religious affiliation

A. Questions for the Pre-service teachers during pre-departure (Phase 1)

Adapted from Philpott (2009) and Scholefield (2006)

1. Why do you think international experience is important for your professional learning in becoming a teacher?
2. What are your hopes from the international teaching practicum (ITP in India)?
3. Have you gone abroad before? If so, where? What did you enjoy about it? What did you learn? How might this learning connect to SATEM?
4. What prior knowledge do you have of the host community?
5. What are your expectations of the international practicum?
6. What do you think you will find there (in India/Dharamsala) or imagine there to be? What picture do you have in your head?
7. What anxieties do you have? What are you most looking forward to?
8. What do you think your contributions will be? What do you hope to learn from the community?
9. Upon your return, if a friend (or other pre-service teachers) asks you about your experience, what do you intend on sharing about your ITP experience?
10. How does your teacher education program prepare you for the international context?
11. So far, what you have heard that helps you go into the next phase of the semester….to Dharamsala?
12. What kinds of things do you wish you could see in the ITP?

B. Questions for Pre-service teachers in Phase 2 (completed the international practicum)

Adapted from Trilokekar and Kukar (2011)

1. During your time abroad, have you faced any disorienting, confusing and/or discomforting incidences or experiences? If so, what are these experiences? Can you reflect on these
2. experiences and your thoughts/feelings about these experiences?
3. Did you expect to encounter any situations that would make you feel disoriented, confused and/or discomforted during your international experience?
4. Has the disorienting, confusing and/or discomforting situations influenced your understanding of cultural difference? If so, how?
5. What have you learned about your culture, beliefs, values and assumptions?
6. Have these disorienting, confusing and/or discomforting experiences influenced you as a teacher/educator? If so, how?
7. What opportunities do you have to reflect on disorienting, confusing and/or discomforting experiences? If so, how useful do you find these opportunities?

Adapted from Johnston et al. (2009)

1. Describe your impressions of the teachers' role in India and how does is differ from
2. what you imagine a teacher's role to be at home?
3. What are some of your most burning questions at this point?
4. What questions have surfaced for you re international education? What has
5. influenced those questions?
6. How do you think the host community perceives you and the SATEM program?
7. Given your brief time here, what do you think you have learned about being an educator?
8. What are the benefits for the host community from ITP?
9. What is the most significant experience for you here to date, personally or
10. professionally?

C. Questions for Pre-service Teachers in Phase 3 (after BC certifying practicum)

Adapted from Johnston et al. (2009) and Scholefield (2006)

INTERVIEW PHASE #3

1. What capacities and skills did you draw on during your certifying practicum- personal and professional? Do you think the ITP experience sharpened or refined those skills?
2. What were some key perspectives, ways of being, or skills that you learned in India that helped your student teaching in BC?
    a) How? Give examples

    b) How did your ITP experience contribute to building relationships?
    c) Or curriculum development? or pedagogy in the BC classroom?

3. Based on what you learned about yourself, through your international experience, what were you able to contribute to in a new way in the classroom?
4. Now that you have been back, what do you notice about your perspective on diversity? How has it deepened, changed or broadened because of your international experience? How did you integrate your understanding of diversity in the classroom?
5. Now, how does your international experience contribute to you noticing your biases/judgements or lenses you bring to your teaching?
    a) Understand Eurocentric views?
    b) Tensions did you experience during your teaching
6. What have you learned about culture, beliefs, values and assumptions? How did this play out in the BC classroom?
7. What do you feel you brought to the classroom compared to other student teachers who did not participate in the ITP ?
8. What do you feel you brought to the classroom compared to other teachers who do not have an international experience?
9. What opportunities did you have to reflect on your international experience? If so, how useful do you find these opportunities to reflect?
10. Now, what is your view/understanding international education?
11. Other comments/ideas/perspectives?

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