

**A Study Tour of the Rwandan Genocide: An Exploration of Personal and Professional
Learning for Teachers**

by

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

in

The College of Graduate Studies

(Education)

THE UNIVERSITY OF BRITISH COLUMBIA

(Okanagan Campus)

August 2016

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Abstract

Many teachers look to study tours as professional development opportunities for a variety of topics. In July of 2014 teachers from across Canada travelled to Rwanda on a study tour organized by Genocide Education Canada to commemorate the twentieth anniversary of the Rwandan Genocide. This study examines the personal motivations that caused teachers to want to participate in this study tour, and how the teachers were impacted both personally and professionally by the trip. The study is supported by experiential learning, travel-based education, and study tour theory. Ten teachers were interviewed, and their responses were analyzed qualitatively using grounded theory, from the constructivist epistemological framework, and the theoretical perspective of interpretivism. The researcher also participated in the study tour, and acknowledges the personal values of travel and education, global citizenship theory, and parenthood and children, and discusses how these values could impact the research.

This study shows that teachers were both personally and professionally motivated to participate in the study tour for various reasons. Teachers believed that the study tour was a valuable learning experience, and were confident in the knowledge that they acquired. Teachers described episodes of uncomfortable learning, and were able to apply their learning to their homes. Teachers returned with a sense of obligation to share what they had learned, and they believed that they learned a great deal from simply being in a different country. Teachers believed that the study tour impacted their lives both personally and professionally, but were also cognizant that they would have enjoyed more free time while on the trip. The findings of this study are discussed in light of what they mean for teachers, for professional development, and for instructional and curriculum planning for student learning. Furthermore, notions of reciprocity are explored, and what study tours could mean for people of the host country.

Preface

This study was approved by the Department of UBCO Education and the UBC Okanagan Behavioural Research Ethics Board, certificate number H14-01470. For this certificate my graduate supervisor, Dr. Catherine Broom, was listed as the principal investigator, and I was listed as a co-investigator. For this study I conducted the interviews with the research participants, analyzed the data, and wrote the manuscript. I also completed the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans Course on Research Ethics (TCPS 2: CORE).

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August 29th, 2016

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List of Abbreviations

AC - abstract conceptualization abilities

AE - active experimentation abilities

AVEGA - The Association of Genocide Widows.....50

CE - concrete experience abilities

CNLG - La Commission Nationale de Lutte Contre Le Genocide. See National Commission for the Fight against Genocide in Glossary.

ETO - École Technique Officielle

RO - reflective observation abilities

*RTL*M – Radio Télévision Libre des Milles Collines.....50

Glossary

Genocide Education Canada – an organization that encourages professional educators to teach about genocide.

National Commission for the Fight against Genocide - also known as the CNLG, an acronym of the French name for the organization, La Commission Nationale de Lutte Contre Le Genocide. The commission was created by the Rwandan Government post-genocide, in order to discuss ideas about genocide and how to prevent it.

Study tour - travelling in a group to a different area with the expressed intent of learning through various activities.

Acknowledgements

I would like to begin by expressing my deep gratitude to my graduate supervisor Dr. Catherine Broom. Your patience and encouragement have been instrumental to the completion of this study. I would like to thank the other members of my graduate committee, Dr. Margaret Macintyre Latta and Dr. Mark Evans, for your help and guidance through this process. I also want to express my gratitude to Dr. Stephen Berg and Dr. Sandra Peacock for being a part of my thesis defense process. I would also like to thank all of the professors in the Faculty of Education at the University of British Columbia Okanagan who taught me, and my fellow graduate students. Both groups of people challenged and supported me, and helped me to expand my thinking. I would like to thank Rich Hitchens, Kim Miller, and Genocide Education Canada for making my trip to Rwanda possible, and my fellow teachers who agreed to be interviewed, which in turn made this study possible. I would also like to thank the many Rwandans who shared their stories with us.

I would like to acknowledge the following people and organizations for their generous financial support of my trip to Rwanda: Terry-Lee Beaudry and Dr. Rick Oliver from the School District No. 23 (Central Okanagan) Board Office; Evan Orloff and the School District No. 23 Social Justice Local Specialist Association; Murray Richter and the teaching staff of Okanagan Mission Secondary School; and Graeme Stacey and the School District No. 23 Social Studies Local Specialist Association. Your contributions helped to make this trip a reality for me.

I would like to thank all of the colleagues, past and present, that I have been fortunate enough to work alongside throughout my career, for their inspiration and support. I would like to thank past and present students who have inspired me to want to learn more and grow as a professional. I would like to thank all of my friends, past and present, for providing much

needed distraction and laughter. I would also like to acknowledge the many musicians that I listened to throughout the writing process. Your creative energy helped to inspire mine, even when I felt uninspired.

I would like to thank my family. Among many other things my father Jack helped to proofread several drafts of this study, and my mother Wendy cooked many a Sunday dinner that gave us a delicious excuse to gather as a family. They helped me through all of my education both morally and financially, and often offered up their home as a quiet place to work. I would like to thank my father, mother, and mother-in-law Vicki for all of the support you have given my children and me throughout this process. I would like to thank my sister Jessica, my sister-in-law Renee, my brothers-in-law Mark, Mike, and Scott, my nephews Drew and Michael, and my niece Ali for reminding me of the importance of family. Whether or not I was able to properly show it, I appreciated all of the family gatherings of the past few years. Among other things these gatherings helped to keep me grounded. I would like to also thank my dogs Thor and Winston for taking me on walks, and for repeatedly reminding me what unconditional love is.

Lastly, I would like to acknowledge my wife Jackie, my daughter Ava, and my son Gavin, for teaching me what is really important. You have all had to sacrifice so much in order for me to complete this study. Thank you is not enough, and I love you more than words can say.

Dedication

For Jackie, your love and stoicism are inspiring.

For Ava and Gavin, may you keep your hearts, minds, and eyes open.

Chapter 1: Introduction

This introductory chapter begins with some background information about what led me to be interested in the subject of learning through travel. This will be followed by a brief description of the trip that this study focused on, as well as an account of the thinking behind the formulation of the driving questions for this inquiry, and a rationale for the study. Finally, the chapter will close with an overview of the thesis.

1.1 The Background

I cannot say that I remember having a deep love of learning growing up. I do not remember as a child, nor as a young adult, a dying thirst to learn more. This is not to say that I could not learn, or that I was bothered by learning. It is just that I did not mind if I did not learn. My thirst for knowledge eventually arose out of my love of travel. My interest in travel, and by travel I mean travelling to a place that is completely different from what I had known up to that point, was piqued by a single movie. The movie that awoke my curiosity about the world was the film *Baraka*, directed by Ron Fricke (Fricke, 1992). This film is a contrast of majestic natural landscapes, and scenes of chaotic human activity; of thriving modern cities, and ancient civilizations being slowly reclaimed by nature; of different religious ceremonies, and scenes of everyday life from different corners of the world; of scenes of joy and scenes of darkness. What made this film so powerful for me was the fact that there was no narration nor subtitles. There was absolutely no effort made to explain to members of the audience what they were seeing. What it offered was the world without explanation, and for the first time that I can remember, I was aware of my own ignorance. I had spent my teenage years like so many cocksure adolescents, confident in my knowledge

of what I knew, but this confidence was suddenly shaken to the core by the realization that I understood very little of the world. Needless to say, this film awoke in me a burning desire to travel and see the world, and for that I will be forever grateful.

Inspired by *Baraka* (Fricke, 1992), I decided to do what so many young Canadians do, to go backpacking. I was in Cambodia when I serendipitously came full circle with the film. It happened when I decided to see some of the historical sites in the Cambodian capital city of Phnom Penh. I was remotely aware that something bad had happened in Cambodia in the past, but I was sadly ignorant of the details. I was at the S-21 Toul Sleng Genocide Museum when I suddenly realized that I had walked into one of the unexplained scenes of *Baraka*. In the film there is a scene of a large room with countless black and white mug shots of people on the walls. A few close up shots of the images show people with looks of sheer terror on their faces. The film also shows a large room where small stalls were created with bricks that appeared to be hastily thrown together. The film continued by showing a room with a rusty bed spring in the middle of it with shackles attached. Finally, it showed rows upon rows of human skulls and other remains. While I was walking through the S-21 Toul Sleng Genocide Museum, and happened upon the room with a rusty bed spring, I instantly recognized that I had inadvertently stumbled upon one of the scenes of *Baraka*.

I can remember several things from that day in Cambodia. The first thing was that accidentally stumbling into a scene that I had watched so many times in a movie was one of the most surreal experiences of my life. I had always felt uneasy watching that portion of *Baraka*. As I mentioned above, none of the scenes were ever explained, but it always gave me the sense that I was witnessing unspeakable evil when watching that part of the film. The second thing I remember feeling was shame. I was ashamed of my own ignorance, and I was

disgusted with myself for not having taken the time to sufficiently learn about a country before travelling to it. Although I had mused about attending university when I returned home, this feeling of immense shame that I felt about my lack of knowledge of the world became the prime motivating factor for me to enroll in courses once my trip was over. Finally, I remember feeling dumbstruck as to how a society could become so broken. How could a society reach a point where there was virtually no regard for basic human rights? Baraka (Fricke, 1992) had sparked my interest in travel, and travel in turn awoke in me an insatiable desire to learn as much as I could about the world. This thirst for knowledge propelled me to earn a Bachelor of Arts degree with a double major in history and international relations, and a Bachelor of Education degree, and to seek work as a teacher in the hopes of inspiring students to want to know more about the world. I was working as a teacher, and pursuing my Masters of Arts degree, when I stumbled upon an incredible opportunity.

1.2 The Opportunity

I initially learned about a trip to Rwanda through an email from the British Columbia Social Studies Teachers' Association. The advertisement for the trip put on by Genocide Education Canada asked for interested teachers from across the country to apply to be a part of a group that would travel to Rwanda in July of 2014, to commemorate the 20th anniversary of the genocide that occurred in that country. The expressed intent of this study tour was to learn more about the genocide, with a special focus on the reconciliation that has been happening in the country since. We were told that while in Rwanda, among other activities, we would visit genocide memorial sites, and have the chance to speak to survivors and

perpetrators of the genocide, and meet with various government officials. I was immediately intrigued by this unique opportunity. Shortly after reading the advertisement for the trip, I began discussing it with my wife. It seemed like a “trip of a lifetime” to me, and would combine my passions for travel and history with a relatively new interest of mine, genocide education. After travelling to Cambodia I had become fascinated with the genocide in that country, and other genocides throughout history. The thought of once again travelling to a destination that had experienced a gross violation of human rights in the past, but this time going with the expressed intent of learning as much as possible, was compelling to say the least. For these, among other reasons, I signed up to participate.

1.3 The Questions

As I mentioned above, upon learning about this trip I immediately thought of it as a “trip of a lifetime”. When I spoke with other people about the trip prior to going, they too would often describe it as an “opportunity of a lifetime”. Eventually I began to ponder why it was that I and others thought this way? Why were new experiences and travel so valued? Should they be valued? Would this trip really be a “trip of a lifetime”? If so, why? Would it impact my personal life, and my professional life as a teacher? If so, how? Furthermore, how would it impact other teachers? What could be gained from visiting a place that had experienced a catastrophic breakdown of human rights resulting in a virtually inconceivable loss of life? This line of thinking eventually led me to the decision to focus this study on answering the following two questions:

1. What are the justifications, both theoretical and personal, for teachers to partake in study tours?

2. How do study tours impact the practices and lives of the teachers who participate in them?

In my effort to answer these questions, I conducted a literature review and interviewed willing teachers that accompanied me on this trip.

1.4 The Rational

A review of the literature has shown that various studies have been conducted that explore how study tours impact teachers both personally and professionally (DeMello, 2011; Martens, 1991; O'Brien, 2006; Young, 2010). However, there appeared to be a need to add to the literature how a study tour based on genocide impacted teachers both personally and professionally. This study therefore adds to previous work by examining how a specific type of study tour focused on a genocide impacted teachers, and what their motivations for participating in the study tour were. The findings of this study shed light on what motivates people to want to learn about tragic events that transpired on a different continent from where they live, and how people respond to learning about the pain of others elsewhere. They discuss how teachers reacted both personally and professionally to learning about such a devastating topic, and whether or not the trip resulted in increased notions of global citizenship within the teachers. The findings also provide new insights and add to the literature with discussions of the multiple understandings that can be gained during study tours; the role of individual meaning making in study tours; the uncomfortable learning that occurred on the trip in question; the importance of place in learning; and the notion of reciprocity in the context of study tours. Furthermore, this study adds to the literature with new theory on not only what the implications of study tours are for teachers, but also on what

they can mean for the professional development of teachers in general, and what study tours can mean for instructional and curriculum planning for student learning. Finally, it offers several recommendations for further research involving study tours.

1.5 Thesis Overview

The second chapter in this thesis consists of a literature review that is focused on the theoretical justifications for teachers to partake in study tours. It explains that study tours can be justified using experiential learning theory and travel-based education theory. It also describes the unique learning environment created by study tours, and the benefits that teachers can gain from participating in them. Furthermore, it addresses some of the potential critiques of study tours, and assesses the value of study tours in light of these criticisms. The third chapter provides a detailed description of the trip that this study is based upon, as well as an explanation of the methodological framework of this study. It details what data were collected, how it was collected, who was involved in the study, and how the data was analyzed. It also discusses the limitations of this study. The fourth chapter consists of an analysis of the data collected. It explains in detail the seven major findings of this study that are based on the interview responses of study tour participants. The fifth and final chapter in this thesis describes the implications of the findings for teachers, for professional development, and for instructional and curriculum planning for student learning. It also offers recommendations for future studies.

Chapter 2: Literature Review

A journey of a thousand miles must begin with a single step.

- Lao Tzu

(Akerstrom, 2008)

One of the questions that drives this inquiry is *what are the justifications, both theoretical and personal, for teachers to partake in study tours?* For the purpose of this study I define study tours as *travelling in a group to a different area with the expressed intent of learning through various activities*. While the interviews I conducted with teachers will address how they personally justified their decision to participate in a study tour to Rwanda, I will now turn to the literature to explore the theoretical justifications for study tours. I will begin this process with an examination of some key theories in experiential learning, and how they link to the concept of study tours. This will be followed by an overview of the merits of travel-based learning, which are largely associated with experiential learning. I will then look at study tours themselves as a unique combination of experiences and travel that result in transformative learning. Finally, I will examine possible critiques of study tours and address how these potential problems can be mitigated.

2.1 The Role of Experience in Learning

Experience is not what happens to a man; it is what a man does with what happens to him.

- Aldous Huxley

(Move Me Quotes, 2015)

Experiential Learning Theory provides justification for study tours as important educative endeavours. As we shall see, study tours can be justified using the theories of John Dewey and David A. Kolb.

2.1.1 Dewey and Experience

As study tours provide participants with the opportunity for a plethora of new experiences, it is logical to examine such trips through the lens of experiential learning, and analyze the role that experience plays in learning. According to Dewey (1938) the quality of an experience is based on how the experience impacts subsequent experiences. While traditional schooling contains rote memorization and direct instruction, progressive schooling uses “learning through experience” (1938, p. 19). Dewey lists many contrasts between traditional and progressive schooling, but cautions against a one or the other mentality. In this vein, study tours provide excellent opportunities to combine traditional learning experiences with experiences of a more unique nature. For example, a participant in a study tour can learn through assigned pre-readings and from talking to a genocide survivor. Both activities can be quality educative experiences and can lead to a richer understanding of the Rwandan Genocide. Speaking to a genocide survivor may be more effective, however, due to the visceral nature of the experience.

Dewey bases educative experiences on two criteria, continuity and interaction. Continuity includes the physical, intellectual, and moral growth that a person develops through the wide range of experiences that all humans gain throughout their lifetimes. If experiences and growth are to be educationally valuable they must be conducive to continual development. Experiences can lead to further learning, or hinder or prevent future learning, and must be judged on this basis. As we shall see in Chapter 4, the experiences that the participants had on the trip have furthered their learning in a number of ways, and thus study tours can be justified using Dewey’s first criteria.

Dewey describes interaction, his second major criterion, as the “interplay” between “objective and internal conditions” (p. 42). The interactions of people and objects create experiences. The resulting “experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment” (p. 43). This speaks to the learning opportunities afforded to study tour participants who are placed in a new environment in which they interact with people, places, and things that are often different from their previous experiences, providing a situation in which personal growth may occur. Therefore, study tours can also be justified using Dewey’s second criteria.

2.1.1.1 The Role of the Educator in Experiential Learning - A Deweyan Perspective

Dewey sees the role of the educator as someone who knows how to use existing “surroundings” in order to “extract from them all that they have to contribute to building up experiences that are worth while” (1938, p. 40). He describes experience as a “moving force,” and believes it is the job of the educator “to see in what direction an experience is heading” (1938, p. 38). Educators need to understand how environments can influence experience, and be able to ascertain which “surroundings are conducive to having experiences that lead to growth” (p. 40). Under this definition, an organizer of a study tour or a travel guide can most certainly create experiences that move in the direction of positive growth. Thoughtful educators, or organizers of study tours or tour guides, can familiarize themselves with the different locations on a proposed trip and pick and choose the events, people, and places that will maximize educational experiences, and bypass those that do not seem to be necessary, or those that do not add anything of educational value to the trip.

As Dewey notes, without organization, experience in general “would be so dispersive as to be chaotic” (p. 82). Therefore the organizer of a study tour or tour guide has a serious role to play in ensuring that the learning experiences are beneficial to all those involved. It is the role of the educator to “regulate” the “objective conditions” of the experience (p. 45). Indeed, the educator has a “duty of determining that environment which will interact with the existing capacities and needs of those taught to create a worth-while experience” (p. 45). Although the organizer of a study tour, or tour guide, may not know the participants beforehand, which would be beneficial in the planning process, careful and thoughtful organization of study tours could still ensure that positive experiences happen that will lead to growth. Furthermore, if they recognize that the trip is heading in the wrong direction on the experiential continuum, they may wish to adjust the itinerary accordingly in real time if possible.

In our example of the study tour to Rwanda, presumably all of the adults who signed up for the trip were aware that they would be exploring some difficult topics, and felt at least somewhat capable of coping with the subject matter. However, this does not mean that all groups will react the same. Dewey sees planning as a “co-operative enterprise, not a dictation”, and as a process of “give-and-take” (p. 72). A study tour organizer, or tour guide, should not be afraid to share his or her expertise, but should also be open to the idea of taking feedback from the participants. In study tours as in classrooms, what worked for one group may not work for another, and the thoughtful educator should monitor the situation and make any adjustments they deem necessary.

2.1.1.2 A Justification for Study Tours using a Deweyan Perspective

The two concepts of continuity and interaction described above are intertwined. One experience leads to another, and can help or hinder future experiences. Consequently, what a person learned in one experience “becomes an instrument of understanding and dealing effectively with situations which follow” (1938, p.44). Following this line of thinking, a greater understanding of one modern day tragedy could lead to a greater understanding of the world as a whole, and is therefore a strong justification for study tours. In the context of the study tour in which I participated, a greater understanding of the Rwandan Genocide may lead to a greater understanding of other genocides, or other past, current, and future conflicts. However, there are limits to this of course, and it is important to put each event in its own context.

A greater understanding of the Rwandan Genocide may result in a better understanding of the indicators of troubles to come, as it will provide a greater basis of understanding of one tragedy from which similarities can be drawn with other conflicts. As Dewey notes, “the institutions and customs that exist in the present and that give rise to present social ills and dislocations did not arise overnight” (1938, p. 77).

Current events arise from events in the past, and these events need to be understood. If serious problems are dealt with in a simple manner this “will only render existing problems more acute and more difficult to solve” (p. 77). An understanding of the Rwandan Genocide may also lead to a greater understanding of the destabilizing effect the disaster had on the entire region of Central Africa, in countries such as the Democratic Republic of the Congo for example. In addition, it can provide insight into why the Rwandan government is

currently looking to strengthen political and economic ties with some neighbouring countries, and not with others.

2.1.1.3 The Importance of Reflection

For Dewey, reflection is key to thinking and learning. He defines reflective thought as “active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the future conclusions to which it tends” (2007, p. 7). Reflective thought should be based upon a problem that one is trying to solve. The yearning to solve the problem will guide the reflection. Reflection can move in two ways. It is either inductive, a movement from various facts to a larger idea, or deductive, which moves from ideas to details.

The fact that reflective thought is driven by the need for a problem to be solved, or a perplexity to be understood, is a justification for study tours given the fact that they can expose participants to countless ambiguities. Our example of a study tour to Rwanda is an excellent illustration of this. The Rwandan Genocide is replete with perplexities that can provide abundant material for reflective thought. For example, participants can wrestle with questions such as what were the underlying causes of this genocide, why did the international community largely stand by and watch this tragedy unfold without intervening, and what are the after effects of this catastrophe? Furthermore, what efforts have been made at revisionism and denial since the genocide occurred, and what is the current state of affairs within the country? Presently Rwandans are no longer identified as Hutu, Tutsi, or Twa, but simply as Rwandans. Has this led to a just society, or do the socio-economic and political tiers previously associated with these groups continue to exist, even if they are not publicly

acknowledged? Indeed, the very fact that the Rwandan Genocide is so complex makes it far better suited for reflective thought than simpler topics.

With Dewey we can justify study tours as they offer ample opportunities for new experiences, they can help people understand past and current conflicts, and they can provide an abundance of material to reflect upon. We will now turn to David A. Kolb for further theoretical justifications of study tours.

2.1.2 Kolb and Experience

David A. Kolb's (1984) thoughts on experiential learning have been extremely influential to the theory. Kolb looked to three pioneers of experiential learning, John Dewey, Kurt Lewin, and Jean Piaget, to inform his own understanding of experiential learning. Among other things, Kolb highlights Dewey's thoughts on "change and lifelong learning" (p. 5), Lewin's notion that learning happens best when there is a "dialectic tension and conflict between immediate, concrete experience and analytic detachment" (p. 9), and Piaget's thoughts on how "intelligence is shaped by experience" (p. 12). Kolb synthesized the major theories of these three scholars into a list of characteristics that defined experiential learning.

To begin with, experiential learning is a process, and should not be thought of in terms of learning outcomes. Too often learning is defined in terms of outcomes, whether they be facts or habits. Kolb states that "ideas are not fixed and immutable elements of thought but are formed and re-formed through experience" (p. 26). The fact that experiential learning does not seek a finite learning destination lends itself well to study tours. Using our Rwandan study tour example, participants gained a greater understanding of the genocide in that country, but that greater understanding was different for each individual participant on

the trip. That study tours allow the space for individual meaning making is another strong theoretical justification for them.

Learning is ongoing and is based on experience. Kolb (1984) describes how he goes through his life with certain expectations of what will happen throughout the day, but at times he is “upended by unforeseen circumstances, miscommunications, and dreadful miscalculations” (p. 28). It is precisely the tension in “this interplay between expectation and experience that learning occurs” (p. 28). Again, this lends itself well to study tours. No matter how much a person researches and prepares for a trip, there will undoubtedly be instances where something unexpected happens given the multitude of factors that are at play while travelling in a foreign country. Given the high likelihood that tensions between the known and unknown are bound to arise for participants of study tours, the trips are rife with opportunities for cognitive dissonance to occur, which can result in powerful learning.

Experiential learning is all-inclusive, and involves the learner “thinking, feeling, perceiving and behaving” (p. 31). Kolb believes that learning can occur in all situations involving people and places. This broad conception of learning obviously could include study tours. In fact, study tours provide more opportunity for adaptation than many of the situations he described, as study tour participants are often interacting with environments and cultures that are different from their own, and are interacting with a wide range of personalities within their study tour group itself, and with the people they meet during their trip. In many situations study tour participants are practically forced to adapt, and this can lead participants to question previously held notions of people and different parts of the world, and therefore pave the way for deep learning to occur.

Experiential learning involves interactions between people and their environment. Kolb (1984) describes the dual meaning of experience as the “subjective and personal” on the one hand, and the “objective and environmental” on the other (p. 35). He describes the transaction between the two meanings of experience as a “fluid, interpenetrating relationship between objective conditions and subjective experience, such that once they become related, both are essentially changed” (p. 36). Study tours allow for the “fluid” interaction between a person and his/her environment that Kolb describes above. In addition, study tours by design provide ample opportunities for interaction between objective settings and the subjective interpretation of the experiences that result.

The last characteristic of experiential learning that Kolb describes is the concept that learning is “the process of creating knowledge” (p. 36). Kolb believes that knowledge results from interaction between two types of knowledge: social knowledge, which is the collective knowledge that has been created from combined past experiences; and personal knowledge, which is based on individual experiences. Study tours, by their very nature, provide unique and powerful opportunities for learning to occur and for knowledge to be created. Using our Rwandan study tour as an example, each individual participant embarked on the trip with a different set of personal experiences. We were exposed to part of the collective knowledge of the Rwandan Genocide, and walked away with our own individual understandings of the tragedy that we each created as a result of participating in the study tour.

2.1.2.1 The Role of the Educator in Experiential Learning – A Kolbian Perspective

Kolb (1984) believes that every person “enters every learning situation with more or less articulate ideas about the topic at hand” (p. 28). Accordingly, all people are

“psychologists, historians, and atomic scientists”, the difference is “that some of our theories are more crude and incorrect than others” (p. 28). To concentrate only on “the refinement and validity of these theories misses the point” (p. 28). Kolb (1984) believes that it is the role of the educator “not only to implant new ideas but also to dispose of or modify old ones” (p. 28). Learning is assisted when the learner scrutinizes and assesses their “beliefs and theories”, and then integrates them with “new, more refined ideas into the person’s belief systems” (p. 28). Kolb’s notion of the role of the educator also seems to lend itself well to an organizer of a study tour or a tour guide.

In our example of the study tour to Rwanda it is likely that all of the participants had some beliefs and theories, however refined or unrefined they were, before registering for the trip. These beliefs and theories were tested and expanded, and integrated with new knowledge accrued by the pre-trip readings and documentaries assigned by the tour organizer. The knowledge that the participants arrived with in Rwanda would again be scrutinized and assessed, and integrated with the new knowledge gained from participating in the study tour and exploring several different sites throughout the country. The tour organizer likely further “disposed” of or “modified” old ideas by exposing participants to many different perspectives on the genocide from the likes of survivors, perpetrators, and government officials. Ultimately, study tour participants walked away with more refined “beliefs or theories” surrounding the Rwandan Genocide than what they walked in with. As we shall see in Chapter 4, all of the participants interviewed for this study attested to the power of the study tour learning experience.

2.1.2.2 Justification of Study Tours using the Kolbian Model of Experiential Learning

Study tours can be justified from a Kolbian perspective because they can lead to the development of certain attributes in participants. Kolb (1984) believes that Dewey, Lewen, and Piaget’s conceptions of experiential learning all describe “conflicts between opposing ways of dealing with the world, suggesting that learning results from the resolution of these conflicts” (p. 29). Learning is a difficult process, and in order to be effective learners people need to develop four abilities: “concrete experience abilities (CE), reflective observation abilities (RO), abstract conceptualization abilities (AC), and active experimentation abilities (AE)” (p. 30).

As previous scholars such as O’Brien (2006) and DeMello (2011) have noted, study tours can help participants develop these abilities. For example, study tours require by design that learners actively engage in new concrete experiences (CE). Reflections on these experiences can be built into the activities of a study tour, or they can also happen as a natural response to the experiences lived on a trip (RO). Kolb (1984) describes abstract conceptualization abilities (AC) as the capability “to create concepts that integrate their observations into logically sound theories” (p. 30). Participants on our Rwandan study tour were given the opportunity to construct their own understanding of how the genocide occurred in that country, what the consequences were, and what steps have been taken to encourage reconciliation.

Kolb describes active experimentation abilities (AE) as the capability “to use these theories to make decisions and solve problems” (p. 30). Teachers could take the lessons they learned on the Rwandan study tour and potentially apply them to problems within their

classrooms or schools. For example, they could compare the dehumanization of the Tutsis, which happened in the lead up to the genocide, with the dehumanization involved in incidences of bullying. When discussing the development of these four abilities Kolb admits that he is describing an ideal that is challenging to reach. This may be true, but study tours have the potential to develop each of the four abilities. Whether or not every single study tour participant successfully develops all four of these abilities, however, could certainly be debated.

With Kolb we find further theoretical justification for study tours as the characteristics of experiential learning that he outlines can be applied to study tours, and the four abilities for effective learning that he describes can be linked to study tour participants. At this time we will turn our attention to the different conceptions of experiential learning.

2.1.3 Fenwick's Five Major Conceptions of Experiential Learning

Dewey's work is foundational to experiential learning theory, but since his time there have been countless meaningful developments in the theory. In her work, *Learning Through Experience: Troubling Orthodoxies and Intersecting Questions*, Fenwick (2003) surveys the many different aspects of experiential learning in regards to adult learning. In order to do this she identified and explored five major theoretical conceptions of experiential learning: Constructivist, Situative, Psychoanalytic, Critical Cultural, and Complexity. The importance that Dewey and Kolb put on reflection for meaning-making puts them squarely in the Constructivist camp, and this is the first major conception that we will examine.

2.1.3.1 Constructivist Theory

This theoretical conception of experiential learning sees the individual learner as key in constructing knowledge. One of its main tenets is the necessity of learners reflecting on concrete experiences. It is focused on the learner as an individual, with a wide variety of experiences. According to Constructivist Theory, learning is a process “involving the body, mind, emotions, and social relations as individuals experiment with objects and actions in their environments to build knowledge” (Fenwick, 2003, p. 24). By this definition alone, study tours could be easily justified by Constructivist Theory. In the context of the study tour in which I participated, the entire person (body, mind, and soul) was put into emotionally charged situations such as visiting genocide memorials. As participants in the study tour, we not only related socially with each other, but also spoke with government officials, and victims and perpetrators of the Rwandan Genocide. We interacted with various objects (mass graves, memorials, etc.) and actions (talking to various government officials, victims, perpetrators, etc.). When we reflected on these experiences, either alone or within the group, we actively created our own knowledge of the Rwandan Genocide.

2.1.3.2 Situative Theory

In contrast with the reflection piece that Constructivist Theorists attach such importance to, Situative Theorists argue that the learning process “is rooted in the situation in which a person participates, not in the head of that person as intellectual concepts produced by reflection” (p. 25). Knowledge is created by participants “interacting with the community (with its history, assumptions and cultural values, rules and patterns of relationship), the tools

at hand (including objects, technology, languages, and images), and the moment's activity (its purposes, norms, and practical challenges)" (Fenwick, 2003, p. 25).

By the above definition, study tours could also be justified by the Situative theoretical conception of experiential learning. On the Rwandan study tour, participants interacted with members of the greater Rwandan community, each with their own history, assumptions and cultural values. Further, they interacted with a wide variety of tools throughout the trip, from a bus to transport the group from site to site, to the French language used in certain cases by participants to translate survivor or perpetrator testimony. Participants engaged in a wide array of activities throughout the trip, such as learning about genocide from hearing a perpetrator speak, to practical challenges such as the bus taking a wrong turn in between stops on the trip.

2.1.3.3 Psychoanalytic Theory

This theoretical conception has been used to "disrupt notions of progressive development, certainty of knowledge, and the centered individual learner" (p. 27). A major theme within the theory is the "individual's relationship between the outside world of culture and objects of knowledge, and the inside world of psychic energies and dilemmas of relating to these objects of knowledge" (p. 28). According to Fenwick, Psychoanalytic Theory is beneficial to experiential learning in the way that it demonstrates the "limits of conscious reflection on lived experience" (p. 30). It may be difficult to use this theory to justify study tours, but it could play a role in questioning the knowledge that participants "create" while on the study tour. It could call on participants to look inward, more deeply, to analyze the unconscious and conscious desires that have propelled them into partaking in a study tour.

Using the study tour to Rwanda example, participants might call into question why they want to learn about such a difficult topic. Is it from the standpoint of the sentiment “never again”, or are they curious to learn what propels an individual to take part in a genocide, or are they secretly afraid that they would act similarly if put in similar situations?

It may also cause participants to question the unconscious and conscious desires of the people they meet while on the study tour. For example, is a victim clearly describing what actually happened, or are there parts that have been blocked from the conscious mind because they are far too painful to revisit? On the other hand, is a perpetrator stating remorse because it is a true feeling, or is he or she motivated by the unconscious desire to survive? Clearly what Psychoanalytic Theory lacks in terms of justifying a study tour could be countered by the questions it could create regarding why people participate and how true is the knowledge gained from the experience.

2.1.3.4 Critical Cultural Theory

This theoretical conception finds fault with other theories in the fact that they often ignore the “inevitable power relations and the resulting inequalities and repressions circulating in human cultural systems” (Fenwick, 2003, p. 30). Fenwick sees utility in Critical Cultural Theory in the way that it could cause people to examine experiential learning, and the existing paradigms that may only be valuable and accessible to some groups of people. Critical Cultural Theory can call into question the power relationships inherent in study tours. Using our Rwandan example, it could call into question the power relationship that results between foreigners and locals, when Westerners come to Rwanda to learn about how the Western World not only failed Rwandans in its response to the genocide, but how it

also created one of the underlying causes of the tragedy, namely colonialism. Furthermore, in terms of power, where do government officials, victims, and perpetrators stand in relation to each other? In addition, where do these groups of people stand in relation to study tour participants? Examination of such power relationships in study tours, in itself, could lead to powerful learning.

2.1.3.5 Complexity Theory

The fifth and final conception that Fenwick (2003) describes is Complexity Theory. Ecological perspectives argue that “cognition depends on the kinds of experience that come from having a body with various sensori-motor capacities embedded in a biological, psychological, cultural context” (p. 34). Within Complexity Theory people are believed to “form part of the context itself, as systems that are completely interconnected with the systems in which they act” (p. 35). The learning experience, in terms of Complexity Theory, consists of “continuous invention and exploration, produced through the relations among consciousness, identity, action and interaction, objects, and structural dynamics of complex systems” (p. 37). Complexity Theory could possibly be used to describe the countless factors that are at play during a study tour, such as the individual background of the study tour participants, and how participants interact with new people, places, and things in the areas they travel to.

Study tours can be justified in many ways using these theoretical lenses. Whether it is with Dewey’s notions of experience and the importance of reflection, Kolb’s abilities of an effective learner, or the five major conceptions outlined by Fenwick, study tours can be successfully and thoroughly justified using experiential learning theory. As I will discuss in

detail in the following chapter, I subscribe to the epistemological perspective of constructivism and conducted and analyzed my research through this lens. However, for now we will turn our attention to the benefits of travel-based education, and see how travel can encourage experiential learning and provide further justification for study tours. As I mentioned in the first chapter travel has personally led to powerful learning experiences for me. Why travel is conducive to learning warrants a closer look.

2.2 Theoretical Justification of Study Tours as Travel-based Education

Like all great travelers, I have seen more than I remember, and remember more than I have seen.

- Benjamin Disraeli

(Akerstrom, 2008)

I have often remarked, as many others have, that a change of scenery is good for the soul. As it turns out, a change of scenery can also be extremely beneficial to learning. Travel can provide the opportunity for personal growth, as well as the opportunity for several aspects of experiential learning to occur naturally, such as the individuality of experience, reflection, and exploration. Participants in study tours can benefit from the learning that occurs in the act of travel itself, as travel provides an excellent context in which experiential learning can occur. We will now turn our attention to some of the benefits, features, and themes of learning experiences associated with travel-based education. This will be followed by a look at how overseas experiences can shape teachers specifically.

2.2.1 Skill Acquisition through Travel

Travel can lead to self-growth and the acquisition of new skills. Pearce and Foster (2007) examined online postings of backpackers, and conducted a survey, in order to examine the skills that people believe they acquire through travel. They found several accounts where backpackers acknowledged an increase in “self-confidence, adaptability and patience” (p. 1290). Each backpacker surveyed believed that he or she did acquire or improve several generic skills. Interestingly, they also found that the skill sets that backpackers believed were acquired varied between different individuals and groups.

2.2.2 Features of Travel-based Learning

Van Winkle and Lagay (2012) conducted interviews with recent travellers who believed that they had learned something while being tourists, and identified several different features of learning that can occur during leisure tourism that could also apply to study tours participants. To begin with, learning during tourism occurs because of the contrast of new settings, people, and experiences with the routines of everyday life. When not faced with the hustle and bustle of the routines found at home, tourists are often more susceptible to learning, and they see travel as a chance to observe and reflect. Tourists are given the chance to be reflective with the new information they are taking in, and ponder other past experiences and aspects of their lives.

As noted above, reflection is considered to be a key component of experiential learning, and travel can lend itself well to the practice. Although the participants in the study tour in question had an extremely full schedule, and as we shall see in Chapter 4 several would have appreciated more free time for reflection, they were removed from their daily

routines while on the study tour, and there were times, such as long bus trips, that allowed time for reflection. Thus, study tours can be further justified as they interrupt the routines of daily life and offer opportunities for reflection.

Tourists also feel a sense of what Van Winkle and Lagay (2012) term “authentication” about what they learn (p. 349). They feel ownership for what they have learned firsthand, as opposed to what could be learned through traditional classrooms or various forms of media such as books and documentaries. As we shall also see in Chapter 4, when we examine how the Rwandan study tour impacted participants, more than one teacher appeared to feel this authentication. Finally, tourists may learn well while travelling because they are able to learn through exploration. Although study tours likely would more often than not follow stricter schedules than would tourist travel, they do offer opportunities to explore which can lead to powerful learning.

2.2.3 Themes of Travel-based Learning Experiences

Roberson (2003) has identified several themes of learning experiences in older travellers in an age range from 56 and 89. Though he focused on a specific age range, I believe his findings are easily transferable to our discussion of study tours. To begin with, travelling can offer insights into one’s own character. Travellers can learn about their characters from planning a trip, and interacting with new people, places, and cultures. Travelling in a group can result in a “unique learning community”, as group dynamics are moulded by a variety of factors such as “homesickness and culture stress” (p. 130). Interacting with other personalities within a group, and the potential stresses that may arise from outside or inside said group, can give one a greater knowledge of “self in relation to

others” (p. 130). Group travel can also result in strong ties between members, as they search for a sense of security within a context of constant change.

Roberson (2003) notes that travelling gives people the opportunity to learn about the world. This can lead to a greater knowledge of history, geography, and culture, and can challenge personal assumptions on a variety of topics. This can also result in travellers becoming more open minded and tolerant. Finally, travelling can create a greater knowledge of one’s own home by offering opportunities to compare and contrast. As we shall see in Chapter 4, several participants were able to make connections between what they saw in Rwanda and their homes. Roberson believes that travel can cause a person to understand “the significance of their current life, to realize things they may take for granted, and to live in a more positive way” (p. 137). However, it can also make the less desirable aspects of home become apparent. Whether it is a greater knowledge of self, a greater knowledge of others, or a greater knowledge of the world, by participating in study tours and travelling to foreign countries teachers can acquire many of the benefits listed above. As we shall also see in Chapter 4, more than one study tour participant was able to draw comparisons between Rwanda and their home country of Canada, which led to greater insights into both countries.

2.2.4 Benefits of Overseas Experience for Pre-service Teachers

Cushner (2007) cites several benefits that can be acquired by pre-service teachers who gain teaching experience abroad, from a greater appreciation of diversity and an increase in cultural sensitivity, to a change in behavior and outlook regarding various political and environmental matters. He argues that student teachers who teach overseas experience valuable personal and professional growth. Such teachers may demonstrate an increase in

empathy and self-confidence. Ongoing advancements in technology are making it increasingly easy to connect with different parts of the world, but may not necessarily achieve the same results. Although these digital connections can be valuable, they are not as powerful as actual overseas experiences. As Cushner (2007) puts it, “experiential learning, which engages both the right and left hemispheres of the brain, links an experience with cognition. The international immersion experience plays a major role in the success of this effort - there is just no substitute for the real thing” (p. 35). By this line of thinking, teachers having the experience of “the real thing” while on study tours can lead to episodes of powerful learning and growth. Although in our example they are practicing teachers, and not pre-service teachers, and although they are not teaching while on study tours, it is plausible that study tour participants can gain similar benefits.

2.2.5 Overseas Experience and Multicultural and Global Education

Although teachers are often taught to respect diversity and multiculturalism, Merryfield (2000) believes that many teacher education programs do not do a sufficient job of creating teachers who are well versed in multicultural and global education. She argues that overseas experiences play a major role in creating teacher educators who are passionate about multicultural and global education, which in turn may lead to pre-service teachers who are interested in these areas. Many of the teacher educators who she interviewed, who were considered leaders in multicultural and global education, had some experience interacting with people who differed from them in terms of “race, ethnicity, class, language, and national origin” (p. 438).

In these various experiences with other cultures, teacher educators gained an understanding of what it feels like to be “the Other.” Although some of these teacher educators had experience with this feeling from growing up as a visible minority in a white dominated society, this was a revelation for the Caucasians in the group who had experienced life from a place of privilege and power. Being put into such situations challenged previous experiences and understandings, and led to powerful learning. This resulted, in some cases, in situations where teacher educators “deconstructed previously held assumptions or knowledge and considered new ideas and explanations” (Merryfield, 2000, p. 439-440). This recognition of “the interaction of identity, power, and lived experience,” led the teacher educators to “their work in multicultural and global education” (p. 441). Although Merryfield was discussing teacher educators, and not practicing teachers, it is plausible that they too can acquire the same benefits, and perhaps will be able to ignite passions within their students.

As we have seen, teachers may gain many benefits from the travel that is involved in study tours. Teachers can acquire new skills through travel, and take part in several new learning opportunities due to the fact that their daily routines have been disrupted. Travel can afford teachers the much needed time to reflect, and can give them a sense of authentication or ownership of what they have learned. During a study tour teachers can gain a greater knowledge of self, and can learn from the group dynamics involved in travelling in a group. Travel can develop positive attributes in teachers, and can change their views on a wide array of topics from politics to the environment. Finally, travel can ignite passions for multicultural and global education within teachers. Having examined how study tours can be justified using experiential learning and travel-based education theory, we will now turn our

attention to how study tours provide a unique combination of learning and travel that can lead to transformative growth.

2.3 Study Tours: A Unique Combination of Learning and Travel

Once you have traveled, the voyage never ends, but is played out over and over again in the quietest chambers. The mind can never break off from the journey.

- Pat Conroy

(Akerstrom, 2008)

The study tour uniquely combines learning and travel. Study tours offer the travel that provides the highly encouraging place, or context, within which experiential learning can thrive. Study tours can be beneficial for hosts and participants alike. They can have long term effects on the personal lives and teaching practices of the teachers who participate in them. Many of these benefits result from the act of being in a different place. Study tours can change perspectives, and foster notions of global citizenship. Furthermore, visiting areas that differ from their daily lives gives study tour participants the opportunity to have authentic experiences that can result in powerful learning, as study tour participants interact with actual people, places, and things, as opposed to abstractions gained through literature and other forms of media.

2.3.1 The Uniqueness of Study Tours

Miao and Harris (2012) regard the study tour as a unique form of learning with a set of characteristics that sets it apart from other forms of more traditional classroom based education. They argue that “a study tour more closely reflects learning than education” (p. 436). By this they mean that the study tour more effectively mirrors the “natural process” of

learning that happens, often incidentally, over the course of a lifetime (Miao and Harris, 2012, p. 436). In contrast to the rigidity often found in brick and mortar classrooms, study tours are “more experiential and contextual, requiring learners to interpret phenomena that are not always specified in a structured curriculum” (p. 436). While on study tours, learners interact with real people and places, and learning occurs through a “more natural, often unconscious process” (p. 436). Furthermore, study tours offer the opportunity for virtually countless interactions “between the individual and the environment” (p. 449).

2.3.2 Benefits to Host Countries

Study tours are not only beneficial to the participants of the study tour, but they can also benefit members of the host country as well. O’Reilly et al. (2014) found that members of a university faculty in a host country can realize several benefits from working with a group of visiting scholars. Involvement with groups that are on study tours can lead to an increase in the cultural awareness of host nation members, and a decrease in ethnocentric thinking. Furthermore, members of the host nation may be more culturally sensitive after working with study tour groups. It was also noted that people who worked with study tour groups may have an increased desire to travel, which in turn can lead to even greater cultural awareness and sensitivity. Finally, O’Reilly et al. (2014) found that there was an increased desire among host nation members for “professional development in the area of cultural diversity and teaching” (p. 56). Although O’Reilly’s research was conducted under a different context than this study, I will discuss the idea of reciprocity, and how Rwandans may have benefited from hosting study tours, in the fifth and final chapter.

2.3.3 Building a Community of Practice

Conceição and Skibba (2008) believe it is beneficial to examine travel education using Fenwick's (2003) thoughts on the Situative conception of experiential learning. They argue that "people can study and read about countries and the difficulties faced by the people, but it is not until it is observed or experienced that the real learning takes place" (p. 25). They also assert that a community of practice is created between "the fellow travellers and people from the culture being visited" (p. 22). By this logic, participants in study tours could also benefit from a community of practice, which could be created among the study tour participants and the people they interact with.

However, in order for communities of practice to occur certain structures need to be established. When designing a trip, the organizer should allow for ample opportunities for the trip participants to interact with the local people and culture in order to strengthen this community of practice. Communities of practice can flourish if the planners include sufficient time for learners to reflect on their experiences, and if efforts are made to get to know the participants before the trip, in order to better address diverse learning needs.

2.3.4 Long Term Effects of Study Tours on Teachers

Young (2010) examined the long term effects that a professional development study tour to Southeast Asia had on ten public school teachers from the United States of America. Many of the participants believed that the trip had a deep impact on their professional and personal lives. For example, virtually all of the participants gave presentations based on their trip at professional development events and other venues upon returning home. As we shall see this in Chapter 4, all of the study tour participants interviewed for this study also have

either presented, or plan to present, at professional development events. Furthermore, Young (2010) noted the study tour affected the personal lives of teachers in various different ways, from becoming more reflective, to developing a new-found passion for the subject matter learned on the trip. One teacher found that she had greater empathy for her ex-husband, a Vietnam veteran, after having visited Vietnam and certain historical sites within the country. She also found that she had a greater understanding of the Cambodian Genocide after visiting memorial sites in that country. Although she had prior knowledge of the Vietnam War and the Cambodian Genocide, visiting these sites “allowed her to feel the history using other periphery senses” (p. 146). As we shall also see in Chapter 4, the personal lives of the participants interviewed for this study were impacted in a variety of ways.

2.3.5 The Importance of Place in the Context of Learning

The importance that the act of actually being overseas plays in deep teacher learning cannot be overemphasized. O’Brien (2006) found that teachers who participated in a study tour to East Africa cited “being there” as essential to their learning (p. 163). Interacting with local peoples in Kenya and Tanzania during various activities, such as staying with host families and listening to lecturers, gave the teachers “the fodder for the reflection and critical analysis that led to learning” (p. 164). Upon returning to the United States of America the teachers were able to incorporate their deep learning regarding global and multicultural education into their classrooms through a variety of lessons, and into their school districts through professional development presentations. As we shall see in Chapter 4, teachers who participated in this study also placed great importance in “being there” or “place”.

Participating in study tours abroad can help teachers to “teach authentically about the world, to introduce their students to the lives of others, to represent people and places honestly, and to understand their own and their students’ biases” (O’Brien, 2006, p. 168). O’Brien’s notion that study tours can help teachers “teach authentically” is perhaps similar to the “authentication” tourists felt in their learning described above by Van Winkle and Lagay (2012, p. 349). However, O’Brien also cautioned that it is difficult to say that teachers who participate in one study tour will have the “same” experiences as a group of teachers who participate in a different study tour, but that the results could be “similar” (2006, p. 169-170). As we shall see in Chapter 4, the teachers that I interviewed described feelings of being more “authentic” as a result of participating in the study tour, which seems to be a similar finding to O’Brien’s above.

Study tours can result in more effective teaching and learning about our world. However, as we shall also see in Chapter 4, these perceived benefits may not be felt to the same degree by all participants. Each participant may react differently to the various experiences of the study tour, and spend varying degrees of time reflecting on these experiences. They can thus walk away with varying degrees of ability to relate their experiences to their practice.

2.3.6 Study Tours and Global Citizenship

As we shall see in greater detail in Chapter 3, Genocide Education Canada, the organization that planned and operated the study tour in question to Rwanda, describes itself on its website as “Global Citizenship for the 21st Century” (2012a). Furthermore, it tries to encourage teachers to foster notions of global citizenship within their students. In a moment

we will discuss how study tours can lead to increased ideas of global citizenship, but first it will be helpful to describe what can be meant by the term. Concepts surrounding global citizenship have been around for centuries, although the definition of global citizenship often changes (Leduc, 2013). When Leduc surveyed 29 British Columbian Grade 6 teachers about their definitions of global citizenship, several commonalities emerged from their responses.

These teachers defined global citizenship as encompassing several facets:

such as being knowledgeable about issues; knowledge of human rights and responsibilities; empathy and understanding for others in the world; working together for change; helping others; making the world a better place through action; and understanding ones place in the world (Leduc, 2013, p. 397).

Global citizenship is often linked to ideas of human rights. Abdi and Shultz (2009) state that universal human rights create “a vision of a world of diversity where all humans have an equitable claim to the rewards and privileges of their social, economic, political, and cultural context” (p. 3). Although admittedly “they may not immediately accord us the noble guarantees we need to avoid the likes of Cambodia in the early 1970s or Rwanda in the early 1990s”, universal human rights “should at least help us reclaim some relief for the hundreds of millions of our contemporaries who are exposed to malaise and suffering” (p. 3). Abdi and Shultz believe that “we should not underestimate the role of education in instilling in the minds of people core human rights values” (p. 3). But can travel in general, and study tours more specifically, lead to greater notions of global citizenship, and a greater appreciation of human rights?

The potential for travel and study tours to foster notions of global citizenship appears to exist. In the words of Caton et al. (2014), tourism “can bring people together across lines of difference to encounter one another, and one another’s cultures and spaces, and can

therefore potentially foster understanding and peace” (p. 125). Stoner et al. (2014) believe that “short-term, experientially based educational travel programs” can give “students the opportunity to foster a worldview that is consistent with the tenants of global citizenship” (p. 150-151). Such programs offer students the “learning site” where they can “experience, grapple with, reframe, and reflect on issues global in nature”, which “can lead to a shift in perspective, awareness, and worldview” (p. 154). Furthermore, DeMello (2011) found that study tours result in teachers experiencing a “significant change in global-mindedness” (p. 152), while Young (2010) found that study tours can increase educators’ “cultural sensitivity and empathy for immigrant students, their parents, and others” (p. 134). As we shall see in Chapter 4, many participants described the study tour as a profound learning experience, and it appeared to foster notions of global citizenship in some of them. However, as we shall also see later in this chapter, global citizenship is not without its pitfalls, and there are important things to consider with it. Furthermore, I personally value global citizenship theory, and will acknowledge it as one of my potential biases in the following chapter.

2.3.7 Study Tours to Genocide Memorials

Spalding, Savage, and Garcia (2007) made a number of observations that are relevant to this study with their account of college education students who participated in the March of Remembrance and Hope. This “international educational leadership program” brought college students from diverse ethnic and religious backgrounds together in Poland and Israel for extensive learning about the Holocaust (Spalding, Savage, and Garcia, 2007, p. 1430). The program suggested that participants work through a curriculum before departing on the trip, and encouraged them to take action against social injustice upon returning home. While

overseas, participants took part in various activities such as visiting a number of death camps and speaking with survivors. Of particular interest to the researchers was what effects, if any, the trip had on the students' thinking regarding diversity and social justice.

What the researchers found was that students could better identify with the tragedy after participating in the trip. Whereas before their knowledge of the Holocaust consisted of descriptions of places, dates, and statistics, after meeting with survivors and witnessing the death camps their knowledge of genocide expanded from a theoretical understanding to an understanding based on experience. While Spalding et al. (2007) note that the pre-trip academic preparation students undertook did play an important role in increasing their knowledge of the Holocaust, it did not compare with the knowledge gained from the first hand experiences of the participants during the trip. After students "had actually touched the scratch marks on the walls of gas chambers, walked through the crematoria, and viewed the mountains of rotting hair and shoes in the death camps, genocide was no longer theoretical" (Spalding, Savage, and Garcia, 2007 p. 1450). They assert that teachers who are required to, or choose to, teach about the Holocaust must have an extensive knowledge of the subject matter in order to teach it effectively.

Spalding, Savage, and Garcia (2007) also found that participants were more likely to take action regarding social injustice, whether these actions were big or small. Furthermore, the knowledge gained through their experience made it easier for participants to identify such incidences. Participants were able to take the lessons that they learned from the Holocaust and transpose them onto incidences of wrong doing both locally and internationally. From incidences of rebuking homophobic comments in a bar to endeavours such as researching the effects that labels have on special education students, participants returned with a greater

need to act out against social injustice. The trip offered “multiple paths to knowledge about the Holocaust,” and gave “multiple invitations for students to make personal connections to the Holocaust and to social justice issues” (Spalding, Savage, and Garcia, 2007, p. 1448). However, how study tour participants apply their knowledge can be as varied as the personal connections they make.

2.3.8 Reflection on Genocide

Clyde, Walker, and Floyd (2005) found that reflection was key in their look at an experiential learning Holocaust education program. Students gained knowledge through hands-on experiences such as visiting death camps and interacting with survivors, but it was the act of reflection that “provided opportunities for participants to consider the implications of their experiences” (p. 335). Reflection is key in gaining the greatest understanding of an experience, and deeper learning for participants would occur when they stopped to “consider or discuss with others the overall aspects of a death camp, for example,” than would occur by “simply participating in a tour” (p. 335). Furthermore, the reflection is more beneficial for participants when a variety of reflective activities are made available to them. As we have seen, reflection is significant in experiential learning and travel-based education of any kind. In Chapter 4, we will see how some of the participants on the study tour to Rwanda verbalized their need for reflection.

Study tours provide unique learning opportunities. They can benefit not only those who participate in them, but also members of the host countries that are visited. They can lead to the building of communities of practice, and can have long term effects on the personal and professional lives of teachers. Study tour participants see great importance in

being in the place that they are learning about, and study tours can change perspectives and foster notions of global citizenship. For example, visiting genocide memorials can lead to not only a greater understanding of genocide, but also an increased dedication to social justice. As with experiential learning in general, reflection is key in study tours, and specifically study tours to genocide memorials. Despite the fact that study tours can result in many benefits, they are not without their potential problems.

2.4 Critiques

Every side of a coin has another side

- Myron Scholes
(BrainyQuote, n.d.)

We will now turn our attention to some possible critiques of study tours, and see if study tours are still justifiable after shining light on certain moral dilemmas that may arise as a result of these educational endeavours.

2.4.1 Educational Value of Genocide Memorials?

Visiting genocide sites can raise some difficult ethical questions surrounding motivation. Schaller (2007) questions how much educational value genocide sites hold for the average tourist, and laments that these “former killing fields and concentration camps have degenerated into the ghost trains of the twenty-first century that meet the voyeuristic needs of tourists” (p. 515). What concerns Schaller is that after spending a few days visiting different genocide sites in Rwanda tourists will leave with a simplistic black and white, good and evil understanding of the incredibly complex story that is the Rwandan Genocide.

Furthermore, they may be unwilling to consider criticisms levelled at the current government in Rwanda given the role it played in overthrowing the genocidal regime. Finally, tourists may not leave with a solid understanding of how the average Rwandan is coping with the aftermath of the genocide, and the ongoing reconciliation in the society and reconstruction of the country.

I believe it is important here to make a distinction between tourists and participants in a study tour. While tourists may be susceptible to the pitfalls outlined by Schaller, the participants in our comprehensive two-week study tour to Rwanda should be able to avoid such simplistic understandings of this modern day tragedy. As it would be academically precarious to speak for the group, I will now only speak for myself. I spent two weeks in the country and had many different experiences. I not only visited multiple genocide memorials and killing sites, but interacted with many different groups such as survivors, perpetrators, and government officials. I participated in positive experiences such as visiting the mountain gorillas, playing soccer with locals, watching and participating in a cultural performance, and visiting museums that were not related to the genocide. I spoke with several Rwandans, from hotel and restaurant workers, to our bus driver and the representative from the National Commission for the Fight against Genocide (CNLG) that accompanied our group.

Because of the wide variety of experiences I had in the country, I do not believe that I match Schaller's (2007) description of tourists to Rwanda who "just get to see gorillas and genocide sites" and leave with a simplistic black and white understanding of the genocide (p. 515). I was exposed to much of the grey area that is present in this story, both past and present. I constructed, and continue to construct, my own knowledge of this tragedy based

largely on the multitude of experiences that I had in the country. I do not believe that I left with a good versus evil, black and white understanding of the genocide. On the contrary, the trip ignited a passion in me to learn as much as I can about this subject, while considering as many different aspects and viewpoints as possible.

2.4.2 Is Global Citizenship based on Race?

Other possible issues are related to global citizenship theory. Some people may be motivated to participate in study tours due to notions of global citizenship, such as a strong sense of equality and fairness, a respect for universal human rights, and the urge to try to better understand the world in an effort to make it a better place. Jefferess (2011) calls into question the notion of the Canadian global citizen, however, and its relation to race. According to Jefferess (2011), “global citizenship, unlike earlier forms of European imperial benevolence – the “white man’s burden” – presupposes, or seems to enact, an end to race” (p. 78). Although the benevolence of global citizenship is not necessarily tied to race Jefferess argues that it “is indebted to, and rearticulates, race thinking in a way that belies the ongoing dynamics of colonial racism” (p. 78-9).

To illustrate his point he turns his critical eye on Canadian humanitarian colossi Dr. James Orbinski and Stephen Lewis. When examining two separate documentary films, one made on each of these individuals, he notes that they “are positioned in such a way as to represent (i.e., describe) the suffering of Others elsewhere” (Jefferess, 2011, p. 81). They often speak for the Other, and have suffered trauma themselves from witnessing the Other’s suffering. Jefferess lauds the way they acknowledge “the human dignity of the Other,” but states that “it is precisely their positioning as white and male that allows their spectacular

benevolence” (p. 82). Global citizens may believe they operate in a post-racial world, but “the spectacle of the feeling white man who bears witness to the suffering Other depends on cultural norms of racial and gender identity” (Jefferess, 2011, p. 83).

As participants in a study tour to Rwanda, with the expressed purpose of learning about the genocide, we likely entered albeit unknowingly into global social, political, and economic inequalities that developed historically. Unlike Orbinski and Lewis, the participants on the study tour may not have been motivated to leave “their home-nation to help.” However, like Orbinski and Lewis, these “white” participants will most likely “represent Others elsewhere” in future classroom lessons or professional development presentations. Furthermore, they too may be traumatized in some way by witnessing “the suffering of Others elsewhere” (p. 82). Moreover, the fact that the study tour participants had the opportunity to travel to a country half way across the world points in itself to global inequalities.

Do the participants believe, as Orbinski and Lewis are purported to do, that we live in a post-racial world? Or were any of the participants aware that they were possibly engaging in what Jefferess (2011) describes as “race thinking in a way that belies the ongoing dynamics of colonial racism” (pgs. 78-79)? Or even if they do believe they live in a post-racial world, should it keep people from participating in study tours? Jefferess has raised some valid points, and ideally participants would be aware of his insights before going on a study tour, but in my opinion this should not prevent participants from venturing to a new place with the intent of learning.

The effects of colonialism have had horrendous impacts on generations of humanity and will continue to impact many more. However, I believe that this is not an excuse to

abandon the attempt to look for ways in which the world can be improved upon or, in the case of study tours, to learn about people and events elsewhere. There is no doubt that Westerners are able to travel to other countries because of global inequalities, and that these inequalities by definition are inherently unfair. Despite this unfortunate disparity, I do not think that this should prevent people who want to learn from learning. The world is a complex place, and is far often more messy than we might choose to acknowledge, but this does not mean that we should not continue to strive to understand it.

2.4.3 Prisoners of Modernity?

There is no doubt that the world is suffering an ugly hangover from the debauchery that was and is colonialism, and it is often unclear where we can go from here. When teachers try to learn about people in other countries, or in other words when we try to learn about the Other, are we trapped in modernist thinking or are there other possible paths that we can take? Andreotti (2013) waded into this difficult line of questioning with her examination of “the challenges of theorizing the renegotiation of epistemic privilege in the discipline of education” (p. 6).

She begins by describing Mignolo’s notion that the shine of modernity often hides its shadow. People that focus on what are seen as the progressive aspects of modernity often have difficulty seeing the problems associated with the endeavour. She identifies several responses that people have to modernity. To begin with, there are those who believe in modernity and will defend it, and attempt to advance it through established methods such as neoliberalism and neoconservatism. There are also those who will defend modernity and want to advance it through “deliberative and inclusionary approaches” (p. 10). Then there

are those who search for alternatives to “replace” modernity through “critical approaches that promote specific/teleological ideas of emancipation or liberation” (Andreotti, 2013, p. 10).

Finally, there are those who are searching for “alternatives to modernity through relationality and ethics, without predetermined scripts” using “post-humanist, existential and nomadic approaches” (p. 10).

When teachers enter a foreign country as study tour participants, it is likely that many if not all will fit, although again unknowingly, into one of the groups identified above. Study tour participants may look at a country like Rwanda that is dealing with a plethora of problems connected to its past, and interpret what they see in different ways. If they consciously consider modernity at all, some may see an example of where modernity must be improved upon to prevent atrocities like the Rwandan Genocide from happening again. Conversely, there may be study tour participants who see the Rwandan Genocide as an indictment of modernity, and as evidence of why an alternative paradigm must be found. But does it need to be a somewhat simplistic ‘either or’ situation or is it possible, as Andreotti urges, to re-negotiate epistemic privilege in education?

According to Andreotti (2013), if ways of knowing are to be re-negotiated in education we must embrace the fact that the world is an incredibly complex place, and deal with the anxieties that arise from this admission. She believes that people must strive to “enlarge possibilities for thinking and living together in a finite planet that sustains complex, plural, uncertain, and inter-dependent societies which currently have increasing levels of inequality and injustice” (2013 p. 16). We must challenge the “legacy of frameworks we have inherited” (2013, p. 16). In order to do this, we must realize that attempts to comprehend problems and their underlying causes in simplistic ways may end up making the

situation worse. Furthermore, we must acknowledge that the anxiety we may have when considering complex problems like inequality stems from being socialized to find comfort in order.

Andreotti (2013) believes we need to “educate ourselves to become comfortable with the discomfort of the uncertainties of living the plurality of existence” (p. 16). However, she also acknowledges that this is difficult to do given the fact “we have been over-socialised in forms of education that go exactly in the opposite direction” (p. 16). What will happen to study tour participants if and when they go to teach about the Rwandan Genocide in their classrooms? Will they be able to transcend urges for certainty when examining this difficult topic, or will they be able to embrace the complexities that are present within this narrative? This is a difficult question to answer. I feel that I can say one thing with a degree of “certainty”: participants were exposed to many complexities during their study tour to Rwanda. Whether or not they will be able to embrace those complexities, or whether they will be plagued with looking for certainties within those complexities, remains unclear. As we shall see in Chapter 4, at least one teacher recognizes the complexities surrounding the teaching of the Rwandan Genocide.

2.5 What has the literature shown us?

Perhaps travel cannot prevent bigotry, but by demonstrating that all peoples cry, laugh, eat, worry, and die, it can introduce the idea that if we try and understand each other, we may even become friends.

- Maya Angelou
(Akerstrom, 2008)

Study tours can be justified theoretically in multiple ways and on multiple levels. In experiential learning theory we find significant theoretical justifications for study tours in the role that experience plays in learning, and the role that reflection plays in creating knowledge. Study tours can further be justified, using experiential learning theory, as opportunities to develop Kolb's (1984) four abilities of an effective learner. Furthermore, although I have admitted that I identify most with the Constructivist conception of experiential learning, valuable insights into study tours could be gained by applying each of Fenwick's (2003) five major conceptions of experiential learning.

Experiential learning can lead to powerful growth, and travel lends itself well to many aspects of experiential learning. Furthermore, travel in itself can benefit people in many ways. Travellers, and therefore study tour participants, can acquire new skills through travelling. The disruption of daily routines can provide opportunities for learning and reflection. While travelling, people can gain a greater understanding of themselves, others and the world. Teachers can develop positive attributes from travelling overseas, and view things differently as a result. Moreover, having overseas experience can increase teacher interest in multicultural and global education. Indeed, study tours can be thoroughly justified using travel-based education theory.

The study tour itself is a unique combination of learning and travel, and it provides an ideal context, or place, within which experiential learning can thrive. Study tours can benefit participants and people from the host countries alike, and can lead to the development of communities of practice. Study tours provide “real” concrete experiences which participants can reflect upon to create their own understanding of the subject matter. These “real” experiences can lead to a feeling of authentication of knowledge among participants. Study tours can have long term effects on the personal and professional lives of teachers, and can ignite passion and raise awareness about important issues. They can also change participants’ perspectives, and foster ideas of global citizenship within them.

Study tours are not without drawbacks, and there are some potential questions of these educational endeavours that are worth taking seriously. Namely, will study tour participants be able to understand the complexity of the genocide they are studying, or will they succumb to a black and white, simplistic understanding of the tragedy? Will participants be motivated by notions of global citizenship, and if so will they be able to grasp the power inequalities inherent in study tours? Finally, will they be able to embrace the fact that the world is a complex place, with all of the uncertainty and anxiety that that entails? Although these questions represent some valid concerns, they are not enough to outweigh the powerful learning that can occur on study tours, nor do they repudiate their sound theoretical justifications which we have examined in this chapter. Furthermore, these shortcomings can be addressed through conscious reflection and discussion.

As we have seen above, study tours can be thoroughly justified using experiential and travel-based learning theory. They provide unique opportunities where powerful learning can occur. In Chapter 4 we will examine how teachers personally justified their participation

in the study tour in question, as well as how the participants' responses relate to the literature discussed in this chapter. Next, however, we turn our attention to the methodologies used in this study.

Chapter 3: Methodology

This study was designed to explore the theoretical and personal justifications for teachers to participate in study tours, and to examine the impacts that study tours have on the personal and professional lives of the teachers who participate in them. The research was drawn from a group of teachers who participated in a study tour to Rwanda in 2014, with the expressed purpose of learning more about the Genocide that devastated that country in 1994, and the attempts at reconciliation that have happened there since. This chapter will begin with a description of the trip on which the research is based, followed by an explanation of the methodological framework of the study, and a disclosure of the lens through which I conducted the research. Next is an overview of the design of the study, with an explanation of what data I collected and how I collected it. I will also describe the sample group, and clarify how I analyzed the data. Finally, I will end this chapter by describing the limitations of this study.

3.1 The Trip

The research for this study was based on a study tour to Rwanda organized by Genocide Education Canada. It is a small organization run by Fanshawe College professor Rich Hitchens, and his partner Kim Miller, on a voluntary basis (R. Hitchens, personal communication, July 11, 2016). The money that is collected on behalf of the organization is intended solely to cover the costs of the different programs they offer. Genocide Education Canada (2012a) began by offering a five day summer professional development institute, known as the General Romeo Dallaire Genocide Institute, at the University of Western Ontario from 2004 to 2006. The institute was later “renamed the Genocide Education

Institute and incorporated into the Canadian Centre for Genocide Education, a new national genocide education initiative”, and was relocated to Toronto in 2007 (2012a). Genocide Education Canada has hosted international conferences, and has organized previous trips to Rwanda to learn about the Rwandan Genocide, and trips to Lithuania, Belarus, and Poland to learn about the Holocaust.

In addition, Genocide Education Canada also offers presentations and workshops on genocide for secondary school students (2012c), and organizes different events for public education (2012b). Genocide Education Canada describes itself as “Global Citizenship for the 21st Century” (2012a). According to its website:

The mission of Genocide Education Canada is to encourage teachers to teach the lessons of genocide – the importance of tolerance, of upholding human rights and democracy, and of helping others in need – and to help prepare them to effectively communicate those lessons in the classroom so that students will be challenged to think critically about the world that they live in and their role in it and be empowered to affect positive change as global citizens in the 21st Century (2012a).

The study tour in question took place in Rwanda from July 1-14th, 2014, and marked the 20th anniversary of the Rwandan Genocide. The group was hosted by the National Commission for the Fight against Genocide, also known as the CNLG, an acronym of the French name for the organization, La Commission Nationale de Lutte Contre Le Genocide. The CNLG was created by the Rwandan Government post-genocide. It lists one of its specific missions as putting “in place a permanent framework for the exchange of ideas on Genocide, its consequences and the strategies for its prevention and eradication” (CNLG, 2015). The study tour group was accompanied by a representative of the CNLG who acted as a guide and a source of information as well as a liaison between the group and the various government organizations and genocide memorials that we visited.

The study tour was primarily focused on learning about the catastrophic genocide that tore the country apart in 1994. To this end the group visited several genocide memorials, and spoke with survivors at many sites, and perpetrators while visiting a prison. The group visited the Bisesero Memorial Site, Camp Kigali, Centre St. Paul, Centre St. Famille, École Technique Officielle (ETO), the Goma Memorial, the Kigali Genocide Memorial Center, the Murambi Genocide Memorial Center, the Ntarama Genocide Memorial, the Nyamata Memorial Site, the Nyange Church Memorial, the Nyange Secondary School, Nyarubuye, and the Ruhande Genocide Memorial. The group also visited several sites that were related to the Genocide but were not memorials. These sites included AVEGA (The Association of Genocide Widows), the Cathédrale Saint-Michel, the Hotel Des Mille Collines (also known as the “Hotel Rwanda”), the International Criminal Tribunal for Rwanda, the National Heroes Mausoleum, Nyarugenge Prison, the Presidential Palace Museum, and the former Radio RTLM building.

The group visited non-genocide related sites such as Akagera National Park, the Ethnographic Museum, the King’s Palace Museum, and Lake Kivu. We were given access to opportunities that I believe would not be afforded to average tourists, and perhaps even average Rwandans. We met with officials from Ibuka, the International Criminal Tribunal for Rwanda, the Ministry of Gender and Family Promotion, the Ministry of Justice, the National Unity and Reconciliation Commission, the Rwanda Development Board, and the Rwanda Education Board. We also attended the July 4th Liberation Day Ceremony at Amahoro Stadium. This event featured traditional Rwandan dancers, military parades, and speeches by several African leaders including the President of Rwanda, Paul Kagame. Finally, several group members participated in a trek to see the famed mountain gorillas of

Rwanda. A film crew accompanied the group during the entire study tour, and occasionally interviewed participants, with the intent of eventually turning the footage into a documentary.

3.2 Methodological Framework

I played a dual role in the study tour to Rwanda, that of a participant and a qualitative researcher. This means that I journeyed alongside the people who I eventually interviewed. We travelled together by plane and bus. We ate meals together and stayed at the same lodgings. We visited genocide memorials and cultural sites together. We shared stories, laughed, and cried together. As Corbin and Strauss (2008) note, “today we all know that objectivity in qualitative research is a myth” (p. 32). Each researcher views their data through lenses constructed of their own background, education, and lived experiences. It is important for me to identify these lenses in order to understand what I bring to the research process. As Corbin and Strauss (2008) also state, “our backgrounds and past experiences provide the mental capacity to respond to and receive the messages contained in data - all the while keeping in mind that our findings are a product of data *plus* what the researcher brings to the analysis” (p. 33). I will now turn to descriptions of the epistemology, ontology, theoretical perspective, methodology and axiology that inform this study. I will identify the lenses through which I view my research, because “the more we are aware of the subjectivity involved in data analysis, the more likely we are to see how we are influencing interpretations” (Corbin and Strauss, 2008, p. 33).

3.2.1 Epistemology: The Lens of a Constructivist

I view the collection, analysis, and interpretation of my data from the epistemological perspective of constructivism. My thinking regarding study tours has been heavily influenced by experiential learning theory, and particularly by the constructivist conception of experiential learning (Fenwick, 2003). For constructivists, new understanding is created when one reflects on concrete experiences. I was particularly influenced by Dewey's (1938, 2007) notions on experience and reflection, and Kolb's (1984) notion of the "abilities" of effective learners.

Corbin and Strauss (2008) describe the constructivist viewpoint as the notion that "concepts and theories are constructed by researchers out of stories that are constructed by research participants who are trying to explain and make sense out of their experiences and/or lives, both to the researcher and themselves" (p. 10). By asking study tour participants to reflect on their trip I, in my mind, was asking them to construct their accounts of what they experienced, by having them verbalize their thoughts on the trip and how it affected them. Furthermore, by examining their responses, or in other words by reflecting on their reflections, I was constructing my own understanding of how the study tour impacted them.

3.2.1.1 Ontology

By taking a constructivist epistemological perspective I in turn collected, analyzed, and interpreted my data based on the assumption that perceptions of reality are constructed. As Gray (2014) notes, since constructivists believe that "meaning is *constructed* not discovered," this means "subjects construct their own meaning in different ways, even in

relation to the same phenomenon” (p. 10). As a result, “multiple, contradictory but equally valid accounts of the world can exist” (Gray, 2014, p. 10). As a researcher, this means that I approached the data that I collected with the assumption that even though we all participated in the same trip, people reacted in different ways and constructed their own personal accounts of the trip that differed from those of other participants. We will see evidence of this in Chapter 4, when different study tour participants reacted to the same set of experiences in different ways.

3.2.1.2 Theoretical Perspective

I identify with the theoretical perspective of interpretivism which, according to Gray (2014), is “closely linked with constructivism” (p. 23). Interpretivism asserts that there “is no, direct, one-to-one relationship between ourselves (subjects) and the world (object)” (p. 23). Rather, the world is interpreted. In particular one example of the interpretivist perspective, phenomenology, played a prominent role in this study. In the phenomenological approach value is not assigned solely based on the researcher’s interpretations, but value is also ascribed to “subjects of the research themselves” (p. 24). Thus, this approach attempts to “find the internal logic of the subject” (p. 24). Phenomenology is “about producing ‘thick descriptions’ of peoples’ experiences and perspectives” (p. 30).

I used heuristic inquiry while considering my own views on the study tour to Rwanda. It begins with a question, or in my case questions, in which the research attempts to find an answer or shed light on a topic (Gray, 2014). Once a question is set, heuristic inquiry involves “open-ended inquiry, self-directed search and immersion in active experience, to ‘get inside’ the question by becoming one with it” (p. 33). By directly participating in the

study tour that I would later draw data from for analysis, I actively tried to ‘get inside’ the questions that I created to be able to allow me to offer my own thoughts on them, in addition to the data I collected. Heuristic inquiry is related to phenomenology in the “belief that understanding grows out of direct human experience and can only be discovered initially through self-inquiry” (Gray, 2014, p. 33).

3.2.2 Axiology

As Saunders, Lewis, and Thornhill (2012) note, “the role that your own values play in all stages of the research process is of great importance if you wish your research results to be credible” (p. 12). I will begin by briefly describing two values that are associated with my background, travel and education. I will then describe what I value in Global Citizenship Theory, and how it has influenced me. Finally, I will describe how this study tour to Rwanda has affected me as a parent. I will close this section by discussing how these values may affect how I collect, analyze, and interpret data.

3.2.2.1 Travel and Education

I value travel. As a child my parents took my sister and me on countless road trips in Canada and the United States of America. As an adult I have travelled extensively overseas. I revel in being in new places and experiencing new cultures, and I believe that I learn a great deal while travelling and that it has allowed me to better understand diverse perspectives in the world.

As I mentioned in Chapter 1 I did not always fully appreciate education as a child, but I have come to attach great value to it as an adult. As a student I have completed a Civil

Engineering Technology Diploma, a Bachelor of Arts Degree with a double major in history and international relations, a Bachelor of Education Degree, and at the time of the study tour to Rwanda I was enrolled in a Master of Arts program and had completed all but one of the course requirements. As an educator I had five years of teaching experience. In the teaching and learning of Social Studies I found a place where I could follow my own desire for knowledge of the world, and hopefully encourage my students to want to better understand their world as well. In education I see the power and potential to transform myself and others and, personally, education has undoubtedly given me a broader world view.

3.2.2.2 Global Citizenship

As was briefly mentioned in the previous chapter, I value notions of global citizenship. I acknowledge here that I developed my own thoughts on global citizenship from travelling to different countries. The act of travelling helped to solidify the notion, for me, that when we hear of things happening around the world, these are not abstract events happening in remote areas that are not connected to us. Rather these are things that happen to real people. Such events do affect us as part of the human family. These revelations came to me from not only visiting places where terrible tragedies had occurred, such as my trip to Cambodia that I described in Chapter 1, but also from travelling to many places and witnessing mutually shared values such as the importance of family and friends.

In short, the act of travelling helped to illuminate the fact that we are all connected and, despite our differences, share a lot more in common than one may grant at first glance. World travel is certainly not without its pitfalls to both the traveller and the local

communities that are visited, but if it helps to broaden the worldview of the people involved and foster ideas of global citizenship within them, then I believe that the potential benefits outweigh the possible drawbacks.

I also believe that as a global citizen I am intensely committed to the idea of universal human rights. My passion for universal human rights has strengthened while investigating global citizenship theory. It is my hope that after thoroughly studying an example of the complete collapse of human rights, namely Rwanda in 1994, I will be better equipped to teach my future students the importance of universal human rights. If students can become more aware of, and interested in, universal human rights, then they will hopefully be able to identify not only instances of human rights violations abroad but also at home. I believe that the world would be a better place if universal human rights were an ideal that more people strive for. The hopes of fostering global citizenship and a respect for universal human rights within future students was certainly a motivating factor for me to partake in this study tour to Rwanda. It was important that I acknowledge how I value global citizenship here, because I realize that not all participants on the study tour may have shared my views. I also wanted to be aware of the value I place on global citizenship, so that when I collected, analyzed, and interpreted data I could better distinguish between my personal thoughts and what the teachers I interviewed were telling me.

3.2.2.3 Parenthood and Children

In the song *Doctor My Eyes*, Jackson Brown (1972) states “I have done all that I could to see the evil and the good without hiding.” Although he may not have had genocide in mind when he wrote the line, I believe that it succinctly summarizes the reason why I am

interested in genocide education. I believe that it is important that people do all that they can to “see the evil and the good” in the world. I strive to do this, but I cannot say that I have done it “without crying,” as Jackson Browne states in his song. At the time of the study tour to Rwanda I was the father of a daughter who was almost two years old. My wife was also almost six months pregnant with our son. I value my children, and in this section I will describe how this study tour has affected me as a parent.

I admit that I was affected on several levels by the evidence of violence that I witnessed. I was affected as a husband by the evidence of the rape and murder of women. I was affected as a son by the killing of elders. I was affected as a human being in general by the violence on all levels. But there is something about the violence committed against children that was extremely visceral for me, and it is the violence against children that holds a distinct place in my mind. I could say that the violence against children had such an impact on me because I am a teacher and work with young people, but I know it affected me so deeply because I am a parent.

If you willingly play a part in bringing a child into the world, and you are concerned with what happens to that child, this certainly gives you a different lens through which to view things. I would be remiss if I did not attempt to identify how this trip has affected me as a parent, and that my research may be affected by the fact that I am a parent. To write these words are extremely difficult for me. My attempt to approach my research as a detached intellectual is often hindered by the emotion I feel as a parent. To compound the difficulty I feel facing some of the things I witnessed is the fact that I am cognizant that every moment I spend writing this thesis is a moment I am robbing my children of time with their

“Daddy.” I will struggle through this section, however, in my ongoing pursuit of academic honesty.

The perpetrators of the Rwandan Genocide made no distinction on the basis of age nor gender. Every Tutsi or moderate Hutu was “fair game.” It is one thing to read that children were killed during a genocide, and a very different thing to see the evidence of this fact. At the Murambi Genocide Memorial corpses have been preserved as evidence of the atrocity that happened in the country, should some people continue to deny that this genocide ever occurred. Among those white, gaunt, preserved corpses are the bodies of children. I distinctly remember seeing the corpse of a child whose torso had collapsed. I believe that we were told that children were thrown live into mass graves, and the weight of the bodies that were thrown on top of them caused their bodies to essentially explode. Regardless of how it happened, the image of a child’s body with its ribs broken, and the look of extreme pain wrought on the gaunt skin that covered the skull, is an image that has left an indelible mark on my soul.

There is also evidence of the mass murder of children at the Ntarama Memorial. During the chaos of the genocide children flocked to the Sunday school that is located at this site. This was a place where they felt safe, and that is the reason we were told that they gathered there. The blood of the children that congregated there still stains the wall in a corner twenty years after the genocide. When the perpetrators found the children in their Sunday school they beat them to death against the wall. I was asked to comment on this site from the perspective of a parent for the documentary that was being filmed of our trip. I choked out a response through tears, as best I could. I cannot remember my exact words, and

at the time of writing the documentary has yet to be finished, but to this day I know that whatever response I gave did not do justice to the magnitude of what happened there.

Now when my children reach for me in all their innocence and vulnerability, and I pick them up, at times images associated with the death of children in Rwanda flash into my mind. When these episodes happen I feel that all I can do is hold my children, close my eyes, and breathe deeply until the darkness subsides. The madness that would allow these things to happen to children is perhaps the hardest part for me to comprehend in all of this. When describing his eyes in the same song mentioned above, Jackson Browne (1972) asks the question “Was I unwise to leave them open for so long?” Is the cost of trying to keep my eyes open worth it? Is the knowledge that I have gained worth the mental anguish that it has caused? The majority of the time I would answer yes. I believe that people need to look at the evil in the world “without hiding,” otherwise there is no hope for a better world. In my weaker moments, however, I sometimes question this assertion.

3.2.2.4 My Values and my Research

I have discussed how I personally value travel, education, global citizenship, and parenthood because I wanted to identify my values so I was aware of them and did not accidentally transpose them on the data that I collected, analyzed, and interpreted. As I participated in a study tour overseas with several other teachers, it could be easy to assume that the people I interviewed value travel and education just as I do. Given the fact that the study tour was centred on the Rwandan Genocide, it could also be easy to assume that the participants were also interested in universal human rights and ideas of Global Citizenship.

Finally, as there were several other parents on the trip, it may be easy to assume that some of the parents reacted the same way that I did to the acts of violence against children.

However, I drew my conclusions from the data I collected, and I took a number of steps to better safeguard the data I collected from my personal biases, in an effort to increase the reliability of my findings. To begin with, I have named my personal values and I have been mindful not to project my own values onto others, or draw conclusions that are not there, throughout the research process. During the trip itself I took field notes of where we went, what we saw, and what we were told, so that I could in turn revisit these at later points in my research. I also took several photographs throughout the trip in an effort to keep a record of the study tour.

Before conducting the interviews I gained ethics approval from my university. The invitation to participate in my research was extended to all of the teachers that accompanied me on the study tour, and only willing participants were interviewed. The vast majority of the interview questions were designed to be open-ended, with the goal of letting the participants speak for themselves. I followed the interview questions closely during the interview process, in an effort to let the participants answer as they saw fit without me leading them to certain conclusions. I recorded the interviews so they could be revisited multiple times, and during the initial interviews I wrote notes of the participants' responses and my own thoughts.

I analyzed the data through three main readings. During this process I listened to the interviews several times, while I looked for themes, transcribed responses, wrote notes on responses, and created codes. As a result I became very familiar with the data. Furthermore, before including participant responses in Chapter 4, I revisited the initial interview

recordings again to make sure that they fit within the finding. When describing the findings I included many rich descriptions, again with the goal of letting the participants speak for themselves. Throughout the entire process of collecting, analyzing, and interpreting the data I have striven to conduct myself with academic integrity, and I believe that this has strengthened the reliability of my findings. I will now discuss the different aspects of the study in greater detail below

3.3 Design of the Study

Two questions drive this inquiry. First, *what are the justifications, both theoretical and personal, for teachers to partake in study tours?* Second, *how do study tours impact the practices and lives of the teachers who participate in them?* As we have seen in Chapter 2, I was able to attend to the theoretical justifications for teachers to participate in study tours with a review of the literature. However, data needed to be collected in order to discover teachers' personal justifications for participating in study tours, and how a study tour can impact their teaching practices and lives. In order to address the subsequent components of my research questions I interviewed some of my fellow teachers who accompanied me on the study tour to Rwanda.

I conducted post-trip, semi-structured interviews with 10 teachers from the study tour who were willing to be interviewed. I analyzed this data qualitatively, using grounded theory (Corbin & Strauss, 2008). I believe that given the subjective nature of my research questions, it was important to hear from the teachers themselves. Furthermore, by personally conducting the interviews, I was able to analyze the data in a way that would allow me to explore in depth the subtleties and variations in the responses that I collected. By using

grounded theory I was able to let different themes emerge from the data in a more organic way. I believe that this allowed for a greater and richer understanding of why teachers choose to participate in study tours, and if and how these study tours affected their teaching practices and personal lives.

3.3.1 Data Collection

During the study tour I collected data in the form of writing field notes on what we were seeing and doing. After the study tour I conducted interviews with willing participants. In order to conduct the interviews I gained ethics approval, recruited the willing participants, gained their consent, conducted interviews, and properly stored the data I collected.

3.3.1.1 Field Notes

Throughout the trip in question I recorded field notes on the different sites that we visited and the people we talked to. This involved recording the dates that we visited certain sites, and the names of the places we saw and the people we met, in order to establish a chronological record of the trip. I also wrote descriptions of what we learned at different government ministries and other sites, and the things that Rwandans told us, such as their personal stories of their experiences during the genocide, or the estimated death toll at a given site. Throughout the research process I have often returned to my field notes to refresh my memory on certain things. Furthermore, during the data analysis and writing processes I was able to cross-reference, when needed, my field notes with my recollections of the trip, and with the responses the interviewees gave. This allowed me to triangulate the data to strengthen the reliability of my findings.

3.3.1.2 Ethics Approval

Before I conducted the interviews I completed the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans Course on Research Ethics (TCPS 2: CORE). I took this course online and received my certificate of completion on 28 May, 2014. I then applied for ethics approval from the Department of UBCO Education and the UBC Okanagan Behavioural Research Ethics Board. As part of my application for Ethics Approval I had to provide a research proposal, and detail how I would recruit participants, gain their consent, collect the data, and properly store it. After addressing several provisos, I was granted approval for my research on 30 July, 2014.

3.3.1.3 Participant Recruitment

The organizer of the study tour created a Facebook (Facebook, 2014) group for all of the participants on the trip. It was mandatory for all who wished to partake in the study tour to join this group in order to facilitate communication among members. In addition, it allowed the organizer a forum to disseminate important information, such as the trip itinerary, and to provide links to articles and documentaries that were to be studied pre-trip. I posted to this group on 31 July, 2014, briefly explaining my research, and asking for willing participants. I attached a consent letter to this initial post, and explained that all willing participants could withdraw from the study at any time. I asked the teachers who were willing to participate to message me via Facebook, or by personal email. This initial post was followed up by a second post on 18 August, 2014, that acted as a last call for participants. For copies of the initial Facebook post, the consent letter, and the follow up

Facebook post, please refer to Appendices A, B, and C respectively at the back of this manuscript.

3.3.1.4 Informed Consent

Each teacher that participated in this study had to sign a consent letter. This letter consisted of an introduction to the study team, which consisted of my graduate supervisor and myself, and an invitation to participate in the study. It then explained how the study would be conducted through interviews and the results would be used in the writing of my thesis. It outlined that we believed there were not any risks to individuals participating. Indeed, they might even benefit from the chance to reflect on their experiences.

Participants were advised that the information they gave would remain confidential, and, if their answers were referred to in my thesis, pseudonyms would be used. They were told that the consent forms and data would be kept in a locked cabinet in my graduate supervisor's office for five years after the publication of this thesis, and after that time they would be shredded. In addition, participants were told that the digitally recorded interviews would remain in a password protected file for five years after the interviews, at which point they would be deleted.

Participants were told that if they chose to withdraw from the study their data would be destroyed. The letter also stated who they could contact for information on the study, and who they could contact should any concerns or complaints arise during the study. They were informed that it was entirely their decision whether or not they chose to participate, and that they had the right to refuse to participate. Furthermore, they were told that if they chose to participate they could withdraw at any point without giving a reason. There would be no

negative consequences for them. Finally, they were told that they could have a copy of my finished thesis upon request. To see the consent letter in full please refer to Appendix B at the back of this manuscript.

3.3.1.5 The Interviews

The participants were spread out in several communities over two provinces in Canada. For this reason, and the fact that it would be most cost effective, I chose to conduct the interviews using the online video conferencing tool Skype (Skype, 2014). Furthermore, I recorded the Skype interviews using the digital recording tool Evaer (Evaer, 2014). The interviews were conducted between 10 August and 23 September, 2014. They ranged in length from 15 minutes and 27 seconds to 45 minutes and 54 seconds.

At the beginning of the interviews the participants were told that this study was being conducted to examine the effects study tours might have on the lives and practices of the teachers who participate in them. They were also told that the study would examine the personal motivations or justifications for participating in a study tour, and were reassured the information they shared would be kept confidential.

The interview consisted of 17 questions that were developed by my graduate supervisor and myself. The first five questions were closed-ended, focusing on specific information such as where did the teacher teach, and for how long each person had been teaching. The other 12 questions were open-ended, and were designed to encourage teachers to elaborate on their own experiences. While the participants gave their answers I jotted down hand written notes of their responses, and some of my initial thoughts regarding them. As a result, once the interview process was completed, I had the digitally recorded data to

examine as well as my hand written notes for reference. To see a full copy of the interview questions please refer to Appendix D at the back of this manuscript.

3.3.1.6 The Sample

Of the 21 people that went on the study tour to Rwanda, fifteen were teachers. Because I was one of the 15 teachers, there was a pool of 14 teachers that I could ask to participate in my research. Of the 14 teachers asked, 10 agreed to participate. The pool was comprised of 9 female teachers and 1 male teacher from the Canadian provinces of Alberta and Ontario. One teacher was retired, and another was moving out of the classroom and into administration in the upcoming school year. Four teachers had been on a previous study tour organized by Genocide Education Canada. The teaching experience of the participants ranged from 3 years to 34 years, with 8 having ten or more years of experience. The teachers taught a wide range of courses, but all taught at least some courses belonging to the domain of Social Studies, such as History, Geography, or Law. One teacher taught at an elementary school, and 8 taught at high schools. To better protect the identity of the male participant I used gender neutral pseudonyms, and only used female pronouns, when discussing participant responses in Chapter 4.

3.3.2 Data Analysis

I analyzed the data using grounded theory (Corbin & Strauss, 2008), allowing for the themes to emerge from the data. I analyzed the data through three main readings. In the first reading I identified the initial themes, or codes. In the second reading I tracked how many times each participant referred to the different codes. In the third and final reading I

scrutinized the data for new themes that I may have missed the first two times, and verified my initial codes.

3.3.2.1 First Reading

During the first reading I reviewed the handwritten notes that I took during the initial interviews, and listened to the recordings. While listening to the interviews I typed out notes in Microsoft Word documents. I often paused the recordings, and typed rough quotes, and elaborated on ideas in my notes. Through this process I was able to identify several initial themes that appeared during the first few interviews. I was then able to look for these themes in the remaining interviews, while simultaneously looking for new themes.

3.3.2.2 Second Reading

After the first reading I established a table of the initial codes in a Microsoft Excel document. I then returned to the data for a second reading, during which I transcribed the exact comments from participants that referred to the different themes, and recorded the times at which the comments were made in the interviews. I also recorded the number of times that each participant referred to the different themes/codes.

3.3.2.3 Third Reading

I used the third and final reading to refine the codes that I had, and define them as clearly as possible. I used this as an opportunity to ensure that my initial transcriptions were accurate as well. I also looked for themes that I had not previously identified, and added subcategories to my existing codes when necessary. Further, I identified any remaining

participant specific themes that were noteworthy. The third reading marked the last time that I thoroughly examined the data as a whole, but I often returned to parts of the interviews when discussing the data in Chapter 4 in order to hear the participants themselves say their responses, and to ensure that they logically fit within the particular findings. The goal of this was to verify my initial interpretations of their responses before I included them in the study. Furthermore, at times I would compare what the interviewee said with my own recollections and what I had written in my field notes, in an effort to triangulate the data and improve the reliability of my findings.

3.3.2.4 Emerging Themes – The Interplay between Nuance, Generalizability, and Confidentiality

Using grounded theory, the themes gradually emerged from the data over the several readings. This was a lengthy process. In the beginning I made note of responses that I found interesting, or that I thought helped to shed light on my research questions. As I proceeded through the recordings commonalities began to appear. As I repeatedly returned to the data certain themes were strengthened and refined, as several respondents gave answers that fit within these themes. Several factors were at play while these findings developed. To begin with, as has been previously noted study tours are prime examples of experiential learning, which is a very personalized form of learning. All of the individuals that I interviewed created their own interpretations of what they experienced. This meant that there was a substantial degree of nuance in the responses that were given.

I strived to be respectful of the nuances, but at the same time I looked for a degree of generalizability amongst the responses that were given. As we shall see in Chapter 4 there is

a considerable degree of nuance in the responses highlighted within the different themes, and there are several examples of how the different participants created their own, unique interpretations of a shared experience. However, once the findings emerged and I turned to the writing process I did not include some of the responses that I initially found remarkable because they did not fit within the themes, and essentially a certain degree of nuance was lost in order to produce a coherent narrative. Furthermore, I did not include some responses that I found thought-provoking, and that I believed would help to illuminate the different themes, because they were too specific to the individual respondent, and would have very likely given away their identity and therefore broken confidentiality. Thus, the responses I did include in Chapter 4 were the result of an attempt to balance nuance, generalizability, and confidentiality.

3.4 Limitations and Reliability

There are four main limitations to this study. To begin with, my research was limited by the fact that it was focused solely on one study tour. The study tour was also based on the emotionally charged tragedy of the Rwandan Genocide. It is therefore difficult to say if teachers participating in study tours to different places, and organized around different subject matter, would have similar experiences to the teachers on the trip that I went on. This could mean that the findings of this study may not be corroborated by studies of different types of study tours. Furthermore, it is difficult to say if teachers on another study tour to Rwanda that is focused on the genocide would react the same way as the teachers who I interviewed.

Secondly, my research was limited by the fact that I collected data from a relatively small pool of 10 teachers. If I was able to collect data from a larger pool of teachers, from other study tours, my findings may have been reinforced but, also, possibly refuted. In addition, most participants were female. This research does not answer if sex and gender roles influence how a teacher is impacted by a study tour. Moreover, while some of the participants were parents, others were not. Those participants who were parents often spoke through that lens, for example describing connections to survivors as mothers, or connections to their own children. This research does not explore if parents and non-parents are impacted by study tours differently. More research may reveal that parents react differently to study tours based on genocide than people who are not parents

Thirdly, my research was limited by the fact that it was focused on the participants' perceptions of how the study tour impacted their personal lives and teaching practice. It was also collected shortly after we returned from the study tour. This research therefore does not address whether or not teachers' perceptions of how the study tour impacted their personal lives and teaching practices changes over time. Furthermore, as people in the teachers' lives were not interviewed, it does not show if others saw a change in the teachers' attitudes or behaviours as a result of the study tour, or if these impacts were merely a change in teachers' perceptions of themselves.

Finally, because the findings were based on teacher perceptions, this research does not address whether or not students of these teachers were impacted indirectly from their teachers' experiences on study tours. To include data collected from students may offer some interesting insights. However, it could also be challenging to collect such data as teachers often do not teach the same students year after year. With this being said, if

interviews with students and colleagues, or observations of practice, were included in the study it could enhance the reliability of the findings.

Despite these limitations, I have taken several steps to strengthen the reliability of my findings using grounded theory. To begin with, by identifying my personal values, I have been mindful of them throughout the research and writing processes and have striven to ensure that my personal biases are not reflected in the findings. By using the research tool of interviews I was able to collect deep and rich data. The interviews allowed the study tour participants to explain in their own words their motivations for, and reactions to, the study tour. When analyzing the data I included numerous quotes from the participants, with the goal of letting the interviewees speak for themselves. I edited the responses to remove the “uhs” and “ums” that are common in speech and replace them with ellipses, and I also removed certain names of people and places in responses that could possibly identify the participant and replaced them with words in brackets. However, besides this minor editing I did not change the responses of the participants, and included improper grammar and syntax in an effort to capture the responses as accurately as possible. My findings were based on this rich data, and I believe they open several opportunities for continued study. Moreover, because I participated in the study tour from which I collected data, I had a more intimate understanding of the trip which afforded me context for the interviewees’ answers. I believe having this context has allowed me to better explain participant responses, and has aided me in analyzing and interpreting the data. Furthermore, participating in the study tour allowed me to triangulate the data between my field notes, the interviewees’ responses, and my own recollections.

3.5 In Summary

My research is based on a trip in which I participated. I acknowledge that this trip has impacted me greatly. The fact that I participated in the trip from which I collected data can be viewed as a strength, as it has given me context for the data I gathered. It could also be viewed as a weakness, however, because as a participant I had my own reactions to, and interpretations of, the trip. As a result, there is the danger that I may only be hearing what I want to hear when analyzing responses. To overcome this danger I have made every effort to stay true to the data. I have described the different theoretical lenses I have taken, and the different values that I have, and have discussed how this may affect my research. I have explained the process of how I collected, analyzed, and interpreted the data using grounded theory. I based my conclusions both on my personal observations, and the responses given to me. I strived to clearly delineate between my personal reactions to the trip, interviewee responses, and my interpretations of said responses. Furthermore, I was able to triangulate the data between my personal interpretations and recollections, what the interviewees said, and the field notes I recorded during the trip to strengthen reliability. Wherever possible I let the interviewees speak for themselves, by using many quotations within my analysis and interpretation. I also acknowledge that this study has limitations as well as strengths. In the next chapter, I describe my findings.

Chapter 4: Data Analysis

The second question that drove this study was *how do study tours impact the practices and lives of the teachers who participate in them?* In an effort to answer this question I interviewed willing teachers who accompanied me on the study tour to Rwanda. This chapter consists of an examination of the themes that emerged from the data. Seven major themes, or findings, emerged from the data analysis and will be discussed in the following section. As we shall see, teachers were both personally and professionally motivated to participate in the study tour. They believed that it was a valuable learning experience, and that place played an important role in their learning. They were impacted both personally and professionally by the trip, but they also believed that they needed more free time within the study tour. I have purposely included many direct quotes from the participants in my explications of the findings, as I believe it is best for the participants to speak for themselves. I have also added my own thoughts to certain findings, but have been careful to distinguish when I am giving my own personal opinions. Let us now turn our attention to the teachers' responses.

4.1 The Findings

Nine of the ten teachers interviewed could cite personal motivations for wanting to participate in the study tour, while six could cite professional motivations. All ten teachers believed that the study tour was a valuable learning experience. Nine of the ten teachers attached to place great importance for their learning. Seven teachers identified how the study tour impacted them personally, while all ten could describe how it impacted them

professionally. Finally, seven of the ten teachers believed they needed more free time while on the study tour.

To demonstrate how many participants offered responses that fit within each finding, or theme, I have included Figure 4.1 below:

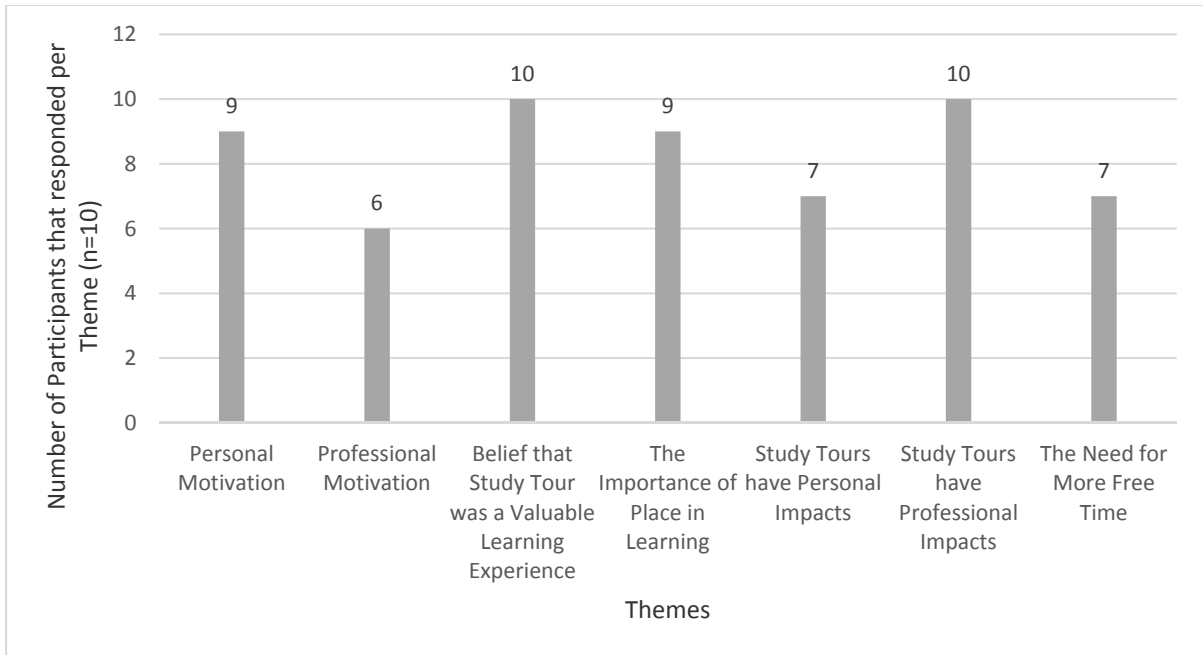


Figure 4.1 The Number of Participants per Theme

Finding # 3 - Belief that the Study Tour was a Valuable Learning Experience is further broken down into sub-categories as more correlations within the major theme were found in the responses that the individual teachers gave.

4.1.1 Finding # 1 – Personal Motivation

Of the ten teachers interviewed, nine described personal reasons for wanting to travel to Rwanda, and were therefore at least in part personally motivated to participate in the study

tour. While answers varied, there were commonalities among some responses. Three participants saw the study tour as an excellent opportunity, and one that should not be missed. Erin described thinking pre-trip that the study tour “would be a once in a lifetime experience,” while Casey stated, “You know, I don’t want to be sitting around when I’m 80. This is something I’m really interested in, and I don’t want to be sitting around saying, you know, you had the chance to go, and...you blew it.” Mackenzie, who worked at a school that supported a charity, said, “when the chance came to actually go to Rwanda and see the country itself and meet the people that we've been helping for so long, that was really my motivation...behind it.”

Participants were also motivated by a passion for one or both academic domains of history and genocide studies. Eight of the ten teachers listed an interest in the subject matter as a motivating factor for participating in the study tour. Charlie stated, “I've always been a history nut,” and saw the trip as an opportunity to learn “first hand” about something she was interested in. Erin saw the trip as an opportunity to learn “first hand” about “one of the major events of the twentieth century.” Casey was motivated by seeing a specific site within the country. She stated:

the place I'd really, really wanted to go was Nyarubuye...because I'd seen...Valentina in a number of documentaries. And I...I wanted to see this church, and I read the book that Fergal Keane wrote, and I wanted to see this church where it happened.

Skyler was interested in the topic of the Rwandan Genocide in general, saying “on a personal level, as a, as an actual narrative I think that it deserves more attention than maybe it gets.”

Participants also seemed to connect personally with the topic of the Rwandan Genocide because it happened during their lifetimes. Leighton was always interested historically in the genocide, and was “in depth teaching at the same time as the genocide was

going on.” Jordan connected with the Rwandan Genocide because she was alive while it happened, but did not learn about it until years later. She saw her learning about it as a way to help inform others. She said:

I was intrigued by the fact that it's something that took place in my lifetime, and something that I didn't remember hearing anything about despite the fact I was...12 years old when it took place. In fact I don't recall hearing anything about the Rwandan Genocide until I started university in 2001. So the fact that it's something that happened...while I was alive, and it took so long for me to hear about it...kind of made it that much more important to me, because I wanted to be able to take my experiences there, and...share them with people, so that they would have a better understanding of...what took place and how the country has developed since. And steps that...the world can take to prevent such things from happening again in the future.

Yet while one participant was compelled to go on the study tour because the Rwandan Genocide happened during her lifetime, and she did not know about it, another teacher seemed to connect to the Rwandan Genocide because she remembered when it happened. This teacher was aware of what was going on in Rwanda in 1994, but felt powerless to do anything about it. Daryl said:

For me, number one since...the genocide happened I've been wanting to go there...During it I kind of felt like helpless and wanted to hel - to go there and do something. But of course, there really wasn't anything you could do...I was seventeen when it happened.

She described how she wanted to go on the trip as soon as she learned about it, stating “I knew right away that I was going to do it, and I wanted to go and learn.”

Other responses were very personalized. Leighton stated that a “key feature for me, which really became my focus when I was there, was looking at how...post-trauma people deal with their trauma, and how that trickles down to the next generation.” This could be seen as a personal motivation, as she said it right after describing how she was interested in the Rwandan Genocide from an historical perspective. However, it could also be seen as a

professional motivation, as this particular teacher worked with students who have “anxiety or trauma, or as a result of dealing with their anxiety and trauma some of them have addictions.” Quite likely it was both. The teacher could have been motivated by a personal interest to see how Rwandan society was dealing with the trauma that resulted from the genocide, but what she learned could also give her insight into her professional work with students who suffer from trauma. Many of the participants who could cite personal reasons for wanting to go on the study tour could also describe professional reasons.

Speaking from my own point of view, I had personal motivations for participating in the study tour which align with some of the responses that other teachers gave. For example, I too felt that this trip represented an incredible opportunity, and one that I did not want to miss. This was partially due to my personal love of travel, but mainly to do with my passion for the subject matter. I have had an interest in history since young adulthood, but in the subsequent few years leading up to the trip I had become increasingly interested in genocide studies both personally and professionally. For me this trip represented an excellent opportunity to learn about one of the most tragic events of modern history. I was also “intrigued” as one teacher was, by the fact that the Rwandan Genocide happened during my lifetime, yet I did not know much about it at the time. I seem to recall watching a brief clip on the news about Rwanda during the genocide, but did not understand it nor care to learn more about it at the time. The fact that people can be so oblivious to the suffering of other people around the world is a notion that I certainly find thought-provoking. I also had professional reasons for wanting to go on the trip, which I will discuss at the end of the next section.

4.1.2 Finding # 2 - Professional Motivation

Of the 10 participants interviewed six clearly stated professional reasons for wanting to take part in the study tour. Of those six, five cited curriculum connections. For example, Dylan cited curriculum connections as being a professional motivation, stating, "As a history and law teacher I saw curriculum connections for every course that I teach." Casey did not cite the curriculum as a motivating factor though. Instead of mentioning curriculum, she said:

I was hoping to find something to lend an immediacy to what I'm teaching, because kids that are, th-that I have right now were born after 1994, and they don't remember it. You know, I-I had students in my class when it was happening, and-and...you know, we-we always, I always, I was teaching world issues, and I always had a newspaper component to the course, and, we'd be looking at it and I remember hearing General Dallaire on the radio, and people talking about tribal violence and I wanted to see it for myself. I felt that it would, as I say, lend an immediacy.

Casey went on to say that she felt the trip was useful in this regard, but it also was perplexing. She described a sense of confusion that she believed would be a good topic to explore with her students. She stated:

It actually created a kind of confusion in my mind because there was a-a huge dichotomy between the horror that this country had been through, and the beauty of the landscape, and the kindness of the people, and...it-it-it just didn't seem like such a horror could happen in this beautiful place. I guess kind of like, how could such a horror like the Holocaust happen in a place that was fairly sophisticated? Or Bosnia happen in Yugoslavia which was, you know, sophisticated and cosmopolitan? So this genocide thing, whatever it is, clearly...takes on a life of its own so completely divorced from, the place, and the other...the realities of the place created, but it was important, I think, for me to...see that Rwanda was not a-a country completely filled with bloodthirsty murderers, you know. There is certainly a lot of, I think, confusion among the people, especially those who were caught up in it, and - and I want to be able to explain that to my kids - because they - my students...because they, they don't really...it's very h...it's hard for us to get our head wrapped around, wouldn't you say?

She seems to believe that the confusion that she felt, and that she believes Rwandans feel, could be valuable topics to investigate with her students. This quote describing the complexity or confusion that she found in Rwanda could be seen as evidence that study tour participants do not return home with “a simplistic black and white understanding of the genocide”, something that Schaller believed tourists did, as previously discussed in Chapter 2 (2007, p. 515). This could also be seen as someone who is trying to explore the complexity that Andreotti (2013) called for in Chapter 2.

Personally I agree with her description of feeling confused. I remember thinking that had we not learned so much about the genocide, and seen the evidence of it at many memorials, it would be difficult to believe that it ever happened in a place so beautiful, where we met countless kind people. However, unlike this teacher I was not motivated professionally by a need to give an immediacy to what I was teaching. Nor was I motivated professionally, as other teachers stated, by the connections to the curricula they taught. My professional motivation came from my graduate studies.

In the Global Citizenship Education program that I belong to at the time of writing, we are encouraged to travel overseas. Although the program suggested teaching in Uganda, I chose this trip to Rwanda because it meshed with my interests in history and genocide studies. The encouragement I received from my university program, while trying to better myself as a professional educator through my graduate studies, combined with my love of travel and interest in the subject matter, were the ultimate motivators for me to travel to Rwanda. Although I did not have the same professional motivations as other teachers on the trip, I believe I still benefited from the fact that I will have experiences to lend an immediacy

to the topic, and that these experiences can connect to Social Studies curricula in British Columbia in several ways.

4.1.3 Finding # 3 – Belief that the Study Tour was a Valuable Learning Experience

I will begin this section by describing some of the things that the participants believed they learned, and then I will look at some specific sub-categories that emerged in this theme, namely confidence in the knowledge acquired, uncomfortable learning, applying learning to home, and the obligation to share learning with others. Figure 4.2 below shows the number of participants who gave responses that fit in the main theme of Finding # 3, and the four sub-categories of that finding:

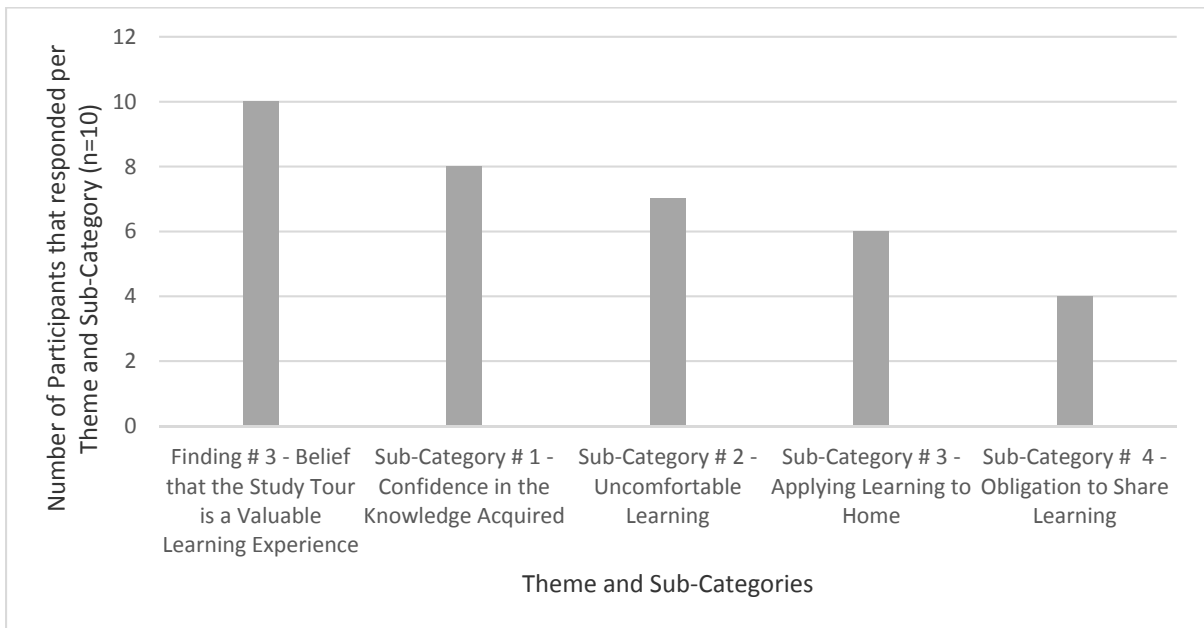


Figure 4.2 The Number of Participants per Finding # 3 and Sub-Categories

As is shown in Figure 4.2, all ten participants believed categorically that the study tour was a valuable and powerful learning experience for them, giving answers such as ““It definitely was a learning experience for me,” and “It was absolutely a learning experience.” Riley joked “Yes it was a learning experience, and...it was so much so that I went twice!” Other participants gave responses that pointed to the power of the learning experience, such as Skyler who stated “it was certainly a learning experience, without question...I'd say probably one of the...most important learning experiences, I would say not only of my, i-in my career, in my professional career, but also on a personal level.” Leighton responded “You know you read the books, and you see the D - the DVDs, and you think you know it, and, and you go and it's, it's so far different.”

When asked to give specific examples of things that they learned the responses varied, pointing to the individualized nature of the experiential learning that can occur on study tours. Nevertheless some commonalities could be found. Some respondents described the current state of affairs in Rwanda as being an example of their learning. Their responses could be seen as examples of how study tours offer what Stoner et al. (2014) describe as a place where learners could “experience, grapple with, reframe, and reflect on” world affairs, which could result in “a shift in perspective, awareness, and worldview” (p. 154), as previously discussed in Chapter 2. For example, Erin stated:

we look at...these events as sort of snapshots in time, and we may get a little bit of a backdrop in terms of...how they unfolded, but...from there you never really get a sense of...well what's happening now, because it fades out of the news. And...you just assume that it's still kind of...sort of a hellish place, and...the ob-the thing that was obvious right off the bat was that...how they've moved forward...and-and sort of moved away from the past and are embracing a new future as a country, and a society, and, and that was the biggest...experi - learning experience for me. The biggest sort of Aha moment.

Leighton stated:

looking at how the culture has changed in Rwanda, and trying to understand what the culture was before, certainly did, did help with trying to see where they're coming from now. And it also made me understand more of the political and the socioeconomic side of things, what they had to do in order to recover, and in order to recover economically, politically, and socially, and how much, how much farther the road still has to go.

She went on to describe how she valued meeting Rwandan teachers, whom she still corresponded with, and how meeting our CNLG host and bus driver:

definitely put a personal perspective on the whole thing. And, I think, if anything that really shook me up enough, that...how do I explain that? I think it shook up my brain enough that I-I was able to kind of develop a whole new way of looking at, at the world, or at least at political economic systems.

This last sentence points to the transformative nature of the learning that can occur on study tours.

Other respondents marvelled at the reconciliation that has been attempted in the country. Although they talked about the same concepts, they described them in their own, individualized way. For example, Jordan stated:

I think the thing that was most significant that I learned was that the country has adopted a policy of forgiveness, and reconciliation, in order to move forward and try to become a prosperous nation. And, it was one thing kind of for government officials and their departments to say it, but to actually talk to survivors and hear them echo those sentiments...that was something that I didn't expect, or that I didn't really know anything about.

Dylan described the attempts at reconciliation within Rwanda as:

a very difficult concept...to consider for a country that so recently went through a genocide. So...it was actually really hard to wrap my Western brain around how people can actually move forward in their country, knowing that...perpetrators of genocide live next door to them, that...people who had, killed their family members and loved ones were out of jail...and, trying to understand this vision of the country's future.

This last statement points to the challenging nature of the learning that can occur on study tours.

Participants in the study tour experienced instances of individualized learning, again demonstrating the experiential nature of the learning that occurred. A striking example of the personalized learning that took place on the study tour was when two teachers described different perceptions of a shared experience. When she described visiting the perpetrators in the prison Dylan said:

I was truly, surprised, although I guess it's pretty normal, at how, I don't want to say easily, but how instinctual it is...for humans as we're sitting there as teachers going in I was kind of thinking, you know, who are these four people gonna be, and, how am I going to feel about talking to them? And then seeing teachers who, have listened to what they had to say, you know, seen them, you know, cry, or have cried about what they've related to us, and then kind of shake their hand and say thank you, because genuinely you feel like, thank you for even bothering to share this with me, because really you have no reason to tell me any of this, and, you know, you are not a circus, and I don't have to be here, you know, sitting in judgment of you, but, anyways it was just real fascinating dynamic, that I could have never, ever predicted...having not gone through that experience.

However, Jordan described the same experience of talking to the perpetrators differently. This could be seen as an example of the individualized meaning making outlined in the Constructivist theoretical conception of experiential learning discussed in Chapter 2 (Fenwick, 2003), as different learners constructed their own individual understandings of a shared experience. While Dylan stated that the prisoners had “no reason to tell me any of this,” Jordan was not so sure. She described learning later from our CNLG guide, after the perpetrators had finished speaking to us, that he knew the perpetrators' cases well, and that some of them had actually physically harmed people, despite the fact that they told our group that they incited genocide but did not take part in physical violence. Upon learning the added

information from our CNLG guide after leaving the prison, it caused her to think further about the situation. It made Jordan question:

what was their motive for talking to us? Was it really to find an inner peace...I mean I, because, one thing I noticed as they were speaking obviously...the Muslim woman was, was...dressed in her religious clothing, and I noticed, I th- I believe, both of the men had crosses or rosaries around their necks, so...it was kind of an interesting contrast, to know that, I think all of them mentioned God, or having a belief in God at some point, but the fact that they weren't completely honest with us, as, to their roles in it...really made me question after the fact, what their motives were, was it really that they'd felt...remorse, like actual remorse? Or, they, a lot of them also mentioned the fact about the possibility of having their sentences reduced. So was that a motivation? Do they feel that if they speak to groups such as ours that they might receive a pardon of some sorts?

Similar to how Savage, Spalding, and Garcia noted that a study tour can help a participant's knowledge of genocide move beyond the "theoretical" (2007, p. 1450) – a concept discussed in greater detail in Chapter 2 - this study tour made the Rwandan Genocide real for participants. As was also noted by Conceição and Skibba (2008) in the literature review, "people can study and read about countries and the difficulties faced by the people, but it is not until it is observed or experienced that the real learning takes place" (p. 25).

Casey appeared to describe this phenomenon when she said:

I think that we tend to get numbed by sheer numbers when we say, you know, 6 million dead in the Holocaust, 800,000 dead in Rwanda, and when you go to memorial - it's just a number - but when you go to memorial after memorial after memorial and you see these thousands of skulls, and the leg bones, and all the other business, the heaps of clothing, and regular people who in another world are just like ourselves, saying, you know, I r - you know this lady, the one that we talked to, the one that had the baby on her back, and, she fell down in the crush of people, and...you know, and I'd heard about the church that was bulldozed down, so when we went to that church I was, I was able to see, yah, I'm standing on the floor of a church, where people were hiding, and the church got bulldozed down, it was very real, very immediate, and-and what I felt I think I will be able to convey

to my kids to - to show them what happened...and-and the pictures don't hurt either!

The belief in the value of study tours as learning experiences was also evident in the responses participants gave when describing whether or not they would encourage other teachers to go on such trips. As Charlie put it, "I mean why would you not go on a study tour?" Mackenzie joked, "I would like to make a trip like this mandatory, for teachers." Jordan stated "I feel greatly enriched from the process of participating, and I feel like a lot of other teachers would as well", while Daryl said she believed you "really get, an honest understanding, of what happens, across the globe when you go on study tours."

Teachers also felt that they had exclusive opportunities as a result of participating in a study tour. Daryl believed "with the study tours, you get to meet people, who have information that you wouldn't otherwise, and knowledge, that you wouldn't otherwise get. So I think it's really important." Riley explained:

it doesn't matter what country you go to on a study tour in, I think that those opportunities come forward for you in a way that you wouldn't see as a tourist. So when I, when I'm able to go into churches, or into, a forensic lab, that's been thrown on a-a site in Murambi, and, you're not going to get those opportunities as a tourist walking on site. Those are kept for, for special occasion-well not occasions-but, special circumstances like a study tour, and, having, or being able to see those kinds of things really does enhance what you are - have the capability of doing as an educator, I think, and as a person, you really kind of start to see the depth at which these people believe in what they're doing when you get these background types of things.

Leighton summarized, "I think the more study tours that people get opportunities for, the more changes how - in how we look at the world."

Personally I found the study tour to be an incredible learning experience, one that stands out from the many others that I have had. I also found it fascinating as a researcher to hear teachers describe their interpretations of experiences that I shared with them, and to

realize that what they learned from any one given event was not necessarily what I took away from it. For me, this reinforces the fact that I subscribe to the Constructivist theoretical perspective of experiential learning, as each individual learner creates their own personal meaning of any given experience. The experiences I had on the study tour evoked countless questions in my mind about the subject matter, and it also made the genocide real for me, meaning that learning what the genocide looked like to individual persons allowed me to put context to the numbers of dead and displaced that resulted from the tragedy. I believe too, as other participants do, that the study tour gives participants opportunities that they may not have had as a general tourist, and that these trips are excellent opportunities for personal and professional growth.

4.1.3.1 Sub-Category # 1 - Confidence in the Knowledge Acquired

Eight out of the ten participants exhibited a confidence in the knowledge that they acquired from the study tour in their responses. This could be similar to O'Brien's concept of study tours helping teachers to "teach authentically" (2006, p. 168), or Van Winkle and Lagay's notion of the "authentication" (2012, p. 349) tourists felt from learning something first hand, that were described in greater detail in Chapter 2. As Erin explained:

You know you realize that...you really do learn a - there's a lot of stuff that you think 'Ah I'm never going to remember this', but there's a -you really learn a lot and you can, really...sort of fire it back at...at groups of people without really a whole lot of...notes or anything, it's just it's there in your head forever.

Casey described a sense of authority on the subject matter. She said:

certainly it will give me a chance to speak with more...authority, in-in, not in the bossy authority sense, but in the authoritative sense, like...knowing what I'm talking about because I've-I've seen it with my own eyes...While I didn't see anybody being killed, I did see...the aftermath.

Furthermore, teachers were confident that the learning they acquired would translate into more engaged students. As Skyler noted:

Certainly professionally I think that what I will now bring to the class in terms of...connection to the subject...on a more profound level I think will, I think will enhance the students appreciation of the subject, and understanding and sensitivity and...sort of...you know, their-their sense of themselves as human beings connected in this world.

The fact that Skyler believed that she would be able to give her students a “sense of themselves as human beings connected in this world” could be seen as wanting to foster notions of global citizenship within her students.

Leighton described how she believed the knowledge she acquired on her study tour would help her make more inroads with the students she taught. She stated:

the stories I think is what grabs kids the quickest, and the more human stories, because we had the opportunity to interview survivors, that gives me more of a-a chance to find the ‘ins’ with kids. And I work with students who tend to have their guards up, and this is a great way to get in and around their guards and help them recognize emotions in others. And when they recognize emotions in others, they recognize that within themselves.

This could be interpreted as an example of how Leighton – as a result of the study tour - developed Kolb’s (1984) abstract conceptualization abilities (AC) that were discussed in greater detail in Chapter 2, as she is developing theories based on what she learned. If she attempts to apply these theories to her practice it could be seen as a development of her active experimentation abilities (AE).

Daryl described a confidence in the knowledge she acquired, and how she believed it would help her discuss certain topics with her students. She said “as a teacher...feeling like I’m capable of, really talking about things like globalization, and ultra-nationalism, and those type of topics.”

Four teachers, who had participated in a previous study tour to Rwanda organized by Genocide Education Canada, reported that their ability to talk about Rwanda from a place of personal knowledge did indeed translate into increased student engagement. Mackenzie stated that “students respond very, very positively to...something when you've actually experienced it, and you're not just saying well I studied it, I researched it, but now I can say I was there, I saw it.” This was echoed by Riley when she said:

Just the general contact, with people in a Third World country, so to speak...really opens my eyes as a teacher, and allows me to bring a lot more real life experiences in to the kids, and it's the stuff they remember. They don't remember reading the textbook, they remember me explaining to them what happened in that country from a firsthand knowledge kind of basis.

Dylan described it as:

When I give, a lesson on the genocide, I mean I can, share, photos with students, and talk about the impact of genocide in a way that not everyone can, I suppose. And it seems to have a really strong...impact on the students. They respond really well, and, obviously I think it's, it's huge in the way that it engages students.

Casey described speaking to her students when she said:

You know, when I talked about some of the stuff that those prisoners said, they can hear in my voice, 'cause I'm not a very good poker player, they can hear, a kind of outrage when I'm talking, and so they know that I have passion about the subject. And I think it helps transmit that passion to my kids. I want them, I want them to be able to participate more fully in the society in which they live. If they see injustice, I want them to start yacking and not stop 'til they get help.

That Casey wants her students to speak out against injustice could be seen as her wanting to foster notions of global citizenship within them.

Mackenzie summarized her thoughts as, “ultimately I felt more real in the classroom...like more authentic, and I think the kids noticed.” On a personal note, I have

given a few presentations on the Rwandan Genocide to students, and I agree with the teacher's statements above. When a teacher can relay first hand stories or anecdotes students do seem to respond positively to them. They can see that you place great importance on what you are talking about, and therefore perhaps it becomes more important to them as a result.

4.1.3.2 Sub-Category # 2 - Uncomfortable Learning

Seven out of the ten participants described incidents where they found the learning uncomfortable, difficult, or highly emotional while on the study tour. For example, Leighton described how she was struggling to comprehend some of what she learned. She said:

I'm still struggling with the idea of man's inhumanity to man. I thought I understood it until I went to Rwanda, but I-I-I don't, it's much more complex than how simple the history books make it. And so...it's a big thing for me that I'll be studying for a long time to come. It'll lead me, I believe, into, more travelling, and more investigation of current affairs that are going on in trying to understand how groups can do things to one another, or how groups can try to influence one another...to the detriment of another group.

This is another example of how a study tour participant is attempting to grapple with the complexities that she sees in the world, something that Andreotti (2013) called for in Chapter 2. It could also be seen as what Stoner et al. (2014) describe as “a shift in perspective, awareness, and worldview” (p. 154),

Other participants could describe specific instances that they found challenging. For example, Daryl described learning about how a dead woman was found with a spear in her genitals at Nyamata. She stated:

Specifically...hearing about what happened to the women...at our first site where there was the...the coffin that was buried underneath all the skulls there...And [our CNLG host] told us the story about what had happened to the woman being impaled and, I think, as a, a, w-woman to visualizing another woman that happening to, it's, it was really hard, and very difficult to deal with.

Charlie described the story of a survivor that the group met at the École Technique Officielle (ETO). The survivor had related how people had congregated at ETO for protection, and how the UN pulled out of that particular site, allowing for a massacre to take place. The story affected Charlie on an emotional level as a parent. She said:

At the stadium we talked to a survivor...and I knew that was the first survivor that we heard talk, and he was talking about, you know, his, just h-how he led up to the stadium and his experience with the soldiers leaving, and what really hit me was, I mean he had a three year old daughter...who was I think on his back or something to that effect, and-and how she had gotten injured, and just, I think me having children, that really impacted me.

Jordan described being impacted as a parent from the story of a survivor at Nyarubuye, as well as after learning of the massacre of children at Ntarama. She said:

I think as well hearing from the female survivor...was impactful because she lost a young child, and as a parent that...that really impacted me how she...despite having that tremendous loss was able to persevere and survive herself...and then go on later in her life and have more children, and again, being able to forgive...I think the other thing that really touched me as a parent, was on our third day, and seeing the Sunday school room where the children were killed...and still seeing their blood on the wall...I think that was, both as a parent and as someone who teaches...children who are still quite young, was, was very challenging, to take in, and to understand how...young children could be targeted in such a way.

Several teachers described struggling with what they saw at Murambi. At the Murambi Genocide Memorial hundreds of corpses have been preserved and displayed on tables. As Casey stated, "And of course Murambi, I mean nothing prepares you for that." She mentioned that she had seen that site in documentaries, but stated that "when I saw it...you know it took my breath away. Simply the sheer magnitude of the horror, and...and-and I found that a real learning experience." Skyler described being haunted by what she saw at Murambi, even after being warned by teachers who had gone on the previous study tour organized by Genocide Education Canada. She said:

There is no question given the nature of this tour that I cannot erase the images in my head of some of the things that were-were more challenging... Obviously... Murambi for me, you know, and I mean they said it would happen, right, where you wake up at night, and sometimes that's what you see.

Later in the interview, when she was asked what was one of the most memorable events from the trip for her, she admitted, "I would have to say that Murambi was probably a memorable moment, not the kind of memory I'm looking to, you know, I kind of wouldn't mind shaking that one a little."

Other aspects of Murambi resonated with teachers as well, beyond the difficult images of the corpses. For example, Jordan described being affected not only by the bodies, but also by learning more about France's role in the genocide. She said:

also at... Murambi, where we saw the actual... bodies that had been preserved... it just, it really hit home how many people physically perished. And that it was people from all walks of life, of all ages... who were, who were impacted... by the genocide. And I feel too that was the time where I learned more about some of the, the French soldiers, or the French army's complicity in, if not actually helping the perpetrators, at least standing by and not intervening, intervening in any meaningful way... to help the Tutsis.

We were told by the guide at the memorial that French Soldiers, who were in Rwanda as part of Operation Turquoise, had played volleyball over top of one of the mass graves located at Murambi.

Despite many teachers describing Murambi as a place of uncomfortable learning for them, for Erin other sites had a greater emotional impact on her. She describes a day when the group visited École Technique Officielle, Nyamata, and Ntarama, as having a greater emotional impact on her than Murambi. By the time that she saw Murambi she felt that:

at that point maybe you get a little bit numb to certain situations, or I just felt kind of really angry with the whole French playing volleyball on the graves, but... the first day at those sites was the most... sort of eye opening and emotional part of the trip.

For many, however, Murambi stood out from the rest. As Leighton said, “Murambi was probably really tough in that, I don't, I think it took a long time to process Murambi.”

The learning that occurred on the study tour seemed to take an emotional toll on many of the participants. One teacher described not sleeping well after returning home to Canada. Erin said:

there was a couple of days where I just did not sleep well at all. And I think it was just...really...those kind of trips are so...you know, like you just go, go, go, and you don't realize how emotionally taxing they really are, until you get home and you kind of like sit down and go, well now what? You know, it's-it's, uh, it's like a mild form of PTSD I think. There's, I think there's an element of that you know. The parade is over, you get home and sit on the couch, and it's like, holy shit! W-w-what have I just been through?

On a personal level I found myself experiencing uncomfortable learning at many points during the trip. Several of the sites affected me emotionally as a parent, as mentioned in Chapter 3, while others shook me due to the evidence of mass killing that was on display. I found the ETO survivor's testimonial mentioned above particularly heartbreaking because he spoke of how his daughter was struck by what he called a “sword” during the massacre. He said that she survived, but that she was still “traumatized.” Although another teacher described him as saying that his daughter was three, I have written in my field notes, and I seem to remember, that his daughter was close to two years old at the time. I found this piece of information particularly difficult to digest, as I had left my own daughter, who was almost two, at home to come on the study tour to Rwanda. The fact that I missed my daughter, and could easily envision what it's like to have a daughter that was almost two, undoubtedly made this survivor's story even more uncomfortable to hear. However, every survivor testimonial struck me on an emotional level, as did hearing from the perpetrators. Much of what I learned was disturbing to me, and when I reflect on it and try to make sense

of it I still feel uneasy. I believe that the learning that took place during the study tour was powerful, however, in no small part because of the fact that it made participants uncomfortable.

4.1.3.3 Sub-Category # 3 -Applying Learning to Home

As mentioned previously in Chapter 2, Roberson (2003) believes that the act of travelling can lead to an increased knowledge of one's own home, because the act of travel allows for opportunities to compare and contrast. Six out of the ten participants on the study tour to Rwanda were able to apply their learning to their homes, meaning they were able to make connections between what they learned in Rwanda and specific situations in Canada. As we shall see, some study tour participants also experienced episodes where they, in the words of Merryfield (2000), "deconstructed previously held assumptions or knowledge and considered new ideas and explanations" (p. 439-440). Furthermore, several responses could be seen as examples of teachers developing Kolb's (1984) abstract conceptualization abilities (AC), as they were creating new theories based on what they had learned while on the study tour. Erin twice contrasted what she learned in Rwanda with some of the attitudes of people where she lived. The first comparison had to do with leadership, where she described her thoughts on current Rwandan President Paul Kagame and former South African President Nelson Mandela, and how people where she lived could learn something from their examples. Erin said:

leadership really matters... You know, Kagame could have gone, I mean the whole country could have gone down a completely different road in terms of... vengeance and bloodletting, but... leadership matters. And in-in a way, it's sort of, it's similar in a way to Mandela in South Africa where, how do you deal with this-this horrific past, and how do you move forward? And-and... there's a lot of similarities I think

in both...countries, and I think...people around here tend to think that Africans don't have much to teach us, but I think in this case they-they certainly do.

The second comparison the teacher made was between what one CNLG employee called the ideology of genocide, and the attitudes of some of her students towards First Nation Peoples in Canada. Erin recalled:

the guy who talks about the ideology of Genocide. And that, I had never heard that term before, and...and so this sort of belief system in...preaching the, sort of...a belief in the inequality of people...and how that, over the course of decades...you could, you sort of, societies can kind of marinate in it and...it leads to some really unhealthy attitudes. And...I-I kind of see that...[where I live] with...sometimes a lot of attitudes towards First Nations Peoples.

She described how when teaching students about First Nations “some of the smarter classes'll kind of shut down” with guilt. However, while teaching:

some of the more redneck classes, and-and-and...they kind of look at things a very superficial level, and...they-they-they sort of s-, they-they swim in it, they marinate in that kind of belief that...some people are less equal than others. And...this is where it can lead.

Two other teachers connected what they learned in Rwanda to the First Nations Peoples in Canada by drawing comparisons between the reconciliation that has been ongoing in Rwanda, and the reconciliation between First Nations Peoples and the rest of the population in Canada. Daryl said that for her:

the main learning experience was, around the reconciliation...and what's been going on there, because you don't hear about what happened, what's happening there now...and the reconciliation and its connection to the reconciliation going on here in Canada, is so similar...I would say the biggest take back from the whole tour...was this idea of forgiveness...that's something that is still a constant struggle between aboriginal and non-aboriginal Canadians...and it's interesting to see, what has happened there, or what we saw has happened there, and, what's happening here, the parallels and the differences.

Dylan said:

I'm really thinking about, how I can take...from my notes, and my memories...to develop...more significant curriculum lessons on reconciliation. Because I think Rwanda as a nation, has a reconciliation piece that is very unique, and that, I think we need to focus on, when we talk about, issues of reconciliation and social justice, history, law. And I wonder about, how, that might influence...Canada, with our Truth and Reconciliation with Aboriginal people, and even just any ties I can make with that. And, helping, me understand, as a Canadian, what we are asking of Aboriginal people, when we claim we want to reconcile post residential school and, and human rights, mass-mass human rights violations.

Other teachers made connections to where they lived specifically, such as Casey who said:

When I look at a-all of the people that I met in Rwanda, both the people that have become my friends, and-and...the survivors that we spoke to, you know it's one of the - I always feel that it's a sort of 'There but for the gr-grace of God...go I.' You know, could that happen here?...Are we safe from that happening?

She went on to describe a past racially charged riot that took place where she lived.

She mused that:

Here [where I live] even, it did come to the point of riots. People were attacked. And...so I-I keep thinking how, how safe are we? How far are we from the edge of that cliff? I think we've inoculated ourselves against that thing fairly...wisely by having immigration, we don't have any huge groups, I think, that we can identify and go out and attack, or who can come and attack us, so I think we're safe that way.

However, she continued:

How you slip into this nightmare, I think is a lot easier than we think it is. How easy it is to turn your head the other way. How easy it is say...you know I don't stand with you, I-I don't, I-I won't, turn away hatred that's aimed in your direction, 'cause I don't give a rat's ass about you. And I think that what I saw there in Rwanda...made that kind of clear.

Other teachers made connections to their particular situation. Leighton made connections between her learning about how people dealt with trauma in Rwanda, and how it may help her in her work with students who suffer from trauma. She said:

because I do a lot of counselling work with students who are in trauma, then I, maybe helping someone else see what someone else did with trauma, could help them perhaps learn to look at their trauma in a different way, or be able to look at their trauma from the outside looking in, instead of the inside looking out.

Daryl contrasted what she saw in the prison in Kigali with her experience of working in prisons in Canada. She said:

Because I've worked in the prisons here, it was really, really interesting for me to see the difference. I actually expected the prisons to be, way harsher than they are here, and it was absolutely shocking to me, how much freedom there was in the prisons. And although there's that level of poverty...and...so obviously, their, the buildings aren't as strong and structured and that sort of thing, but just that level of freedom that they had about working or not working, and working in the prisons here you are told every minute of the day what you're gonna do, and what you're gonna eat, and your visitors have to go through security, and, there's, certain people that can't visit you, and it's, it's, very, very different.

Finally, Dylan was able to apply what she learned while on the study tour to her thinking about how to teach genocide. She had participated in a previous study tour to Rwanda organized by Genocide Education Canada, and her description of how her thinking changed after going on a study tour seems to support my previous assertion that study tour participants are exposed to more of the grey area surrounding certain situations than are tourists. Furthermore, her response appears to be another example of a study tour participant embracing some of the complexities in the world, which Andreotti (2013) called for in Chapter 2. She said:

we had a Holocaust survivor come and speak at our school, and we had a handful of students of Arab background put their heads down and pretend to be sleeping... You know, before I travelled abroad I might of, well I mean I, I find that offensive period. But, I might have been more black and white in understanding that, well, you know, clearly that's an affront to the person here, but at the same time, you know, recognizing that the conflict between Israel and Palestine is what it is. You know, students of Arab background see things differently, their parents see things differently, and I have to take all of that into account.

She then made a connection to professional development that she had attended, when she said:

also I was made aware...when I was doing [professional development] on genocide studies that, [in a place near to her home], a woman who was...leading the workshop was saying that, when she...addressed the Rwandan Genocide, she had several parents of Congolese background...take offence to the fact that it was being taught as a genocide...because from their perspective, coming from the Congo, they don't see it as a genocide perpetrated against the Tutsis. So, I guess in that, in-in that particular way I think, this has affected, how better I am at recognizing, that these conflicts and crises, are, you know, there, there's a lot of, well I don't say grey area, but it's not, straight forward.

What the teachers learned helped them to draw comparisons with, raise questions of, and develop theories about, their homes. It may have also resulted in a greater recognition of the complexities of certain situations.

4.1.3.4 Sub-Category # 4 - Obligation to Share Learning

Four of the ten teachers interviewed described a feeling of being obligated, or compelled, to share what they learned from their trip to Rwanda. This could be interpreted as an increased appreciation of, or motivation by, some of the notions of global citizenship identified by Leduc in the previous chapter:

such as being knowledgeable about issues; knowledge of human rights and responsibilities; empathy and understanding for others in the world; working together for change; helping others; making the world a better place through action; and understanding ones place in the world (Leduc, 2013, p. 397).

One teacher who had participated in a previous study tour to Rwanda organized by Genocide Education Canada, Mackenzie, described being impacted by the stories of the survivors. She also described having a feeling of responsibility to share their stories. She said:

all of the survivors are memorable. In terms of telling their story, and what impact it had...And on the first trip it was Emmanuel, who was the most memorable, he was at Murambi, he has since passed on...Part of the reason he was memorable was his story, and part of it was because when I returned home I was reading about him in a book, he was actually in the news...And on the second trip...the...the, the lady at Nyarubuye...who hid in the la- in the latrine...after her baby had died...she also had an impact. And in terms of when I came, come back and I'm talking to people, whether it's students or adults...I, I feel that that's my role when I come back is to share their stories...because that's one thing that people don't always hear about, here, so, it just feels like my responsibility.

Charlie talked about how survivors had urged us to share their stories, and how she thought it was an excellent idea to share those messages with teachers, who could then share the information with their students:

I mean, to me I think that's almost, as part of the trip I, I felt a lot of survivors gave us that message that they want us to take this back with them, that they want to make sure that people remember, and I can't think of a better way to do that than to pass it on to teachers who are, who are then teaching students, like they will have even a greater impact just to present that information, and make sure that those stories are heard...on a wide range of schools.

Jordan described how she was alive during the genocide and knew nothing of it, and that she now felt compelled to share the stories of the survivors, and to present at a professional development event. She said:

So I think, particularly because so many of the people that, we interacted with, government officials and survivors, were asking us please share our story. Like you as Canadian educators please share our story, that I really feel that I have the responsibility to do so...My union has a [a conference] which, revolves around...incorporating social justice themes into the classroom, so I think...it would be very appropriate for me to present at...that conference when it comes up.

Leighton described how she was invited by many groups to speak about the trip, and that she felt she lacked the expertise to explain the complexities involved in the story of the country. She also stated that despite her apprehension she would persevere, because she felt it was her responsibility to share her learning. She said:

now that I've come home, I have a lot of people, and groups, that want me to come and speak to them, and, even though I perhaps have had some more experience than what they have by having gone to Rwanda, I already feel quite unprepared to help them understand the complexity of the issues. But, I'm going to make it my best effort. So, one of the ways that it's changing my attitudes is I do feel a responsibility to show my students, show other fellow teachers, and show other groups who are interested in what is, what happened, to overview, but more in depth to show them how change can occur, how people can change...and in particular why things need to change. And perhaps that will change the way in we, if little groups talk to bigger groups talk to bigger groups, maybe it can change how we influence government at some point in time, in talking about how we deal with all of our foreign concerns.

Although only four of the ten teachers interviewed described the phenomenon of feeling obliged to share their learning, on a personal level I felt it was important to examine this aspect because it was something that struck me deeply while on the study tour. Images of survivors asking us to share their stories, and telling us that we were now all "ambassadors" to Rwanda, are extremely vivid in my mind. Recalling episodes like these have been part of the motivation for me to present to groups of teachers and students on my experiences of travelling to Rwanda, and what I learned while there.

4.1.4 Finding # 4 - The Importance of Place in Learning

Nine out of the ten participants interviewed in this study believed that place played a large role in their learning. This finding appears to be similar to O'Brien's notion that teachers believed that "being there" was vital to their learning (2006, p. 163), which was discussed in greater detail in Chapter 2. Furthermore, several of the teachers' responses below agree with Cushner's assertion that "there is just no substitute for the real thing" (p. 35). Erin stated, "It's great to...see the stuff first hand...What you teach. Whatever it is." This was echoed by Charlie who said:

first hand learning is-is the best way to learn about a subject. And I think, I mean we know from research studies about teaching that quality, quality teaching and having a knowledge of your subject matter is-is key to our students' success, so, if you have a chance to do a firsthand tour I think that, I mean I would absolutely jump at it.

Mackenzie likened the study tour experience to taking students out of the classroom.

She said:

it's-it's like taking kids on a field trip, you know they're going to get so much more about being in the field...So I would strongly encourage all kinds of teachers for, it doesn't have to be Rwanda...it could be any kind of a study tour. I've done three others as well myself...and well worth the time and-and the money...Ultimately it, it, it-it's a huge learning experience for the teacher, but it then will impact on everything they do in the classroom afterwards.

Two teachers described feeling a sense of immediacy from being in Rwanda. Skyler stated “there's nothing like that immediacy, right, of being in the place,” while Casey said “I found that speaking to survivors and perpetrators was very...valuable. I learned a lot from both of them...both of those groups. And...there was an immediacy there that I think is important.” Daryl described an emotional connection to the country. She said:

I think going to the land where things happened always, let's you have a different perspective...and makes you more connected, to whatever it is you're talking about. So I think that now, as close to my heart as Rwanda was before I went now it's even closer to my heart, and I think when you're teaching from that place, you're more authentic and more honest, and it engages the students more.

Teachers also described a sense that they had learned something by being there that they could not have gotten from other sources. Casey stated “I think that the insight, the experience...is so much more profound than reading about it in a book.” Dylan described how being able to ask the Minister of Justice a question was memorable for her, and said “you don't get that opportunity to ask those types of questions, unless you're on the ground.” Riley stated “there's nothing like on the ground learning,” and described a study tour as

“going in to the heart of where these things are and learning about them from-from people on the ground, and any - it doesn’t get any better than that.” Jordan stated:

I think the physicality of being to these places, and...and seeing them, and hearing the stories of people who were impacted whether their own generation, or...their parent or grandparents...is very powerful, and it allows for more personalized and hands on learning.

As is evident in their responses, teachers believed that place played an important role in their learning.

4.1.5 Finding # 5 - Study Tours have Personal Impacts

Seven out of the ten respondents were able to describe in detail how the study tour impacted them on a personal level. Some of the respondents described different things, while others described the same thing in different ways, pointing again to the personalized nature of the learning that can occur on a study tour as a result of the experiential learning that takes place. This finding appears to be similar to Young’s (2010) finding that study tours impact the personal lives of teachers in various ways. Furthermore, several responses that the teachers’ gave again seem to resonate with other literature discussed in Chapter 2.

For example, Stoner et al. (2014) assert that educational travel can provide participants with “the opportunity to foster a worldview that is consistent with the tenants of global citizenship” (p. 150-151), and it appears that several of the teacher responses correspond with aspects of global citizenship that Leduc (2013) identified, such as “knowledge of human rights and responsibilities; empathy and understanding for others in the world; working together for change; helping others; making the world a better place through action; and understanding ones place in the world” (p. 397). Furthermore, I argue

that several of the responses indicate what Stoner et al. (2014) describe as “a shift in perspective, awareness, and worldview” (p. 154).

For example, one teacher spoke of gaining an understanding of common humanity while on the trip. Erin said:

I think...I kind of realized that-that...everybody is-is sort of human under the skin, and it doesn't matter whether you live in a developed country or a developing country...I think everyo-everyone sort of approaches life with the same, you know, desire to make a lives for themselves, and make a life for their family and kids, and-and...you sort of move beyond labels of-of...rich and poor countries, or Africa as a whole, and-and realize that...it's-it's, we're all, sort of, human, and...I think going forward...I guess that's the biggest issue for me, is just...it's more than just numbers and events...it's-it's real human beings.

Another teacher described how the understanding she gained from participating in the study tour has improved how she interacts with people in her everyday life. Skyler said:

It just creates a deeper understanding, and-and there's no way, if you have a deeper understanding of what people go through and the trauma, and the, you know, what happens, then I think you're-you're better serve, or you serve your students better. I think you're-you're better around the, you know, the people that you live with, you're better to the people that you...work with, you just, I, it's just you cannot, I mean you'd have to be, I don't know what kind of human you'd have to be to not have been altered in some way by that. You know, and I guess I see any kind of awareness raising as being a good thing.

Skyler also described being impacted by other aspects of the trip, but that ultimately she was still trying to understand how the trip had affected her personally. She said:

I think I've always been a sensitive person, but the sensitivity levels are higher, and I certainly feel far more connected to, you know, now, on a global front. I know what I need to do, I understand...you know, things that I had only seen in, in photos, or in pictures, or understandings, not even around genocide, but just around the way people in...developing nations...how they are living compared to how I live...Rwanda as a, as a country, and how it's...dealt with so much in reconciliation and...forgiveness, and all of those things, unity...Anyway, as-as I said, the impact on a personal level I think I'm still trying to work out.

Some of the aspects that she mentioned, such as reconciliation and forgiveness, resonated with other teachers as well. As Charlie put it:

I'm impacted by the whole society, like how they've been able to, they have this sense of forgiveness...knowing all, like all that we heard, and all that we saw, the society, whether it's always genuine or not, or, they're trying to move forward, and they've got this, like these huge hearts, like I just can't believe how kind everybody was and how they're, they're actually making an effort to forgive one another, and they see that that's their only way that their, their society can move forward, so that, I mean that really blew me away, that kind of resonated with me...in terms of a belief system. I mean that, and that causes you to kind of look at your own, your own beliefs and attitudes towards...forgiveness, towards why, you know, why horrific acts happen. So, that, I think that really had a fundamental impact on me for sure.

Daryl described being impacted by the forgiveness she witnessed, and how it caused her to question her own thoughts on forgiveness. However, she also described how it caused her to be less patient with people who take things for granted. She stated:

I've been assessing this of myself since I got back...I think there's been...the, it's almost like polarized I'm finding...So for example...when I'm in a situation that I usually would have got upset with somebody...whether it's personal or professional, I go really? Like, if people can forgive for something...like the genocide against the Tutsis, surely I can forgive some little mishap, right? So, really be more open minded and forgiving towards people. With that said, my patience level for people who take, take things for granted...is definitely lower, and I, I don't want it to be lower, and I know it's not a good thing, but it definitely is lower.

Jordan spoke of being impacted by the forgiveness and reconciliation she witnessed on the trip, but she also described how the trip made her more thankful for what she had at home. She said:

I think again with the policy of forgiveness and reconciliation, it's really made me, evaluate myself and how forgiving and accepting I am. Am I quick to forgive? And...I mean for survivors, and orphans, and, you know, women who have been infected with AIDS to actually forgive the people that wronged them so horribly...I think myself personally and to talk about, the rather prosperous Western world that we live in...we aren't so quick to forgive about more menial...matters. So I think it's really caused me to stop and re-examine that...It's also made me more conscious of appreciating the fact that I have...a very healthy...well looked after child. I think

it's something I always knew of course, and was thankful for, but it's made me even more conscious...of that. Just in seeing...children throughout our travels and how some of them, a lot of them had very little...really made me stop and think...about that as a parent.

Mackenzie described how the trip made her thankful for what she had at home, but that it also reminded her that Canadians have a responsibility to think of their actions and how they affect others. She also described how the trip reinforced some of her previously held views. She states:

generally speaking I would say it's a huge reminder, huge reminder of how blessed we are to live in Canada. And how it is our responsibility to think of all of our actions here and how they can affect people somewhere else. Whether it's our lack of doing something in the genocide, or whether it's something concrete that we could be doing to...facilitate their...their reconstruction...both, yah, you have to live beyond yourself and you have to live globally I think is what, is, is just reinforced that...even more having visited Rwanda.

Daryl described how her previously held views, namely her political convictions, were reinforced from having participated in the study tour. She said:

I think the biggest thing is just that...with these trip, with any trip, but especially with one when you get so deep into the trauma of a culture, it changes, fundamentally who you are as a human being...I really believe that. And, I, and I think it's for the better. I would definitely say that...as much as I've always been, the left-wing, help, you know, everybody helps everybody, everybody does better when everybody does better kind of thought...I think this just really, showed me more why, why that is important.

Daryl continued:

I think it just really, it really, showed me why I believe what I believe, and what can happen when, when entire nations work against each other instead of together. And also, I think it's important for us to realize, how close in Canada even we could come to something like that happening. And I think we're...we as people often separate ourselves from what happens on other ends of the globe...And this really allowed me to go, no, you know what? That genocide ideology that they were talking about, you can see it, emerging its head...a little bit in Canada, I would say in the U.S. significantly...and just this idea of anti-any-group. So, yah, I think it's served itself as sort of a lesson as well.

Skyler described how the study tour inspired her to take a certain course of action upon returning home. She stated, "you know I came back with a resolve, I joined a board...for [an organization] which does work in...Central America and in Uganda...So, you know, sort of putting my money where my mouth was." Riley, who had been on a previous study tour to Rwanda organized by Genocide Education Canada, described one of her beliefs, and how study tours have impacted her, when she stated:

one of the things that I, I have always kind of believed in and have taught my students is that, one person can make a difference in the world, and I think a lot of the things that, that I've seen in these trips, definitely do that. Not only meeting with [a particular person] but, seeing the difference you can make when you go into a school and the fact that someone else in the world is interested in you...makes a difference to those people, and their interactions, and those kinds of things. So, it-it to me made a huge difference. And, people here, say they can see that difference in me as I'm going about my teaching and my day to day life and those kind of things, they really have noticed a change since I've come back from, from there.

On a personal note, the study tour impacted my life greatly. As mentioned before, it had a profound impact on me as a parent, but it has also impacted me in other ways. For example, it has caused me to try to take a more measured tone when discussing politics, and has caused me to be more introspective if I feel I have said something that is needlessly inflammatory or out of line. When it comes to forgiveness, I found that, like many of the respondents mentioned, the trip caused me to examine what I am willing or unwilling to forgive, and why that is. It has also made me more acutely aware of injustice and human rights issues, and has instilled in me the importance of democratic institutions and legislation that protects human rights. It has further given me a greater sense of our common humanity. I find now that I am more empathetic, and am affected more deeply, by suffering that is reported from around the world. It has also made me more vigilant in attempting to understand policies within my own country, and how they impact people.

4.1.6 Finding # 6 - Study Tours have Professional Impacts

All ten participants acknowledged that they believed the study tour would have an impact on their teaching practices. This seems to support Young's (2010) finding that many study tour participants believed that the trip they partook in had a deep impact on their professional lives, as was discussed in greater detail in Chapter 2. Despite the fact that all ten teachers on the Rwandan study tour in question believed that the trip would impact their teaching practices, the degree to which they believed their practice would change varied considerably. This could again point to the individualized learning that resulted from the study tour, and that each participant constructed their own understanding of, and meaning from, the group's shared experiences.

Some teachers believed that the impact of the trip would not change their teaching practice in substantial ways. Casey, who had been on a previous study tour to Rwanda organized by Genocide Education Canada, stated:

I spend a lot more time on the Rwanda...course...excuse me, the Rwanda section of the course. So that's-that's really the only impact...it would have. And I'm able to show my own pictures, and the pictures that my group took...and little film clips.

Daryl believed that the trip would result in changes to her teaching practice, but that the changes would not be drastic. She stated:

I think there will be changes, I think they're going to be more subtle, though. I don't think they're going to be...huge, obvious changes. So, just little things like...for example when a student says 'Oh, do we get to watch Hotel Rwanda (George, 2004) in Social class?', instead of just saying no I have other movies to show, I can actually say why I don't want to use Hotel Rwanda.

The group was told on the study tour that many Rwandans find the movie offensive due to historical inaccuracies.

The belief by some teachers that the trip would have a small impact on their teaching practice contrasted starkly with other teachers who believed that it would have a profound impact on their professional lives. This belief was evident when Riley, who had been on a previous study tour to Rwanda organized by Genocide Education Canada, stated, “Pretty much every single thing that we came...into, into contact with is something that I can use in my classroom, that I can use to teach my students the value of...getting to know people in other countries, in other places. It fits in, in four different units, in my Social Studies 10 curriculum that I teach.” Furthermore, after examining their responses it would appear that several teachers would like to instill some of the aspects of global citizenship that Leduc discussed in Chapter 2 into their students, such as “knowledge of human rights and responsibilities; empathy and understanding for others in the world;” or “making the world a better place through action” (Leduc, 2013, p. 397).

For example, Riley described a way in which her practice has changed when she said:

We’ve also developed a global type of project since, since I’ve been back...to kind of work on the whole one person can make a difference thing, and my, my students now get to choose from any, any kind of thing in the world, and they do something to help someone else in another country. Whether it’s raise money and help build a well, whether it’s...work and buy into [an organization’s] campaign of some sort and do something there, whether it’s [another organization] and send a box. I’m, I’m trying to really bring those kinds of things to my kids so they understand that, the-the worst off child in Canada still may be better off than some of the kids in these countries who, aren’t necessarily considered the worst off. We have clean water, we’ve got all of those things that they don’t understand is such a luxury, and I try to bring that to them and get them to understand that.

Charlie believed that the trip could definitely be beneficial to teaching practices in general. She stated:

In terms of how to approach the subject, and you know, kind of even how you can link it through the curriculum, and how you can, I mean there’s so many fittings we picked up, that you could expand into so many different skill sets and attitudes,

and you could pull into, you know, different grade levels, so I think there's a lot of work...there that could affect teaching practice.

Mackenzie, who had been on a previous study tour to Rwanda organized by Genocide Education Canada, also saw the possibility for incorporating her trip into any lesson. She said:

we did special presentations the first time...so that...all the students got to hear what I had to say. And we did it in smaller groups so that we didn't have to...do it on like, we did, I did one en masse, but I also did a lot in smaller groups...I spoke to the teachers...And ultimately if I'm using any example...I taught world issues and politics, so anytime you're talking about the effects of a dictatorship and what it looks like, and a growing democracy and what it looks like, I would always refer to Rwanda, and then because I could say I was there, this is what I saw, and I can share the pictures and the stories...From my perspective there was always a class no matter what I was assigned to teach, that I could somehow refer back...to having been there.

Jordan believed she could connect many aspects of the trip to the curricula she taught, even though she taught younger students. She said:

I, am teaching as I mentioned in the elementary panel, and our school has a social justice team for our students in Grades 6, 7, and 8, so it's definitely an experience that I plan on sharing with them, and I plan on sharing with...the teaching staff as well. And, but I do think that even though I teach...children who are younger, that it's still important to...talk to them about what happened in Rwanda and what continues to happen at age appropriate levels. So for say Grade 6 and up, you know, it's appropriate to discuss with them what genocide means...the stages that it goes through, and...you know, telling them about the two groups that were involved as victims and perpetrators and that people were killed. For younger students it...for students younger than that it might just be letting them know that Rwanda is a country that continues to develop, and after...a rather violent conflict, you know, about a million people died, and these are the things that they're trying to do to...to move forward and prosper as a country.

She also described wanting to present to teachers at conferences.

The study tour motivated some teachers to attempt to influence the outlook of their students. For example, Erin stated:

I think...for me again it all comes, it-it kind of comes down to...I'm, I don't know, can I, can I impart a sense of empathy to the kids?...And...realize that...you know these are more than just figures, this is a, a country, a society, with a history, and a sense of identity and... 'but for the grace of God there go we', and-and just the whole issue of reconciliation I think is something that...you can really teach the crap out of that, because of what they've been able to do in twenty years, in moving past this, and-and you realize that, I mean, anything is possible, if these guys can, can get past this and-and reconcile with each other...all things are possible.

Mackenzie, who had been on a previous study tour organized by Genocide Education Canada, talked about how she had used examples from her trip in the past to motivate her students. She said:

I tried to use the, the concept, because you have students who are not motivated to be in school, who do not want to be in school, so, it was good to use the example of these are kids who would do anything to be able to go to school, and cannot, because they can't afford the uniform, or they can't afford the pens, the pencils...the...the notebooks. And when the kids would complain about, anything, whether it was answering questions, or watching something, I would then describe the school I saw which was where they wrote everything on the blackboard, and the kids wrote it in little notebooks, in pencil, so they could erase it and use the notebook next year...That's what stuck with my hugely, that, that first trip, was when a kid told me he uses pencil so he can erase it for next year...Do you know how much paper goes in a recycle bin on a daily basis in a high school where I am?

Other teachers were motivated by the trip to create new opportunities for themselves and their students. Skyler described that she felt the urge to start a new club, despite the fact that she felt the pressures of an extremely busy life. As she put it, "I'm four for four, no preps, four different subject areas...I have a family that I'm busy, but you know what? I had, I started a social justice...team, and, today was our first meeting and forty kids came out." Leighton described how the study tour has motivated her to create a new course with a colleague. She said:

I'm also...working with another teacher, we're going to try to develop a course [that explores conflict]. So not looking too far in the past, so Rwanda would be

kind of, in that area, but trying to work into some of the more modern ones, to maybe give a little bit better of an understanding of modern conflict, because things are changing in, in, h- although things still have a basic pattern, I think things are changing in how we, how we proceed in-in modern conflict, and I think we could make some differences, with a conflict studies that would be different than the Social Studies course, so I-I think that's one of the major ways that it'll change my teaching and my attitudes towards teaching. Plus I have this huge group of kids right now in my school, who are fascinated with Rwanda. Even though I keep s- ...I said by the end of June they'll be sick of me saying 'And one time in Rwanda...'

Dylan, who had been on a previous study tour to Rwanda organized by Genocide Education Canada, described several ways in how participating in a study tour has impacted her practice. She described how the trip motivated her to take more professional development with the trip organizer, and others. She said:

within a month I went back to [a previously visited city] to spend a week studying...at [a university] with [the trip organizer], genocide studies, building more of my knowledge on genocide. And from there it kind of snowballed. I ended up doing some PD workshops on the Rwandan Genocide [where I live]...for the [province's] Geo-Geography Teachers' Association...and, then I started to look into more PD opportunities for myself in genocide studies...so I, I attended an institute [where I live] that...does a-a similar program as [the trip organizer] in French...Then I heard about [Genocide Education Canada's] trip to go to Eastern Europe to study the Holocaust, and I, went there.

Dylan also believed that her experience on the previous trip allowed her to find better information for her lessons. In addition it motivated her to bring in a new course to her school, and to organize a student conference. She said:

it also made me more attune with picking up on, you know, particular articles and, and pieces of information that, that really, made for better units, on genocide studies throughout my courses...And, I also, it also inspired me to look to have a genocide studies course...in [our local school board]. Because I was aware that in [a different] district school board they had a history of genocide course, and so in the course of the last five years I have been able to, help...have...[a conflict studies] course...delivered in [our local] school board.

Skyler described how the study tour made her more conscious of how she spoke with her students. She said:

I have Rwandan students, right. I-I-I can't just start mouthing off as the white person, teacher, who went on the two week stint and now knows, what she's, you know, talking about, right? So it's making sure that I'm, I pay a little bit more attention to other voices, and I think I would like to bring in some of the mo- the personal narratives as well.

She also described how the trip had caused her to want to talk about the words that are used to describe the genocide in Rwanda, and about reconciliation. She said:

I certainly feel that I need to...change a lot of the things that I say around it, and... You know, interestingly enough about the language, right, because the language, you know, which was part of, one of the more fascinating things around the whole...instead of referring to it as the genocide, they referred to it constantly as the genocide perpetrated against the Hu-...perpetrated against the Tutsis. You know, sort of weaving that in. Me not saying it, because I-I didn't, I found that really hard to deal with because I know so many Hutu moderates died...during the genocide. So I do want to raise that piece I guess, would be one example of this is how the narrative has changed. And you know, because I teach nationalism, weaving the whole idea, you know now talking, I never talked about the idea of unity or reconciliation or any of that stuff, right...all I talked about the genocide as a fact. And what happened during the genocide, and the facts of it. I think now I can talk about that second piece, right, the piece, and the reasons why we were there.

Riley, who had been on a previous study tour to Rwanda organized by Genocide Education Canada, described wanting to bring in more guest speakers. She said:

I know it, it ha- it's led me both times to think about who else I might be able to bring in in the community...Unfortunately in [my community] we don't have a population from the country, or I'd definitely be bringing in people from Rwanda to talk to my students...But, having those kind of exposures or looking at...other, other immigrant cultures that we have here, I like to bring those kind of people in to try to explain to my kids what it's like in those countries that they come from.

Two participants described how they valued the chance to talk to other teachers on the trip. Erin said, "the cross-pollination with...teachers from all over the country, and,

and...you know, sort of the whole different...what people teach and their experiences and all that kind of thing, it's...you know, that part of it was really great as well." Leighton stated:

I think some of the other things beyond just a study tour, I think it was those opportunities to sit down with everybody else, and, you know...over a premise, and, and, laugh about normal life, and at the same time in the midst of this laughing about normal life all of a sudden these side conversations would be popping up about what we'd seen, or Rwanda, or what we thought about this, and, and that was, that was huge. It's so hard for teachers to get those interactions anymore. We're so locked into our classrooms most of the time.

Jordan described how she believed the trip would cause her to interact differently with her students. She said:

I think in terms of...myself as a teacher, teaching styles...I'm going to work on again being quicker to forgive, or trying to understand, especially as, and I moving back into an itinerant position where...I'm moving around from classroom to classroom, and that can have its own...behavioural challenges at times, and not being the official classroom teacher, but...trying to slow myself, down, and try to understand if a student is acting out, or had forgotten homework, why it's going on...yah...and I guess just kind of, kind of, steady myself, and...trying to, to think from the perspective of others...when it comes, I guess, to working with my students.

One of the teachers who had been on a previous study tour to Rwanda organized by Genocide Education Canada described how she believed that her experiences overseas had a positive impact on her students. Dylan said:

I've actually felt with the feedback I've had from a number of graduated students that...my travels abroad, the way it's impacted the way I teach, and what I teach has, has impacted them in some of the choices that they're making in what they want to study...because they felt very, you know, touched by, or...engaged with the materials. And that feels really good.

When asked if they would be willing to present about the trip at a professional development event, all ten respondents replied that they would. This too seems to support Young's (2010) finding that the participants gave presentations based on the study tour they partook in at professional development events and other venues upon returning home. In this

study, the four teachers who had been on a previous study tour to Rwanda, organized by Genocide Education Canada, said that they had already presented on their past experiences.

When describing her past presentations Dylan said:

I have had the opportunity to present a number of times now. For the most part it was on the 2009 Rwanda trip, but...I had, again, some really good discussions with the teachers attending, and...and I think one of the benefits, is, that that kind of...personal experience piece, I think helps reassure and put at ease other teachers who want to teach about this, in that, I don't know, you kind of make it more, manageable to, approach. Perhaps because you-you give them very concrete ideas on-on things that you can use because you've developed them yourself, because you can answer their questions...you offer them ideas about resources.

Although all teachers said that they would be willing to present at professional development events based on the trip, two teachers who experienced the study tour to Rwanda for the first time expressed some hesitation, even though they said that they ultimately would present. Daryl said:

I would definitely. I, I don't think I would do it right away...The reason being is I, I do feel like I'm still processing, everything, I haven't stopped since I got back from Rwanda, it's been go-go-go-go...I haven't really had any down time, to process everything. So, I think I would really need to be solid in my mind about what I wanted to present before I did, but I would like to.

Leighton said:

Yes, I would...I-I think I would be hesitant because I think there probably are some people out there with-with more knowledge than what I have, but I think it's a necessary story to be told, and I think it shouldn't cease to be told, and so the more angles that the more people can come from to, to talk about Rwanda, including trying to get an opportunity at a professional development activity to perhaps co...co-present. Like present from a teacher's point of view who's been there, and perhaps work with the Rwandan Cultural Society and have someone from them. And I think as a teamwork we have a better chance of spreading the word across Canada about, about genocide and its roots, and how to quell decent.

On a personal note, I also believe that the study tour will impact, and has impacted my teaching practice. Besides the obvious writing of my master's thesis, the trip to Rwanda

impacted my practice in a number of ways. To begin with, I too enjoyed the opportunity to connect with other teachers from across the country, and I thoroughly enjoyed hearing their professional perspectives during the interview process. In addition, although I think I was quite vigilant in addressing anything that I believed was racist or bullying behaviour in students before the trip, I believe that I am even more watchful for such behaviour now. I believe I have an improved knowledge of the Rwandan Genocide as a result of the study tour, and I have a better understanding of what resources to use and topics to discuss while teaching about the Rwandan Genocide. At the time of writing I have also given seven presentations on my trip to Rwanda to Grade 12 genocide studies classes in my local school district. Furthermore, I presented to teachers at a professional development event, and I also gave a presentation to a group of teacher candidates.

4.1.6.1 Do Study Tours Impact Teaching Styles?

As we can see from above, the teachers that participated in the study tour in question believed that their practices would be impacted, at least to some degree, by the trip. However, a question arises: Do study tours impact teaching styles? Johnson (2006) identifies three perspectives of teaching: transmission; transaction; and transformation. According to Johnson, with teaching as transmission “the teacher is the dispenser of knowledge, the arbitrator of truth, and the final evaluator of learning” (p. xx). From this perspective, the teacher is the holder of a wealth of information who transmits the knowledge to the students. With teaching as transaction, teachers create “situations whereby students are able to interact with the material to be learned in order to construct knowledge” (p. xx). Teachers “assist learners in their construction of knowledge by creating experiences where

students' old information can transact with new information to create meaningful knowledge" (p. xx). Finally, with teaching as transformation, teachers create "conditions that have the potential to transform the learner on many different levels" (p. xx).

In the teachers' responses above we can see examples of what may be considered teaching as transmission, such as giving presentations, or being able to share anecdotes with students or knowing which films to show, but these could also be used in teaching as transaction depending on how these activities are utilized. Furthermore, we can find evidence of what could be interpreted as teaching as transformation, from developing projects around social justice issues to having students become involved in charities, but it is difficult to say whether or not teachers were inspired to do such things as a result of the study tour.

Speaking from personal experience, as I mentioned I have given several presentations on my experiences in Rwanda which could be seen as teaching as transmission. However, a colleague and I co-developed an activity for students to complete during one of my presentations. This called on students to examine primary source documents from the Rwandan Genocide and create their own knowledge, which could be seen as teaching as transaction. I do not believe I have created a situation yet where teaching as transformation could occur for students in regards to the Rwandan Genocide, but this does not mean that I would not like to do so eventually. Whether or not study tours can impact teaching styles is an intriguing question. Further study of this will be one of the recommendations I put forth in the final chapter.

4.1.7 Finding # 7 - The Need for More Free Time

When asked if they would change anything about the study tour to Rwanda, seven of the ten participants stated that they would have liked more free time. Three of the participants stated they would have liked more free time to do whatever they wanted to. Erin stated:

If I had to do anything different I would throw in a couple of...sort of down days, especially in Kigali where it's like, okay, you know, you guys, we're not doing anything, it's like 2 or 3 o'clock, and-and go wander around or, you know stuff like that. A couple a, a couple of days in there where it was a little bit more, kind of, okay it's down time and then we get going back on, on task...tomorrow or something, that's the only thing I would...make different.

The thought of having more free time, in general, was echoed by Skyler who said, "I think I'd probably allow for a little bit more...free time maybe." Casey also described this sentiment when she said:

And, you know we really didn't get any free time, did we? We were supposed to have free time in the evening, but many times by the time we got back from doing whatever we were doing it was already, almost dark, and all you had time for was running out for dinner and then coming back. So, a little more free time perhaps.

However, four of the seven respondents directly linked their desire for more free time with the need to have more time to process all that they were experiencing. Charlie described her desire for more processing time when she said:

I would have some more downtime. I think we, I don't know if we had enough time to process sometimes...It was like go-go-go all the time, which was fantastic, we saw lots of things, but we - I think when you're seeing something of that magnitude you need, you need some time to process, and you need some just, downtime where there's nothing scheduled.

Daryl stated:

I think that I would have allowed for more processing time, within, the trip itself...I felt like we were going nonstop for the trip, and there was no sort of down

time... With that said I don't know what I would have cut out of there, to give down time, so it's, it's a hard call.

Two of the teachers, who would have liked to have more free time for processing, also mentioned that they would like to have some more structured conversations in order to debrief some of what they were learning. Mackenzie stated:

I was exhausted. So, to me there wasn't enough down time...to process things...And, yah, I-I would include more downtime and more organized conversations at the end of the day maybe where people could share what they've been doing, what they've been thinking during the day. Maybe a bit more, we did a lot of that informally...but I would try to build in time to do it, at least a few times formally...We did actually do that on the first trip because one of the other participants sort of set us up, and we did it...yah. I'd say that, I'd say that, I, like I loved all of the...places we went to see, and I don't know what I would take out in order to give me this more time, but...I just, I just know that I could use some more downtime to process.

Leighton echoed the call for more structured conversations on what people were feeling. She said:

It-it-it's hard to say, because, you don't want to take people away from their families for too long during the summer, and yet I felt that our days were so tight packed, compressed, that I didn't process anything until I came home really. There was some bits and pieces we talked about, but some stuff didn't sink in until after we'd been home for quite a while. So it would have been nice to have that opportunity, while we were there, to have processed it so we could have discussed that part more. Because, you know, there was a point at which time I got home where all this was going through my head, going 'Oh, and what about that?', and what about this?', and what about that?', and, and, so my brain was finally starting to make, bits and pieces fall together, and figure out where to file it. And...and yet you don't want to spend too long away from home during the summer either.

Whether they wanted free time in order to explore by themselves, or more down time in order to help them process what they were experiencing, the need for more time was a common theme among the majority of teachers interviewed. As we know from the literature review in Chapter 2, reflection is an important part of experiential learning (Dewey, 2007; Fenwick, 2003; Kolb, 1984). Moreover, Clyde, Walker, and Floyd (2005) believe that

reflection is key when learning about genocide through experiential learning. The fact that several teachers described a desire for more time to process their experiences appears to verify the important role reflection plays in learning.

If more structured conversation were included to give teachers an opportunity to reflect, perhaps questions could be incorporated into these discussions that encouraged teachers to think critically about what they were learning. It appears at least a few teachers thought critically about what they were learning, such as Jordan who questioned the perpetrators motives for wanting to talk to our group, or Skyler who mused about why the genocide was often described as a genocide perpetrated against the Tutsis, despite the fact that many moderate Hutus were killed. However, if critical thinking were encouraged through questions in a more structured conversation then teachers could not only benefit from hearing what other people were thinking, but it may also give them ideas about how they could work critical thinking into their classrooms when exploring the Rwandan Genocide. As several teachers mentioned they did not know what they would want to take out in order to free up more time, but given the importance of reflection and critical thinking these conversations could be extremely beneficial to the participants' learning.

4.2 My Personal Impacts

A great deal of this study has been devoted to letting other participants in the study tour articulate how they believe they were impacted by the trip to Rwanda. As we close, I would like to begin by describing what I believe are the biggest impacts that I have noticed in myself as a person and professional educator as a result of participating in this study tour. As a result of this trip to Rwanda I have an enhanced appreciation for some of the tenets of

Global Citizenship theory, namely raising awareness, democracy, and human rights. To begin with, this study tour has motivated me to raise, in myself and in others, an awareness of the Rwandan Genocide and other significant events. Although genocide education had been an interest of mine before the trip, and I had given presentations on the Cambodian Genocide at past professional development and student forum events, this trip has inspired me to discuss the Rwandan Genocide with anyone who is willing to listen. As mentioned previously I have given several presentations on the Rwandan Genocide to different groups of people. I have also read voraciously, and watched several documentaries and movies, in order to raise my own awareness and strengthen my own knowledge about the subject. Although I admittedly followed current events before the trip, it also inspired me to remain vigilant in trying to understand events around the world, and to help others to understand them as well.

This study tour has also renewed my faith in the importance of democracy. By this I do not mean a democracy where the majority of people get to decide what happens without consequence, which could potentially result in the targeting of vulnerable minorities, but rather the vision of a more democratic and pluralistic society, where people's voices can be heard but individual rights are protected and respected. To this end I helped my school take part in a national Student Vote campaign (CIVIX, 2015). I co-planned, along with the teacher librarian and vice principal at my middle school, and using some of the Student Vote resources, lessons about Canadian democracy in the lead up to the 2015 federal election in Canada. These lessons were given school wide, in a week that culminated in an all candidates forum for our local riding, in which I performed the role of moderator. Furthermore, students cast their ballot for their preferred candidate on the day of the election,

and the student results were compared with the actual election results. I felt compelled to take part in this initiative because I believe that students cannot have a true appreciation for democracy, and the important role it could and does play throughout the world, without a greater understanding and appreciation of their own democracy in Canada. In addition to raising students' awareness of their own democracy, I felt an unprecedented urge to share news articles through social media that I thought spoke of important issues in the Canadian 2015 federal election.

A very real way in which I was affected by the study tour was in my increased appreciation of the importance of human rights. Again, this was an interest area that I held both personally and professionally before the trip to Rwanda, but the experience of bearing witness in my own small way to what can happen with the complete collapse of human rights has only strengthened my resolve to educate others to uphold human rights as much as possible. I now work earnestly to uphold them myself, as well. Professionally, in the classroom, this means that I continue to use human rights as an ongoing theme in my Social Studies classes, educating students on what human rights are and how they have evolved over time. I make my students aware of documents like the Declaration of the Rights of Man and the Citizen, the United Nations Universal Declaration of Human Rights, and the Canadian Charter of Rights and Freedoms. By using human rights as a common thread throughout my courses I hope to garner a greater awareness and appreciation of human rights within my students.

A noticeable change for me is how I am personally more sensitive to human rights issues after participating in the Rwanda trip and this study, and how I attempt to envision the human cost of conflicts around the world. I realize it is unlikely that I will be able to

duplicate the experiences that I had on this study tour for my students, but it does not mean that I cannot try to bring more experiences into their lives that will encourage an appreciation for human rights. These experiences could include bringing in guest speakers, organizing field trips, and organizing and/or presenting at forums for human rights. All of these things could possibly create a greater appreciation for human rights within my students, and a greater desire within them to want to uphold human rights.

Finally, the study tour to Rwanda has changed the way I think about what I feel are my personal shortcomings. At times throughout my life I have been plagued by a fiery temper. Furthermore, I often feel excessive remorse if I think that I have acted improperly, and often dwell on how I could of, or should of, acted differently in certain situations. I cannot say that the study tour to Rwanda has prevented me from losing my temper on occasion, nor has it stopped me from feeling guilty about mistakes, but what has changed is how I often unpack or analyze what is bothering me. For example, if something has upset me and caused me to lose my temper, as I try to calm myself down I often reach a point where I ask myself, regardless of what is bothering me, is this really such a big problem? Given what I have learned about what survivors have been through, and are attempting to overcome, in Rwanda, is my problem, whatever it is, really that serious of a problem? The answer has invariably been no.

Similarly, although I believe there is value in reflecting on past mistakes to try to prevent from repeating them, when I feel that I am dwelling excessively on a past error, or being overly critical of myself, I try to forgive myself for that moment of weakness and attempt to move on. Again, this ties back to Rwanda as I often picture how perpetrators are trying to find a way to live with themselves after completing truly heinous crimes. This

helps to put things in perspective for me. Although I have always found it much easier to forgive others rather than forgive myself, I am working at this as a result of this study tour. I cannot say that I will ever be able to tame my temper completely, nor will I ever be able to easily forgive myself, but Rwanda is now often the touchstone that occupies my inner monologue as I reflect on areas of self-improvement.

4.3 Moving Forward

As is evident in the participant responses, several findings emerged from the data. Teachers are both personally and professionally motivated to participate in study tours. They believe that study tours are valuable learning experiences, and many have a high degree of confidence in the knowledge that they acquire. Study tours can lead to situations of uncomfortable learning, which can be distressing to the learner in a variety of ways and degrees. Several teachers are able to make connections between what they learned while on the study tour and their home country, and some feel an obligation to share what they learned while abroad with others.

Furthermore, teachers believed that place plays an important part in their learning. Study tours impact teachers both personally and professionally in several different ways. Upon returning, teachers were willing to share their learning with other professional educators in professional development settings. Also upon returning, several teachers expressed a desire for more free time within the trip. While some wanted this time in order to explore the country on their own, others wanted this time in order to be able to process some of what they were experiencing. Moreover, some teachers called for more structured

conversations with the other group members, in order to facilitate their ability to process their learning.

Despite the examination of these findings several questions yet remain unanswered. For example, what do these findings mean? What are the next steps to take in examining study tours and their impacts on professional educators? It is to these, as well as other topics, that we will turn our attention to in the final chapter.

Chapter 5: Conclusion

To get to this point we have seen where my interest in study tours as an educational activity originated from, as well as how and why I formulated my research questions:

1. What are the justifications, both theoretical and personal, for teachers to partake in study tours?
2. How do study tours impact the practices and lives of the teachers who participate in them?

We have seen how study tours can be justified theoretically using experiential learning and travel-based education literature, and I have outlined the methodological framework with which I conducted my research. We have examined the varied personal and professional justifications that the sample teachers had to participate in a study tour, and have studied their descriptions of how the trip impacted them as individuals. Through analyzing the responses that the teachers gave, several findings emerged. In this fifth and final chapter I will discuss the implications of these findings. This will be followed by a discussion of what study tours could mean for people from the country that is visited. Finally, I will close by offering my recommendations for future studies, and my final thoughts on study tours, and this study itself.

5.1 Implications

Having examined the findings in depth in the previous chapter, and having discussed how the study tour has impacted me both personally and professionally as an individual, it is important now to discuss what these findings mean. For the purpose of clarity the following implications for each finding are broken into three subsections: implications for teachers;

implications for professional development; and implications for instructional and curriculum planning for student learning.

5.1.1 Implications of Finding # 1 - Personal Motivation

5.1.1.1 Implications of Finding # 1 – Personal Motivation for Teachers

While many participants could cite both personal and professional reasons for wanting to participate in a study tour, overall, the group had more personal motivations for participating than they did professional reasons. I believe this means that, like students, teachers tend to have a greater willingness to learn if they are personally motivated to do so. Teachers were motivated to participate because they saw the study tour as an incredible opportunity. Many were also motivated by their interests in either history or genocide studies or both. The fact that the genocide occurred within their lifetimes was also a motivating factor for teachers. Some were motivated by the fact that they did not know much about the genocide while it was occurring, while others remember when it happened and thus wanted to travel to the country in question. This could imply that people may become attached to certain events in history because they are relatively recent, and that these events have a degree of immediacy that is easier for some to grasp.

The fact that teachers who are personally motivated will go to great lengths to follow their passions should be noted by school administrators as well, and whenever possible teachers' passions should be encouraged. This can have implications for timetabling within middle and high schools, as administrators should strive to pair courses with the teachers' passion areas as much as possible. For example, a teacher who is passionate about genocide

studies and history would likely be more happy and successful teaching some form of a Social Studies course than they would perhaps teaching another course that they are less passionate about, such as Physical Education. Conversely, a teacher who is passionate about the teaching and learning of Physical Education would likely find less personal happiness and professional success teaching a course they are less passionate about, or not passionate about at all, like a Social Studies course. Schools are complex entities, and it can be difficult to always pair courses with teachers' passion areas. However, when it is possible it will likely result in greater teacher success, as the teacher will be personally motivated to follow his or her passion area, and thus could be personally motivated to improve the teaching and learning of the subject area he or she is so passionate about.

5.1.1.2 Implications of Finding # 1 – Personal Motivation for Professional Development

The fact that all of the teachers could cite personal motivations for participation in a study tour is also important in terms of professional development, as it could imply that teachers should be encouraged to follow their passions when seeking professional improvement. On the other hand, teachers should not be forced to follow someone else's passion whenever possible. As a few teachers acknowledged in their interviews, genocide studies is not for everyone, and it would be wrong to force an intensive, comprehensive study tour about the Rwandan Genocide on people who were not interested, or felt they were unable to deal with such an emotionally challenging topic. This is not to say that all people should not be made aware of genocide, but to force an unwilling participant to fixate on such

a difficult topic that they are not personally motivated to investigate themselves would likely do more harm than good.

Therefore, study tours on such difficult topics will not be for every teacher. Like all learners, all teachers are different. Some are more willing, or perhaps better equipped, to focus on difficult topics than others. Furthermore, all teachers in general should not be expected to undertake the financial burdens and time commitment of any study tour if they are not personally motivated to do so. However, the teachers that are personally motivated to partake in study tours should be encouraged, as they may enjoy some of the benefits that were described by the participants in this study. The ultimate implication of personal motivation on professional development, however, could be the need for a large degree of teacher autonomy over professional development. If teachers are allowed to steer their own professional development they will likely be more personally motivated to grow as a professional.

5.1.1.3 Implications of Finding # 1 – Personal Motivation for Instructional and Curriculum Planning for Student Learning

In terms of how personal motivation could affect teaching and learning in the classroom, teachers could try to allow for opportunities where students get to learn about areas of personal interest, or offer voice and choice in assignments when possible.

Although learning a wide variety of subjects is important, and students will likely not be truly passionate about each or any of the subjects they take in school, allowing for more student choice within a given subject could result in opportunities for students to learn about areas of the subject that they are at least somewhat personally interested in. For example, although a

student may not be personally motivated to learn about Science, he or she may become personally interested in a topic for a science fair project if they are allowed to choose it. Similarly, a student who claims to not enjoy Social Studies may enjoy exploring a topic of personal choice for a heritage fair project. Moreover, allowing for opportunities of experiential learning to occur within a class could also help to motivate students on a more personal level, and could result in greater student engagement and more powerful learning.

5.1.2 Implications of Finding # 2 - Professional Motivation

5.1.2.1 Implications of Finding # 2 – Professional Motivation for Teachers

Six of the ten respondents described professional motivations for wanting to partake in the study tour. Almost all of the teachers who described being professionally motivated to partake in the study tour also described being personally motivated to do so. The fact that many teachers cite professional motivations for wanting to partake in a study tour should not be understated however. This finding implies that teachers are willing to give up part of their holidays, and expend their own money, on endeavors that they believe will benefit them professionally. In an age where teacher professionalism is sometimes questioned, it is important that people understand the lengths that many teachers go to in an effort to improve as professionals.

5.1.2.2 Implications of Finding # 2 – Professional Motivation for Professional Development

Five of the six teachers who clearly articulated professional reasons for wanting to go on the study tour to Rwanda cited curriculum connections as a motivating factor. This indicates that teachers will seek out professional development that is directly linked to the subject matter they teach. However, five of the six teachers who cited professional motivations also described personal motivations. It is probable that a professional development event that has curriculum connections, but does not appeal to teachers on a personal level, will not be as well attended as one that fulfills both needs. One teacher also stated that she believed that what she learned while on the study tour could help lend an immediacy to what she taught in her classroom. This implies that teachers are motivated to participate in study tours if they believe it will help them engage their students. Thus, perhaps professional development is most powerful for teachers when they are both personally and professionally motivated to participate in it.

5.1.2.3 Implications of Finding # 2 – Professional Motivation for Instructional and Curriculum Planning for Student Learning

As students move through the education system they can be motivated by a variety of factors to engage in their learning, from personal interest in a given subject area, to perceived benefits of certain courses for future career goals. If teachers are better able to know and understand these various forms of motivation it could lead to increased student engagement in their classrooms. Furthermore, if teachers are able to link subject matter to “real life”

work related situations, or to certain professions, this may also result in increased student engagement.

5.1.3 Implications of Finding # 3 - Belief that the Study Tour was a Valuable Learning Experience

5.1.3.1 Implications of Finding # 3 – Belief that the Study Tour was a Valuable Learning Experience for Teachers

Teachers see great value in study tours. The different experiences that occur on a study tour allow teachers to learn in a personalized manner. Not only do different events resonate with different participants, but the same event can be interpreted differently by different people. Study tours can raise the level of confidence that teachers have with a particular topic, and empower them to speak in a more authentic voice. This can translate into greater teacher engagement, and greater student engagement.

While on study tours, teachers can be subjected to uncomfortable learning, depending on the subject matter they are studying. However, this uncomfortable learning can be extremely powerful and profound, perhaps in no small part because the learning is uncomfortable. Teachers are able to make connections between what they learn on a study tour with their homes, which can lead to them asking important questions of their country and familiar surroundings. Teachers can also return home with a feeling of obligation, or responsibility, to share their learning with others. This can lead to important information being disseminated on a greater scale. As mentioned above study tours will not be for every teacher, but for those who do participate profound learning can occur.

The fact that such powerful learning can occur on study tours, however, should perhaps cause us to allow for more dynamism in our conceptualizations of teachers, students, teaching, learning, classrooms, and curriculum. During this profound learning experience teachers were students, and survivors, perpetrators, and others were teachers. The teacher-students had deep, rich learning experiences, and the learning was extremely individualized, occurring at different levels and rates in the different learners. The experiences the teachers had appear to meet Dewey's (1938) criteria for educative experiences: continuity and interaction. The experiences allowed for further development and growth, and they were the result of several actions between the learner and their environment. Furthermore, study tours offered a learning environment where participants could develop Kolb's (1984) abilities of effective learners. The learners participated in concrete experiences, upon which they could reflect. They were able to create their own conceptualizations of their experiences, and could potentially apply these conceptualizations to issues that they see at home.

5.1.3.2 Implications of Finding # 3 – Belief that the Study Tour was a Valuable Learning Experience for Professional Development

Study tours are treasured professional development experiences for teachers for many different reasons, and they should be encouraged whenever possible. Ideally more professional development funding should be allocated for study tours, as well as grants offered by various organizations, to help alleviate some of the financial burdens that teachers incur as a result of participating in them, and to prevent costs from being a prohibitive factor to participation. Study tours do not necessarily need to be overseas to be valuable however,

and “mini” study tours could be organized to local sites, such as historical attractions, with much less cost and effort.

5.1.3.3 Implications of Finding # 3 – Belief that the Study Tour was a Valuable Learning Experience for Instructional and Curriculum Planning for Student Learning

The effectiveness of the learning that occurred on the study tour can no doubt be attributed to the experiential nature of the learning. However, as Dewey (1938) warns, this does not mean that we should only choose experiential learning opportunities and never consider traditional forms of learning. Indeed, the experiences that teachers acquired while on the study tour inspired several of them to follow more traditional forms of learning such as reading books and watching documentaries, and attending or giving presentations on the topic. As mentioned above, not all teachers would necessarily benefit from the more bold nature of the learning that occurs with travelling overseas to explore such a difficult topic, and may prefer more traditional forms of learning. The same holds true for the students in the teachers care; some may prefer more traditional forms of learning and this needs to be respected. However, it is difficult to deny the possible effectiveness of experiential learning, and while it should not necessarily be at the expense of all other forms of learning, teachers can certainly consider if or when they can incorporate experiential learning into their classrooms. By offering opportunities for both traditional and experiential learning to occur in their classrooms teachers would be offering a wider variety of experiences in general to their students, which in turn could lead to a greater chance of meeting the goals and needs of diverse groups of learners.

The powerful learning that can occur on a study tour should also lead to the reconceptualization of the classroom. For the study tour participants, the world was essentially their classroom. They learned through their experiences in airports and on planes, by travelling through a different country and interacting with Rwandans and other study tour participants, and by reflecting on their various experiences both while they were occurring and after they had happened. Just as I believe that it would be wrong for proponents of experiential learning to encourage it exclusively at the expense of all other forms of learning, it would be equally wrong for those who advocate for traditional forms of learning to believe that rigorous, “real” education can only occur within a brick and mortar classroom. Indeed, the world can make for an excellent classroom. While it is unlikely that the brick and mortar classrooms will go away anytime soon, this does not mean that learning cannot be enhanced within them by bringing more experiences into and around the classroom. Teachers could attempt to organize more field trips to different places in their community, or choose to have their students participate in community projects. These sorts of events could provide opportunities for student choice, student reflection, and the cognitive dissonance that could lead to growth in the students.

Indeed students could gain powerful experiences through service-learning without having to leave their home city or town, or even their school for that matter. Pritchard and Whitehead (2004) identified several ways in which service-learning can be incorporated into the classroom. While certain types of service-learning do work better with more experienced teachers who work at schools that have established programs of service-learning, other forms require little prior experience for teachers, and little to no participation of the school as a whole beyond the teachers’ specific class or group. For example, at one end of the spectrum

is *Service-Learning as a Cross-Disciplinary Program*, where virtually the entire school is involved, several experienced teachers help to plan, and the service-learning program is implemented across curricula. At the other end of the spectrum is *Service-Learning as an In-Class Approach*, where teachers with less experience have the chance to design lessons that allow students the opportunity to address a community concern that was identified at a meeting with students and community partners. Furthermore, *Service-Learning as a One-Day Event* allows teachers with less experience the opportunity to introduce their students to service-learning by participating in pre-existing campaigns or events.

Finally, the powerful learning that occurred on the study tour should cause us to perhaps rethink what we consider to be curriculum. The study tour followed a set schedule, but did it follow a set curriculum? As we have seen different study tour participants reacted to the same situation differently, essentially learning different things from shared experiences. They created their own understandings of what they experienced, and in a sense wrote their own curricula while they experienced the study tour. This is contradictory to thoughts of a curriculum as a checklist of outcomes to be acquired or demonstrated, but is in line with various curricula that encourage inquiry. What does all of this mean for the classroom teacher? Perhaps classroom teachers should consider the curriculum that they are charged with delivering in their professional lives as a framework from within which they can create experiences for their students that will allow them to construct their own understandings of the concepts and content under examination. Certainly some curricula are more conducive to this than others. The new curriculum in the Canadian province of British Columbia, for example, allows for teachers to provide a variety of learning experiences,

which can allow students to explore a vast array of possible content to help build various competencies.

5.1.4 Implications of Finding # 4 – The Importance of Place in Learning

5.1.4.1 Implications of Finding # 4 – The Importance of Place in Learning for Teachers

Teachers attach great importance to place in terms of their learning experiences while on study tours. This appears to reinforce O'Brien's (2006) finding that teachers believe "being there" in the place was essential to the powerful learning that they experienced (p. 163). Teachers believe that they learn more from firsthand experiences, and from being on the ground. They also believe that what they learn while being on location is hard to duplicate in other forms of learning. This points to the impact that study tours can have on teacher learning, and the value that teachers derive from travelling to other places. Teachers seem to believe that they would not have such powerful learning experiences without visiting the "place" itself.

5.1.4.2 Implications of Finding # 4 – The Importance of Place in Learning for Professional Development

Many professional development events are held in schools, largely due to ease of access and cost efficiency. However, there is value in considering "place" when organizing professional development. For example, organizers could look into occasionally hosting a professional development event at a local historical site, research facility, museum,

community hall, or local park. They could also look to partner with local universities or colleges and hold professional development events on local campuses. Moreover, administrators could consider organizing staff retreats to various local destinations for team building or curriculum implementation purposes. When teachers attach such great importance to place, perhaps more professional development events could be enhanced by inviting teachers to be somewhere new, and to experience said place while they learn.

5.1.4.3 Implications of Finding # 4 – The Importance of Place in Learning for Instructional and Curriculum Planning for Student Learning

It is admittedly largely impossible for teachers to organize study tours for all of their students, nor would it necessarily benefit all of them anyway. Perhaps there is some value in teachers asking certain questions of themselves in regards to place though. What do students learn simply by “being there” in my classroom? What kind of “place” am I creating in my classroom? What sort of experiences do I attempt to create or facilitate within my classroom? Do I attempt to create any learning experiences outside of my classroom, for example field trips, for any of my classes? Do I attempt to integrate the local community into my classroom in any way?

Many teachers try to create safe learning environments in their classrooms, and this is a practice that should be continued, but where does that leave uncomfortable learning? Several of the teachers on the study tour described episodes of uncomfortable learning, and I have argued that their learning was so powerful because many parts of it were uncomfortable. Therefore teachers could ask themselves the following questions: Do I allow for uncomfortable learning to occur within my safe classroom? Do I push my students to

grow by pushing them out of their comfort zones? When considering when and how to bring uncomfortable learning into the classroom it may be beneficial for teachers to consider Vygotsky's construct of the Zone of Proximal Development. As Cheyne and Tarulli (2005) remark, the Zone of Proximal Development was created to recognize potential competencies in learners (p. 132). Teachers can engage in "scaffolded instruction" inside the Zone of Proximal Development that is dependent on "the tutor's constant appraisal of, and sensitivity to, the learner's level of functioning" (p. 132). This could allow for teachers to create a place within their classrooms where difficult subject matter could be broached at the students' level, all the while pushing students to grow within a safe environment.

Furthermore, as was noted previously in Chapter 2, for Dewey (1938) the role of the educator is to create valuable experiences that will be amenable to future experiences. Learning about difficult topics such as genocide can certainly be valuable for students, even if these topics involve uncomfortable learning. Dewey also believed that the educator should adapt the planning of lessons to meet the needs of the group of students in their care. If a teacher found that one group of students was more capable or better prepared to deal with difficult topics, they could explore the Rwandan Genocide in greater detail. However, if the same teacher had a group of students who seemed largely incapable or unprepared to explore such a difficult topic in depth, then they would not explore the topic to the same extent, or consider exploring a less uncomfortable topic better suited to that particular group. Finally, we saw with Kolb (1984) that the role of the educator is to not only impart new ideas, but also to change or replace old ways of thinking. This definition of the role of the educator would also allow for uncomfortable learning, as students may be unaware of genocide, or

they may enter a classroom with their own notions of genocide, injustice, or human rights violations, that could be improved upon or replaced.

Thoughtful educators could certainly fulfill the role of offering a safe learning environment for their students while simultaneously pushing them out of their comfort zones. Indeed, it could be very beneficial for teachers to consider place, and all of its implications, within the context of their classrooms.

5.1.5 Implications of Finding # 5 - Study Tours have Personal Impacts

5.1.5.1 Implications of Finding # 5 – Study Tours have Personal Impacts for Teachers

Study tours have profound impacts on the personal lives of teachers. Teachers return with a more global perspective and a greater understanding of humanity and inhumanity around the world. Study tours can cause teachers to question some of their own beliefs, while it can reinforce others. Teachers return with a greater appreciation for what they have at home, but also with a greater sense of responsibility for other people and places around the world. Study tour experiences can motivate teachers to take particular courses of action in their lives, such as joining an aid organization or fostering a child from overseas. They can also impact how they attempt to interact with others around them. Furthermore, study tours can lead to moments of powerful introspection for those who participate in them. If a learning experience such as a study tour can have numerous and varied personal benefits it should be considered not only as an opportunity for learning, but also as an opportunity for

deep personal growth. Furthermore, if a teacher is experiencing personal growth they may be more amenable to growing as a professional as well.

5.1.5.2 Implications for Finding # 5 – Study Tours have Personal Impacts for Professional Development

Since teachers perceive study tours as having profound impacts on their personal lives, perhaps more teachers should consider them not only as professional development, but also as opportunities for personal growth. This means that study tours should not only be considered by teachers who are passionate and enthusiastic, but perhaps they should also be considered by teachers who are becoming disenfranchised with the education system, or even with their own practice. The experience and the personal growth that could potentially happen as a result may help to rejuvenate such teachers, or to change their outlook. Furthermore, teachers who are experiencing personal struggles may also benefit from the personal growth that can occur as a result of participating in a study tour, and should consider them as a professional development option.

5.1.5.3 Implications for Finding # 5 – Study Tours have Personal Impacts for Instructional and Curriculum Planning for Student Learning

Again, including voice and choice in assignments could help teachers tap into the personal interests of their students, and therefore the learning that occurs could have some personal impacts. Furthermore, teachers could ponder how to create tasks that mesh personal interests with a personal course of action, which could lead to personal impacts. For example, in a Social Justice course students could choose an issue that they are interested in

or passionate about, research the issue, and develop and implement a course of action to help address the issue.

5.1.6 Implications of Finding # 6 – Study Tours have Professional Impacts

5.1.6.1 Implications of Finding # 6 – Study Tours have Professional Impacts for Teachers

All of the teachers who were interviewed believed that the Rwanda study tour would impact, or had impacted, their professional lives. However, some believed it impacted their practices to a greater extent than others did. Study tours can impact which topics teachers highlight in their lessons, and which resources they choose to use. Teachers are able to make several connections between the study tour and the curricula that they teach, and to other aspects of their school lives. Study tours can motivate teachers to start student clubs, create or bring in new courses, and seek out further professional development. Study tours can also motivate teachers to try to influence the world outlook of their students. Tour experiences can motivate teachers to change how they conduct themselves in the classroom, as in being more aware of what they say to their students and how they say it. Study tours can motivate teachers to bring guest speakers into their classrooms. Teachers who participate in study tours can benefit from the chance to meet and speak with other teachers, and to share ideas, information and experiences. They can also be motivated to present on their experiences at professional development events.

5.1.6.2 Implications of Finding # 6 – Study Tours have Professional Impacts for Professional Development

Although it is admittedly at varying levels, study tours appear to inspire at least some degree of professional growth within teachers, which could lead to improved teaching and learning within their classrooms. Therefore they are meaningful professional development opportunities, and they should be encouraged as much as possible. Furthermore, if more teachers were provided with rich professional development opportunities that are based on experiential learning, such as study tours, it could benefit the teaching profession as a whole.

5.1.6.3 Implications of Finding # 6 – Study Tours have Professional Impacts for Instructional and Curriculum Planning for Student Learning

Teachers can strive to give their students learning opportunities that help them explore their professional goals. For example, if a student had interest in becoming a doctor, inquiry based projects could help him or her learn more about the medical field. This of course is a natural match for a Science class, where students could learn about human anatomy and chemistry for example, but it does not have to be limited to a Science class. For example, a Social Studies teacher could allow the same student to conduct an inquiry project into the history of medicine. If learning tasks could be matched to students' professional aspirations it could lead to an increase in student engagement.

5.1.7 Implications of Finding # 7 - The Need for More Free Time

5.1.7.1 Implications of Finding # 7 – The Need for More Free Time for Teachers

Many teachers who were interviewed expressed a desire for more free time. While some described wanting more free time to explore on their own, others wanted free time in order to process what they had learned. Some called for structured conversations within the group in order to help them process all that they were learning. Although they did not describe it as such, teachers seemed to be communicating a need to be able to reflect on what they were experiencing. As we have seen through previously discussed theory (Clyde, Walker, and Floyd 2005; Dewey, 2007; Fenwick, 2003; Kolb, 1984), reflection is a crucial aspect of experiential learning. Therefore, consciously or unconsciously, reflection plays a large and important role in the learning experiences of teachers who participate in study tours. By wanting time to reflect, they were essentially wanting the time and space needed to create their own understanding of what they were experiencing. Furthermore, a teacher who reflects on their experiences, whether they be from a study tour or from their classroom, is more likely to be mindful of how they conduct themselves as a person and as a professional.

5.1.7.2 Implications of Finding # 7 – The Need for More Free Time for Professional Development

More reflection could be built into professional development, and time and space could be set aside for teachers to discuss professional matters. Administrators and teachers could work together to make sure that time is set aside within the school year for teachers to

reflect on and discuss their practices with their peers, which could lead to further professional growth.

5.1.7.3 Implications of Finding # 7 – The Need for More Free Time for Instructional and Curriculum Planning for Student Learning

Students can also benefit from reflection, and teachers can build time for reflection into their lessons. If students are given time to reflect on their learning, and discuss it with their peers, it could lead to more powerful and meaningful learning, and the development of metacognitive skills.

5.2 Cui Bono? – Who benefits?

As we have seen, teachers believe that study tours have powerful impacts on their personal and professional lives. But perhaps a larger question remains: cui bono, or who benefits? Are teachers the only ones who benefit from study tours? What about the students of teachers who have participated in study tours? I argue that they too can benefit from teachers who go on study tours. The teachers that were interviewed in this study described being more inspired, impassioned, knowledgeable, and mindful as a result of this study tour. They make efforts to become involved in activities they value, and they have a greater sense of which resources to use and how to use them. They strive to impart what they have learned onto others, and to inspire their students. With all of these positive changes taking place in teachers as a result of study tours many students will doubtlessly also benefit, at least to some degree, from their teachers' experiences.

But does the list of who benefits end with teachers and students? What about the people in the country that is visited? Are study tours, and by extension global citizenship, only a reflection of global inequalities that benefit a chosen few from the wealthy Western world? Are there no benefits to those who are visited? In the context of international service-learning, Laura Hamersley (2013) describes the notion of reciprocity which “is commonly understood within the service-learning literature as the relationships between the ‘*service providers*’ and ‘*service receivers*’ and the mutuality between their needs and outcomes” (p. 174). She also notes that the idea of reciprocity is often criticized for the imbalance of power between the servers and the served, which often favours the former rather than the latter. However, she states that “emphasizing learning over service, or as a form of service, helps overcome the paternalistic attitudes” that can exist in the service process (p. 177).

The question I now ask is can there be reciprocity between the visitors and the visited in the context of a study tour? In other words, can the visited also benefit from a study tour? By its very design study tours are focused on learning, as opposed to offering a service. If we assume that the benefits to the visitors far outweigh those of the visited, are we just making another assumption about “the Other”, a group that has had far too many assumptions made about it throughout the course of history? As was discussed in Chapter 4, several teachers including myself felt a certain obligation to share what we learned on the study tour. We were told by several Rwandans that we were now “ambassadors” of their country. I distinctly remember hearing from one Rwandan that the world forgot about them once, and that we need to make sure not to let people forget about them again. It would seem that many of the Rwandans we spoke to benefited from being able to tell their stories.

Perhaps sharing their stories, painful though they may be, is also somewhat cathartic for the visited. In addition, they could learn about other places in the world through their interactions with the visitors. Because study tours are focused on learning rather than service, perhaps they could be even more conducive to reciprocity than service-learning. Furthermore, just because study tours are not focused on service does not mean that they would not bring economic benefit to the country of the visited. Indeed, on the study tour in question visitors helped support the local economies of the visited by using services provided by the visited, such as eating in their restaurants, staying in their hotels, and purchasing items in their shops.

Before we assume that only the visitors benefit from the experience, or the benefits to the visitors far outweigh those of the visited, perhaps we should ask the visited. As we shall see, this is one of the recommendations for further study that I am putting forth below.

5.3 Recommendations

I hope that this study will be of some value to those interested in study tours, and how they impact the teachers who participate in them. This is a growing field of research. With these thoughts in mind, I submit my recommendations for future research.

5.3.1 Recommendation # 1 – Further Investigation of the Types of Study Tours

Examined

This study is focused on a single trip devoted to learning about the Rwandan Genocide. While it reinforces some previous theory, it also gives rise to new questions. Given the difficult nature of the subject matter involved, it is not unreasonable to think that it may have

impacted teachers in ways that other study tours might possibly not have. Therefore, I believe there is value in examining several different study tours, for example those based around biological, geological, or geographical themes, to see what findings emerge. This study has shown that several teachers experienced uncomfortable learning while on the trip. I have argued that their learning was likely so profound due largely to its uncomfortable nature. The question therefore arises: are teachers on different types of study tours, focused around less emotionally charged subject matter, impacted in the same ways as those who experience uncomfortable learning while on a study tour? Furthermore, will teachers on other study tours focused on genocide react similarly to the teachers on this trip? This warrants further investigation.

5.3.2 Recommendation # 2 – Further Investigation of the Impacts of Study Tours on Students

This study has shown that study tours can have profound impacts on the personal lives and practices of teachers who participate in them. In addition, a great value is attached to place in terms of the important role it can play in learning. Teachers described examples of profound learning that resulted from the study tour, and learning that for many was largely uncomfortable. I have discussed above that I believe students will benefit from teachers who participate in study tours, but I believe more research could be done into how students are impacted by participating in study tours, and whether youths react similarly to, or differently than, adults. I am aware that student trips to Rwanda have been organized, but it appears more could be added to the literature on how students are impacted by said trips and others.

Are they properly equipped to deal with the uncomfortable learning that can occur on trips of this nature? Do they need to be of a certain age, or emotional maturity, to participate? If so, how do you measure if a student is capable of such difficult learning? Will they too experience powerful learning in the act of simply being in a different place? Are study tours the ideal teaching environments to educate students about global citizenship? Do the experiences that students gain on a study tour inspire them to pursue certain career paths? I believe that these questions, and others, are fruitful grounds for future studies.

5.3.3 Recommendation # 3 – Further Investigation of How or If Study Tours impact Teaching Styles

As was discussed in Chapter 4, teachers' study tour experiences could potentially lend themselves well to teaching as transmission, teaching as transaction, and teaching as transformation. However, important questions could be explored in this area. For instance, are study tour experiences more conducive to one style of teaching over another? Do study tours encourage all different types of teaching? Do any significant changes to teaching styles result as a consequence of teachers' study tour experiences? For example, does a teacher begin a study tour believing in teaching as transmission, and change to believing in teaching as transformation as a result of the trip? If changes to teachings styles do occur as a result of study tours, what would be the best ways to measure them? These questions and others are worthy of further investigation.

5.3.4 Recommendation # 4 – Further Investigation of How or If the Visited Benefit

I believe there is more work to be done to ascertain how people in the host country view study tours, and how, or if, interacting with study tour participants who visit their country impacts them. Is it only the visitors who benefits, or do the visited benefit also? If they do benefit, how much do they benefit in relation to the benefits accrued by the visitors? Can there be reciprocity between the visitors and the visited in a study tour situation? Can the visited gain things from the interaction that the visitors cannot? Can reciprocity be a main focus of study tours, and can study tours be designed with local input? There is much work that could be done in this area.

5.4 Final Thoughts

The impetus for this study arose out of the personal curiosity I had about a journey I was about to undertake. I had signed up for a study tour to Rwanda, and I and others believed that this would be a “trip of a lifetime”, but why did we think this? It was out of this line of contemplation that I formulated my two research questions. First, *what are the justifications, both theoretical and personal, for teachers to partake in study tours?* Second, *how do study tours impact the practices and lives of the teachers who participate in them?* In other words, my curiosity about one journey resulted in a completely different journey, namely this study. During this study I played the somewhat unique dual role of researcher and participant. This dual role had potential advantages, such as being able to offer context to the data, but also possible disadvantages, such as my own personal experiences or biases clouding the research. I took several steps to safeguard against the latter, as previously

outlined, such as identifying my personal values or biases, collecting rich data and analyzing it through several stages, and including several quotes in an effort to let the participants speak for themselves.

This study was limited by the fact that it was focused on only one study tour, and that the data was drawn from a relatively small pool of teachers. In addition, the findings were based on teachers' perceptions of the impacts of the study tour on their lives and practices shortly after they returned home. Their perceptions may change over time or they may not currently mirror what actually happens in the classroom. Moreover, as this study draws to a close several questions still remain such as: What are the impacts of other types of study tours? Are students impacted similarly by study tours? Do study tours change the way teachers teach? Do study tours only benefit the visitors? Despite these limitations and the questions that remain, throughout this study I constantly strove to conduct myself with academic integrity, and I believe that I have stayed true to the process and the data.

So what have we learned? To begin with, study tours are unique situations that can result in powerful learning. We have seen how study tours can be thoroughly justified using experiential learning and travel-based education theory. We have seen that teachers on this study tour to Rwanda could find a multitude of personal and professional reasons to justify participating in the trip. We have seen how teachers perceived this study tour to be an incredibly meaningful learning experience, and how they attached great value to place in terms of their learning. This means they felt their learning experience could not be duplicated without travelling to the place. This study tour to Rwanda created uncomfortable learning for many of the teachers involved, and it led to profound personal and professional growth. Furthermore, the need for reflection that study tours invoke can lead to ongoing

learning well after the trip is over. Indeed, a lot can be gained by examining how teachers learn about a modern day tragedy.

Introspection has shown me that my participation in the study tour to Rwanda has changed the way I interpret recent events. It has also given me the courage to speak out, both on social media and in real life conversations, against what I see as problematic human rights issues. The study tour has given me the conviction to raise awareness and to educate others about democracy and human rights in the hope of a better world. After participating in the study tour I now feel obligated to help educate people about the Rwandan Genocide, and to raise awareness on other matters concerning global citizenship and human rights.

However, this rational conviction that people should be educated about what is happening around the world comes into contrast with the emotional connection I feel to my own children. At the time of this writing my children are quite young, and I feel the parental need to shield them from the evil in the world. However, I realize that I will not be able to shield them forever. I also see the need to eventually encourage their ability to see the evil in the world, to call it by name, and to speak and/or act out against it. But when do I do this? At what age can I begin to teach my children about the evil that is genocide? Is there a certain age or emotional maturity that I should wait for? Will they need to look at genocide as closely as I have in order to fight against it? If they do feel they need to examine genocide in depth, can I help guide them through this process, or is this a journey that they will prefer to navigate by themselves?

It remains to be seen whether or not I will be able to fight my own instinct to protect my children long enough to foster in them their own ability to seek justice in the world. Strange as it may seem, I find the idea of educating other peoples' children about genocide

easier than the idea of educating my own. Perhaps this is because my children are still so young, or perhaps it is because I want to protect them for as long as I can. My internal struggle of protecting and educating my children, as well as the learning process that has resulted from this study tour, will most definitely continue long after the memories of the 2014 Rwanda trip begin to fade or change with time. Perhaps other teachers can benefit from considering my struggle as well.

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Appendices

Appendix A Initial Facebook Post



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THE UNIVERSITY OF BRITISH COLUMBIA

The Impacts of Study Tours

I. STUDY TEAM

Principal Investigator (PI): Dr. Catherine Broom, Assistant Professor Faculty of Education, Okanagan Campus, Tel: [REDACTED], Fax: [REDACTED], email:

[REDACTED]

Co-Investigator (CO): Ryan Holly, Graduate Student, Faculty of Education, Okanagan Campus, Tel: [REDACTED], email: [REDACTED]

Hello everyone,

As you know, I'm currently a graduate student at the University of British Columbia Okanagan Campus. I'm in the Master of Arts in Education program, and I'm hoping to use the trip in my thesis. I want to do some research that will explore what effects study tours might have on the teaching practices and lives of the teachers who participate in them. In addition, the research will examine the different motivations/justifications for teachers to partake in a study tour.

As a result I was hoping to interview the other teachers that went on the trip now that the study tour is over. I would like to interview teachers via Skype. The interviews will be recorded. I've asked Rich's permission to approach you all (and he kindly agreed). I've attached the consent letter to this post. If you would like to participate in this study please message me via Facebook, or email me at [REDACTED]. I will not approach you to participate in this study in person.

So if you are a teacher and you are willing to sit down for an interview I would greatly appreciate it. If you do agree to be interviewed you can withdraw from the study at any time. Also, if you don't want to be interviewed for any reason I completely understand.

Thank you,

Ryan Holly

Appendix B Consent Form



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Consent Form

The Impacts of Study Tours

I. STUDY TEAM

Principal Investigator (PI): Dr. Catherine Broom, Assistant Professor Faculty of Education, Okanagan Campus, Tel: [REDACTED], Fax: [REDACTED], email:

[REDACTED]

Co-Investigator (CO): Ryan Holly, Graduate Student, Faculty of Education, Okanagan Campus, Tel: [REDACTED], email: [REDACTED]

This research will be used as part of Ryan Holly's thesis for his Master of Arts in Education degree. The thesis guided by the following two research questions: 1) What are the justifications, both theoretical and personal, for teachers to partake in study tours? and 2) How do study tours impact the practices and lives of the teachers who participate in them?

II. INVITATION AND STUDY PURPOSE

- You are being invited to take part in this research study because you are a Canadian teacher who has taken part in a study tour to Rwanda.
- We want to learn more about what effects the study tour to Rwanda may have had on your life and teaching practice. In addition, we would like to know what motivated you to participate in the study tour.

III. STUDY PROCEDURES

- If you decide to take part in this research study you will be interviewed about what effects, if any, the study tour to Rwanda had on your life and teaching practice. You will also be asked about what motivated you to participate in the study tour to Rwanda.
- The interview should take approximately 30-60 minutes.
- The interview will be conducted via Skype. The interview will be recorded.

IV. STUDY RESULTS

- The results of this study will be reported in a graduate thesis and may also be published in journal articles and books. Please note that a thesis is a public document.
- If you would like a copy of your data, or of the thesis, please provide your email address on the consent form below.

V. POTENTIAL RISKS OF THE STUDY

- We do not think there is anything in this study that could harm you or be bad for you. You will be asked to reflect on your experiences on the study tour to Rwanda.

VI. POTENTIAL BENEFITS OF THE STUDY

- Taking part in this study may benefit you by giving you the opportunity to reflect on your trip to Rwanda. In the future others may also benefit from what we learn in this study.

VII. CONFIDENTIALITY

- You will be asked to give some basic information such as your sex, how long you have been teaching, and the Canadian province in which you teach. However, you will not be asked to give your name during the interview process, and all of your answers will be kept confidential.
- All consent forms will be kept separately from the interview data, and electronic data (recorded Skype interviews) will be kept in password protected digital files. The data will only be accessed by the PI or CO.
- If your answers are referred to in writing pseudonyms will be used.

- Once the study is completed the consent forms and interview data will be kept in a locked cabinet in the office of the PI for 5 years after publication, at which time they will be shredded. Electronic data (recorded Skype interview) will be kept in password protected digital files for 5 years after publication, at which time it will be deleted.
- If you choose to withdraw from the study your data will be destroyed immediately.

VIII. CONTACT FOR INFORMATION ABOUT THE STUDY

- If you have any questions or concerns about what we are asking of you, please contact the study leader or one of the study staff. The names and telephone numbers are listed at the top of the first page of this form.

IX. CONTACT FOR COMPLAINTS

- If you have any concerns or complaints about your rights as a research participant and/or your experiences while participating in this study, contact the Research Participant Complaint Line in the UBC Office of Research Ethics toll free at [REDACTED] or the UBC Okanagan Research Services Office at [REDACTED]. It is also possible to contact the Research Complaint Line by email ([REDACTED]).

X. PARTICIPANT CONSENT AND SIGNATURE

Taking part in this study is entirely up to you. You have the right to refuse to participate in this study. If you decide to take part, you may choose to pull out of the study at any time without giving a reason and without any negative impact on you. If you decide to leave the study your data will be destroyed immediately.

- Your signature below indicates that you have received a copy of this consent form for your own records.
- Your signature indicates that you consent to participate in this study.

Participant Signature

Date

Printed Name of the Participant signing above

If you would like a copy of Ryan Holly's thesis sent to you please provide your email address:

Appendix C Follow up Facebook Post



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THE UNIVERSITY OF BRITISH COLUMBIA

The Impacts of Study Tours

I. STUDY TEAM

Principal Investigator (PI): Dr. Catherine Broom, Assistant Professor Faculty of

Education, Okanagan Campus, Tel: [REDACTED], Fax: [REDACTED], email:

[REDACTED]

Co-Investigator (CO): Ryan Holly, Graduate Student, Faculty of Education,

Okanagan Campus, Tel: [REDACTED], email: [REDACTED]

Hello everyone,

I just wanted to message you again in case you wanted to partake in my research study. If so please message me via Facebook or email me at [REDACTED]. As you may recall from my first post, I want to do some research that will explore what effects study tours might have on the teaching practices and lives of the teachers who participate in them. In addition, the research will examine the different motivations/justifications for teachers to partake in a study tour.

Thank you,
Ryan Holly

Appendix D Interview Questions

Thank you for agreeing to participate in this interview. This study is being conducted to examine what effects study tours might have on the teaching practices and lives of the teachers who participate in them. In addition, it will examine the different motivations/justifications for teachers to partake in a study tour. The information that you give as part of this study will be kept confidential.

1. Sex: Male Female

2. How long have you been teaching? _____

3. Where do you teach? _____

4. What Grades do you teach? _____

5. What subjects do you teach? _____

6. What were your motivations for participating in a study tour to Rwanda? For example, how did you justify participating in this study tour in your mind?

7. Was this study tour a learning experience for you? If yes, can you explain how? What did you learn that was of significance to you, and why was it significant?

8. Can you give some specific examples of memorable moments from the study tour and their impacts on you?

9. How has this study tour impacted your life? That is, how has it affected your attitudes, thoughts, or beliefs towards other people, or your motivations or behaviours? Can you give some specific examples?

10. Do you think that this study tour will have an impact on your teaching practice? If so, please describe how?

11. Do you think you will make any changes to your teaching practice as a result of this study tour? Can you give some specific examples such as what you will teach or how you will teach it?

12. Would you consider presenting on your experiences with this study tour at a professional development event? Why or why not?

13. Will you encourage other teachers to participate in study tours? Why or why not? Would you encourage your students to take part in such trips, or help to organize such trips in your local community or abroad? Why or why not?

14. Given the opportunity would you be willing to participate in another study tour? Why or why not?

15. What was one of the most memorable events of the trip for you? Why?

16. If you were to organize such a trip, what would you do the same and what would you change? Why?

17. Do you have any other comments or thoughts about the trip and your teaching practice that you would like to share, or any questions for me?
