

Global Education: Travel and new Imaginaries for teachers' work

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Over time global education has shifted from the marginalities of curriculum and teaching practices to a more central location. Globalisation has provoked education policy to shift from imperatives to locate in the national interest to education for lives across local and global communities. This paper will examine how globalisation impacts on the lives and work of teachers in the classroom and beyond. It draws on recent research that confirms the importance of teachers' travel experiences to reconfiguring global education within the classroom. Questions such as: How does the experience of travel shape teachers' work and identities? How does this travel then shape understandings of global education? were posed in this study. The findings confirm that travel impacts on teachers' work through new ways of knowing and being as they embed global imaginaries in their teaching. This in turn challenges and disrupts existing views on global education.

Key words Global education, globalisation, cosmopolitan teaching, teachers, travel

Introduction

This paper considers how global mobility and travel reshape social imaginaries of teachers and how this might help realise goals of global education. It is located in globalisation, global education and social imaginaries studies in education. It is important because education is an arena where globalisation presents particular challenges requiring new responses to curriculum development, notions of citizenship, identity and teacher attributes required for the 21st century.

Globalisation as transformative

Globalisation is not only at the large-scale level but influences across personal and local levels. One theme in 'globalisation literature is the transformative effects of globalisation on individuals. Studies suggest that globalisation encourages a heightened sense of personal awareness, as it reconfigures individual lives. In a caution against defining globalisation as just the big economic systems, Giddens (1999) argues that "globalisation isn't only about what is 'out there', remote and far away from the individual. It is an 'in here' phenomenon too, influencing intimate and personal aspects of our lives" (p. 30)

'Globalisation from below' studies (Apple, Kenway et al., 2005) draw attention to the ways globalisation reconfigures individuals, relationships, identities and subjectivities. These influences include heightened self-awareness, personal growth and transformation in individual lives.

As a consequence of globalisation, increased mobility and people flows create new and often unexpected connections between people. Appadurai (2001) observes that the world is now being characterised by "objects in motions which include ideas, ideologies, people, goods, images, messages, technologies and techniques, this is a world of flows" (p. 4). The movement of people, ideas, values, images and ways of understanding the world intensifies this interconnected mosaic. Globalisation scholars such as Rizvi (2007) argue that interconnectivity is no longer only about 'big' systems of economics, politics and environment but "produced organically through the shifting subjectivities of people" (p. 3). Interconnectivity is intensified by travel and the accompanying flow of people. These flows are redefining how teachers operate across local and global spaces both real and virtual and reshaping subjectivities. This means reshaping social imaginaries of teachers to new forms of global imaginaries.

New 'global' imaginaries

Teachers' work is now influenced through globalisation as advances in technology, flows of information, images, ideas and people provoke reflection on practices and programs. Rizvi

(2006) suggests a need to “understand an emerging social imaginary that is being created and promoted by the global forces of capital and corporate interests” (p. 199). As globalisation is provoking a new role for social imaginary, he suggests that “our imaginaries are socially created and sustained, and that it is possible to have a different social imaginary with respect to the contemporary global processes” (p. 201). This new global imaginary has emerged from the pervading influence of global discourses on our lives. Rizvi (2006) further argued that imagination also challenged notions of everyday practice and can challenge notions of and implications for teaching. Appadurai (2001) suggests that through imagination “new designs for collective life emerge” (p. 5) which mean new possibilities for teaching and constructing curriculum, pedagogies informed by the myriad of information, ideas and possibilities now opened by globalisation.

Through expanded options afforded by globalisation teachers reflect on their work to reinvent pedagogies and practices informed from outside national boundaries. Embedded within teachers’ thinking and their imagination are these flows and movements which become actualised and normalised as practices.

Classroom dynamics and teachers’ work are shaped now by local, national and global realities. In his discussion of discourse analysis, Fairclough (2001) observes an increasing global analytic as a “rescaling of orders of discourse is a matter of changes in the networking of the discourse elements of social practices on different scales of social organisation – global, regional, national, and local” (p. 239) This reordering is observed in schools and universities as they respond to imperatives of internationalisation and forging new global networks of knowledge. These observations suggest that there are diverse ways in which these new discourses are “received, appropriated, reconceptualised in different locales and the ultimately unpredictable outcomes of this process” (p. 239). This ordering of discourse is helpful to explain the processes of how teachers make meaning and new knowledge from their travel experiences. It explains new global imaginaries for individuals and across groups in society and societies.

Give the influence of globalisation on teachers work, then what importance is ascribed to the role of the teacher in developing programs responsive to global education in schools.

Travel as transformative

Travel is a form of mobility in globalisation that includes voluntary mobility, such as tourism, study abroad and study tour programs, and involuntary travel in the form of migration and humanitarian movements. Both voluntary and involuntary mobility can reshape personal identities and subjectivities.

Travel as an experience provides learning opportunities through reflection and reinterpretation of knowledge about the world. Because travel provides powerful and unique learning, educational institutions, schools and universities affirm this importance through curriculum programs. There is an increasing policy focus on mobility as a component of global education. Travel as a lived experience outside one's own country is seen as a prerequisite for 'global competence' (Adams, 2004). These calls for greater global competence recognise the power of travel as a means of learning to expand world views and develop keen awareness of self. Travel alone does not develop global competence, but the "most critical step in becoming globally competent is for a person to develop a keen understanding of his or her own cultural norms and expectations" (Hunter, White et al., 2006, p. 279).

A growing body of literature shows the importance, impact and stimulus of travel as learning across pre-service education, study abroad programs and study tours. For educators, travel as learning builds knowledge and encourages personal growth and a confidence to impart new knowledge into classroom.

Learning attributes such as increase and depth of knowledge, intercultural understanding, personal growth and connections are constant outcomes from travel experiences (Halse, 1999; Wilson 1993). Travel can influence teachers' agency in the classroom. The literature confirms the central role for teachers in the enactment of global education.

Teachers role in global education

An educational response to globalisation is closely connected to teachers. A marginalisation of global education in official curriculum policies in Australia was observed by Singh (1998) who argued that global education is really up to the creativity, expertise and experience of

teachers. This observation marks the importance of teachers to global education beyond policy. Yet even sustained professional development for teachers does not guarantee success as Buchanan and Harris (2002) found in their study of professional development in global education when they stated “implementation is the measure of success” (p. 23). The recognition of teachers’ role in global education signifies the importance of the teacher to global education outcomes and implementation.

Teachers’ lived experience is critical to developing confidence to teach global education as Haavenson, Savukova et al. (1998) found. They observed that lived experience is significant to content and pedagogy, which in turn develops a broad world perspective. The pedagogical choices teachers make in the classroom are reflected in the development of particular students’ perspectives.

Major global incidents such as September 11 have triggered research into capacities of teachers to teach after such events. Holm and Farber (2002) observed that students required a geopolitical awareness of place to respond critically and without bias to globalisation. Their findings are disturbing as many students’ knowledge of place was low. They confirm the importance of teachers and travel as a way of increasing such knowledge:

Still, this study indicates that the possibility of serious and meaningful initiatives in global education and the study of globalization are decidedly constrained by what teachers know and do not know beyond the confines of their curriculum and the world of their classroom (p. 143).

Constraints on teaching global education lie in teachers’ capacity to build their own pedagogies capacities, knowledge and skills is further argued by Holm and Farber (2002):

For present purposes, we proceed from the proposition that teachers capable of helping young people develop a meaningful degree of agency and understanding of important tendencies of globalization must themselves be able to exhibit a capacity to discuss and inquire about people, places, and events taking place in the world (p. 133).

Holm and Farber study confirms that pedagogies of reflection, connecting learning to experience and applying learning to the real world are furthered through teachers' experiences. It also connects global education to the life experiences of teachers and capacities to reflect on these as pivotal to global education. This raises experience as a significant factor in enriching classroom practice in global education and a heightened emphasis on the role of teachers.

Teachers as carriers of global imaginaries play a pivotal role in the delivery of global education. The pervading mindset within policy and practices has moved from a national imaginary to a global imaginary. A willingness to teach global education is in part from lived experience, which in turn gives confidence to develop pedagogies in global education.

In marking a move from early definitions, Pike's (2000) study shifts to an emphasis on the meaning of global education located within the teacher. Teachers' thinking and ways of seeing the world become critical factors. He notes the importance of developing a global way of thinking and seeing the world that is beyond mere curriculum outcomes:

If the meaning of global education is to be understood at a profound level, the challenge is to find creative ways to assist practitioners in the "removal of national borders," not just in their curriculum but also their thinking (p. 71).

Pike (2000) compared Canadian, British and American teachers' national identities to meanings of global education. He found that teachers across all nationalities ascribed meanings to global education around broad concepts of interdependence, connectedness and multiple perspectives. This research contributes the importance of teachers' own experience in generating meaning of global education. From this, he builds a case for depth in understanding global education that stands outside policy and frameworks to teachers' thinking beyond a national outlook: "any innovation is subject to a complex process of reinterpretation in which meaning is assigned through subjecting the new ideas to a host of questions and experiments that are rooted in the teacher's own experience and knowledge base" (p. 67). This resonates with Banks' (2001) emphases on teachers' reflection on their own identities as a way to build this in students. This shifts the meanings of global education to the thinking processes occurring within teachers as significant to global education.

Yet not all teachers gain such depth of understanding or build new knowledge about the world to use in the classroom. It appears important how such experiences are processed to generate innovation and change. The combination of lived experience plus reflection is critical. Pike (2000) furthers this by noting that teachers' knowledge and understanding gained from lived experience provide an impetus to pedagogy: "the depth and quality of teachers' understandings are critical factors in how and what they teach" (p. 65). These understandings shape and construct pedagogies.

Both Pike (2000) and Banks (2001) suggest reflection as a process important to meaning of global education. Reflection as a pedagogy is expressed by Banks (2001) as "teachers must develop reflective cultural, national and global identifications themselves if they are to help students become thoughtful caring and reflective citizens in a multicultural world society" (p. 5). The extent of student attributes as global citizens is dependent upon teachers' capacities to reflect and know their own subjectivities. Calder and Smith (1993) found that teachers who have developed global education programs report that students learned to look critically and creatively into issues. In understanding others' ways of life and beliefs, students reflect on their own world and are more critical of assumptions about patterns of behaviour.

A study by Merryfield (2000) of teacher educators found that their lived experiences influenced classroom pedagogies and personal subjectivities. Teachers' capacity to draw on their lived experiences is a critical aspect in teaching for diversity. In particular, "travel can also lead to new perspectives about human difference or trouble stereotypes" (p. 434). This influence of travel on teaching diversity and multiculturalism led Merryfield to ask: "How can teacher educators who have never examined their own privilege or who have no personalised learning of what it feels like to live as the 'other' prepare K-12 teachers to teach for diversity, equality and interconnectedness?" (p. 441). This pondering captures the importance of teachers being and experiencing 'other' and diverse contexts in order to teach students diversity, multiculturalism and global education. Lived experience such as travel offers distinct and powerful learning that informs teacher pedagogies and subjectivities towards global education.

There is cause to question and interrogate the extent to which teachers have the capacities, skills, knowledge and understandings to engage in dialogue with students around such issues to promote understanding of the challenges. Hence there is an imperative to build teacher capacities and knowledge to enable teaching and learning of global education. One constructive response is the recognition of teachers' lived experience through travel as a significant resource to develop such capacities. This understated resource for enriching teachers' capacities and pedagogies, if realised, can be a conduit to building in students' greater understanding of a global world in turn reconfiguring existing policy discourse on global education and education as whole.

The next section introduces excerpts from teachers responses to travel that reveals new ways of knowing and being as they embed global imaginaries in their teaching that reconfigure and strengthen global education practices and thinking beyond policy rhetoric.

Reconfiguring teachers' work

This paper draws from a recent study that interviewed two teachers – Beth and Wendy who had returned from a study tour experience. Beth is a Deputy Principal who teaches History and English at a P-12 independent girls' only school in northern Melbourne. Beth had been on two study tours first to South Korea and then India. Wendy was a classroom teacher of grade 5 at a government primary school in the south eastern suburbs of Melbourne. Wendy had recently been on a study tour to Japan. Both participants had been on Asia Education Foundation led study tours over the period 2005-6 and were also well travelled to other places. The interview questions are included in Appendix 1.

Their reflections on this travel experience disclose insights into the construction of global education and agency in their work towards global education. Three excerpts illustrate the impact of travel both on their person and teaching.

New Knowledge

Beth's initial response to the impact of travel on her classroom practice focuses on new meanings of visual artefacts she saw whilst in India. She describes her response to the abundance of flowers in everyday life, something not noticed before travel to India:

In the English classroom when we come across texts set elsewhere – Monsoon Wedding is a classic one that is studied. You can talk about flowers in Indian culture, you have been there, seen it, lived it, and that is amazing and that has had an impact on me. It is the visual and the use of flowers and blooms in every aspect of life in India, and I didn't know anything about this [aspect of culture]. I had no idea about this, and I had no idea that this was such an important part of Indian culture. Again you have stereotypes and I don't know why, this has not come to me before, but having been there, and had that experience of hosting and living there.

Beth cites the novel *Monsoon Wedding* set on her school's book list. Through her travel to India, her awareness of the extent of flowers in daily life is realised with authentic new knowledge. Beth is curious about this new knowledge: 'I had no idea that this was such an important part of Indian culture'. She sees not only flowers as visuals, but an importance and reverence for flowers that would only be attained from being there. Beth reflects on her progress from 'not knowing' to 'knowing', from 'unseen' to 'seen', as she observes her own knowledge acquisition.

India awakens Beth's consciousness to flowers now seen as a widespread part of life, not spasmodic and unconnected but linked to the historical, cultural and spiritual worlds of India. The prevalence of flowers is noticed and recognised as emblematic of India.

Travel for Beth generates new knowledge and a voice to enrich teaching *Monsoon Wedding*. Her consciousness links the importance and respect for flowers in India to a teaching activity in Australia. This illustrates a new role for imagination now part of daily life (Rizvi, 2006) which in turn is embedded within classroom practice and new knowledge paradigms as Beth's teaching practice is enriched through an illustration drawn from India.

This extract is not only about enriched teaching practice but signals new contexts teachers are working in. The possibilities for illustration and interpretation of *Monsoon Wedding* are expanded to include multi-scale knowledge sources, local, national, regional and global. Teachers' work has transitioned to decisions about which scale of illustration to use. Beth

exemplifies her classroom practice from a source of global knowledge illustrated with an authority of being there.

This instance of classroom practice provides insight into the complexities operating for teachers in a global world. To develop their capacities, Luke (2004) calls for teachers to be 'beyond the nation' as contemporary, cosmopolitan transcultural contexts and conditions influence their work. Beth appropriates this new contemporary knowledge experienced in India's cultural contexts to inform cultural contexts in Australian classroom. Alongside this utilisation of knowledge is building intercultural knowledge through Beth's travel, practices of illustration between local and global sights engage students to become inquisitive to challenge their own imagination.

Beth's teaching is informed now from travel and illustrates the impact of moving across trans-cultural contexts. Her classroom practice is not just about realising the extent of flowers in India but represents availability of additional frames of reference of a global view.

Reconfigured curriculum

In crossing the border into South Korea, Beth could not imagine where such an experience would lead, or change upon return to school. She explains an immediate impact from her travel as a noticeable change in the English text list. Her decision is conveyed confidently and readily comes to mind. Stimulated from her travel she alters aspects of her school curriculum:

As Head of English I was really conscious of a fairly outdated text list at the school. So probably the impact that trip had directly, was quite a reorientation of the text list at the school towards a much more studies of Asia focus in terms of English.

Beth's language is direct and determined – 'really conscious and 'quite a reorientation'. After her travel, she notices the text list through new eyes, and her assessment judges it as 'outdated'. 'Outdated' suggests that something is no longer useful to its designed purpose and requires replacement with a newer product. Within Beth's consciousness, the 'given',

the 'old' text list, is questioned as greater clarity replaces an 'old' list with 'new'. The previous list becomes deficient in breadth, excluding studies of Asia, something not apparent before Beth's travel. A repositioning of the official curriculum occurs towards a global focus and breadth of curriculum.

If, as Saul (2001) notes, imagination is heightened consciousness then this excerpt shows imagination at work. Beth's decision to include 'studies of Asia' texts restores the list to usefulness becoming 'updated'. The experience of Korea heightens curriculum deficiencies upon return. The outcome of imagination is released into the public sphere of the school curriculum, through a 'new' text list as a public document seen by students, parents and teachers. Curriculum is reorientated, 'old' replaced by 'new', and students have an increased breadth of curriculum evidenced by a revised text list.

Beth's decision demonstrates how the flows of ideas and images of globalisation are influencing and realigning practices and policy. From her travel, she connects her reconfigured imaginaries to create a 'new' text list. For students this means a realigned curriculum, a breadth of texts, new voices heard and hidden places seen. A global frame of reference is now in her consciousness with decisions evidencing this shift of thinking. Beth's 'global' imaginaries 'reconfigure curriculum policy'.

Universal hospitality

Wendy's responses to the interview questions reveal that her travel has had profound effects on her subjectivities and teaching pedagogies. The question designed to elicit this response is: "In terms of your own teaching what connection do you see between lived experience of travel and your role as teacher?" Wendy describes a particular incident at her school which provoked a significant shift in her person directly attributable to her travel. This incident centred on the custom of hospitality and welcome at her school. Wendy recalls this incident towards the end of the interview, prefacing it by saying, "There is one thing that has really changed me going to Japan". Wendy draws from an experience imprinted on her consciousness of the welcome and greeting at a school in Japan:

When we as teachers visited schools we were treated like royalty. We came into every school and children were at a ceremony, we were then invited into the hall, sang songs, and given specialty sweets, wonderful cups of tea, half the teachers didn't like.

For me, when I went back to Meadow Green, we had a couple of Korean teachers visit us. I felt so ashamed how we treated teaching assistants. In my experience I felt embarrassed and ashamed that they could sit in the staff room and no-one would talk to them on their first day. It has made me feel more conscious, as it has made me treat them as honoured guests because that was how I was treated, although it may not be the Australian way. I think it is really important to make the extra effort to make people feel like we are really happy that they are there and they are special. So that has been a very interesting experience for me to have that sense of them and to realise the embarrassment of what I used to be like. This is a real change in how I am.

I saw it when two Korean teachers were here a couple of weeks ago, and I could feel it in myself, when they were sitting at the staff room table and nobody had done anything for them. No-one had organised anything and they were to be sent around on a tour on their own. I said no, no, no, that can't happen, they need to be given a real tour and lots of information and yes it did happen. So yes, that was a crucial thing that I learned and I would have never learned that from being a holiday maker. [There was] great benefit to me because I got so friendly with one of them at Meadow Green that we travelled to Tasmania together and had a fantastic holiday. I also had a Korean teacher stay with me. So [the study tour] really helped me to work out how I should be in that context. Someone else will look after them, I'm sure, which they don't in Australia.

Upon return to her school, Wendy's heightened consciousness emerged in viewing its ritual of welcome and practice of greeting through 'new' eyes. This viewing is framed from experiencing a different custom of hospitality in Japan. Wendy describes the intensity of Japanese welcome as 'we were treated like royalty'. The choice of this expression is interesting as it is one of highest forms of respect shown to a person. This hospitality experience stimulates new forms of welcome and hospitality back at Wendy's school.

Wendy feels the inadequacy of her school's practices of welcome when she observes two teachers being left in the staff room. She contrasts poignantly the two teachers left lonely in a staff room, 'that they could sit in the staff room and no-one would talk to them on their first day', to being 'treated like royalty' in Japan. This awareness is described as an awakening as realisations of seeing 'new' creates feelings of shame as Wendy observes through 'new' eyes. Her heartfelt exclamation 'I felt so ashamed' personalises how she feels about visitors 'left' without welcome. These feelings relate to the contrast between the effusive welcome experienced in Japan to the understated welcome at her Australian school. Wendy's feeling of shame in seeing the teachers left in the staff room is not contained to her own person but led her imagination to break out as she spoke into the public space of the school.

Wendy's imagination recognises both the frailties of 'old' ways embedded in school tradition and opportunities for new practices. Empowered with this realisation, she challenges the 'habit' of welcome with the principal. This challenge to authority shown by Wendy's insistence that teachers be given a 'real tour' begins the process of embedding a new practice in the school. The nature of what constituted 'real' comes from the experience in Japan as a replacement of the 'old' custom of welcome. Wendy sees imagines and then presents to the principal a different way of greeting and expression of hospitality. This challenge to authority over embedded practices shows empathy is at the heart of releasing the imagination from consciousness into the everyday life (Greene, 1995).

Wendy disrupts existing norms and customs then insists on a reconfigured practice outside local and national practices. Her comment 'although it may not be the Australian way' evidences recognition that her intervention in reshaping hospitality practice is not from the nation but beyond, to a global conscientiousness'. She voices her concerns with a confidence that comes through 'new' knowledge validated by experience. This demonstrates the complexity and unpredictability of diverse ways that new practices come into being (Fairclough, 2001). The social imaginary is both within Wendy's consciousness and in the public realm and shown through the exchange between Wendy and the principal. Her actions are drawn from social imaginaries of multiple forms of hospitality informed from a global experience.

Wendy comments on a before-and-after sense of herself when she explains how this experience forces her to see what she was like before and 'to realise the embarrassment of what I used to be like. This is a real change in how I am'. This expression marks a change in Wendy's person as she reflects on how she used to be, compared to the one she is now. She views her old self with embarrassment and a sense of disdain, as a contrast to her 'new' sense of self changed from travel to Japan.

This incident explains how Wendy reshapes her own person and alters subjectivities from her travel. She now sees a taken-for-granted practice differently and an embedded aspect of her own person differently. This demonstrates a heightened sense of consciousness as imagination is stimulated through the influence of travel. Wendy comments that the study tour had impact beyond changed customs and practices in the school, to a deeper connection with her sense of self when she said, 'So it really helped me to work out how I should be in that context'. Travel gives Wendy agency and empowerment that helps her to work out how to 'be', that moves her beyond local and national practices and norms.

If the role imagination occupies is within the public social realm as a social imaginary (Appadurai, 2001), then this incident illustrates imagination breaking out of the aesthetic realm into the public sphere of the school due to the influences of globalisation. Wendy sees more than one way of greeting and welcome in the world and this flows through to the school community.

This mobility of ideas and images through Wendy's travel challenges practices of welcome and hospitality in a Melbourne school. This change traced through the work of social imaginaries alters perceptions, breaks the 'inertia of habit' (Greene, 1995) and redefines aspects of self sourced from travel. So a flow of ideas, images and customs cascades from being in a Japanese school as one person's consciousness imagines possibilities to a revised way of greeting and custom to a local school.

Wendy's increased and deepened repertoire of experiences from travel becomes pivotal in her challenge to the 'old' ways of doing. This highlights the complex connectivity being played out in local contexts such as classrooms and schools. The school now becomes a site

where global flows of knowledge and travellers intersect and new forms of 'habit' are negotiated, emerge and become part of the public life.

Wendy epitomises a teacher high in intercultural capital as she adjusts and challenges through new ideas, images, artefacts and people. This incident exemplifies new knowledge flows with potential to shape practices beyond local and national, alter pedagogies of hospitality and redefine awareness of self. Global flows of ideas and images lead to a 'universal hospitality', as Immanuel Kant, quoted in Luke (2004, p. 1439), notes as a precursor to being a cosmopolitan teacher. Wendy's capacity to move between local and global contexts evidences an emergence of global imaginaries.

Conclusion

Global mobility and travel has influenced and impacted on teachers from this study. How teachers' work reconfigures global education is seen as teachers' mindsets and thinking in turn become actions. The trajectories for these changes and influence are neither straightforward nor expected. Global education emerges not as a framework or dimensions, rather as altered mindsets and ways of thinking that lead to new practices and alterations in their work and lives. These mindsets are global imaginaries which reframe purposes of education to a more global education. Greater repertoire of resources is now available and multiple perspectives to enrich classroom pedagogies. The travel experience prompts engagement in broader communities, with personal relationships and friendships no longer local but transcending to enrich not only classroom pedagogies but their own personal growth and being.

These new ways of knowing challenge and disrupt existing views on knowledge about global education and its purposes. Global education becomes embedded within the mindsets and thinking of teachers as they draw from their knowledge and experience. It is through teachers that the global analytic is developed, sustained, encouraged and illustrated in school and education settings. Meanings of global education are inextricably tied to teachers' lived experiences, particularly of travel, and their thinking about a global world and how this has relevance to local arenas.

Teachers' agency from travel aligns to generate new responses to curriculum development, notions of citizenship, identity and teacher attributes for 21st century teaching in a global world.

Appendix 1 Interview Questions

Introduction/background

1. Can you tell me about your own teaching background?
2. What influences your teaching?

Travel/study tour

1. To what extent have you travelled?
2. What interested you about the study tour?
3. Describe what your motivation was for going on the study tour.
4. Describe how you experienced the study tour.
5. What were the purposes of the study tour for you?
6. What experiences do you see as significant now in your teaching?

Impact

1. Can you take me down memory lane of some of the important moments in your teaching?
2. Describe the knowledge you now have as a result of the study tour.
3. How have you applied this knowledge in the classroom?
4. In what ways has your teaching changed as a result of being involved in the study tour?
5. Do you think participation in the study tour affected your teaching?
6. Can you give me an incident or moment when the experience of the study tour influenced your teaching in the classroom?

Global focus

1. As a result of the study tour do you now teach with an increased global focus?
2. Could you describe this through classroom experience?
3. Could you describe what global education is?
4. Do you think that you teach with a global focus?
5. How important do you think it is to teach with a global focus?
6. Can you tell me a time when you felt your own stories of travel/study tour were shared in the classroom?

7. Can you explain how students responded to this story?
8. Can you give any stories or incidents which have brought into sharp relief the world as a global?
9. Can you see any connection between these stories and your own teaching?
10. To what extent do you think there is a connection between your own stories and teaching?
11. Describe the influences on your teaching (undergraduate degree; colleagues; policy documents; teaching community; travel; meeting people; other).

Conclusion

1. How have your stories/lived experience influenced your teaching?
2. Can you give me a specific example?
3. Can you describe how the experience has shaped your teaching?

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