From voluntourism to volun-*teaching*: Using UbD to improve teaching practices at a day centre for at-risk Ghanaian youth

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A Research & Development Project

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Introduction

Volunteer English Language Teaching: Is It Just Voluntourism?

In Euripides' *Andromache*, the jilted Menelaus proclaims "Experience, travel — / These are an education in themselves" (ll. 679-80). In a surprising defence of his ex-wife, Menelaus contends that Helen's departure from Sparta, an act that ignited the Trojan War no less, was a consequence "not [of her] choosing / But [of her being] chosen by the gods" (ll. 668-69). While most travellers do not, one can assume, blame their itchy feet on divine intervention, Menelaus' connection between travel and education is correct. This observation, made over two millennia ago, is still relevant today — travel really can teach us more about the world, and ourselves, than anything in a book, classroom, or internet search. However, the relationship between travel and education is under increased scholarly interrogation — especially when hefty doses of tourism and volunteer work are thrown in the mix. In volunteer education, the lines between teaching and learning are not always demarcated. If travel is the teacher and the volunteer is the learner, then where do actual students fit in all this? Do volunteer educators demand as much from their teaching practices as they do from the learning experience that travel promises? The answer, I have come to learn, is not a straightforward one.

This past decade, the volunteer tourism industry experienced an unprecedented evolution in consumer trends spurred by the optics of social media and hashtag declarations of #wanderlust and #givingback. In the crosscurrents of this shift were demands for touristic activities that were not only photogenic but ethical, sustainable, and increasingly, educational. The growing phenomena of 'gap years' and resume building to enter postsecondary degree programmes, internships, or careers as competitive actors augmented the *Volunteer English Language Teaching* (VELT) sector of tourism (Stainton 2018; Butcher & Smith 2010; Beauregard 2018). VELT[1] is usually dismissed as

[1] It's often referred to as Volunteer ELT in voluntourism literature. For the purposes of brevity, and to distinguish it from traditional ELT, this thesis uses VELT.

an offshoot of voluntourism (a portmanteau of *volunteer* and *tourism*) to attenuate its already-dubious connections to any established pedagogical practices (Jakubiak 2016).

In recent years, the effectiveness of VELT has been disputed, particularly because it is "not geared towards achievable and visible outcomes, but rather a vague interpretation of the role of English within global economies, and the symbolic capital that English has for both individuals and societies to achieve economic gain" (Beauregard 2018 p. 2; Jakubiak 2016). The commodification of voluntourism has been the subject of criticism for some time, especially the problematic idea that development — educational or otherwise — can be packaged, marketed, and sold (Mostafanezhad 2013, 2013b). In the context of VELT, this commercialisation is at the expense of meaningful educational work, and its romantic promises of development in the form of *English language teaching* (ELT) by unskilled volunteers is rife with postcolonial undertones. With little regulation in the industry, and no expectation for volunteers to consult curricula or have teacher training, it is unlikely that VELT programmes benefit pupils in the ways they claim, and even more unlikely they are scrutinised as carefully as they need to be.

As a volunteer curriculum facilitator in Ghana, someone whose main role in this capacity was to improve the practices of temporary teachers, I grew more and more sceptical about the voluntourism industry. At its best, voluntourism provides limited opportunities to help communities, but through acts of performative philanthropy, it mostly operates as an arena for the twenty-first century Baudelairean *flaneur* (Urry 1990) to see and be seen — that is, to do development (Simpson 2004) in ways that are photogenic and conspicuous. The double conspicuousness of voluntourism — to see foreign others and be seen helping them — looks good in photographs and on resumes, and Wesby (2015) notes the continued online documentation of volunteers "post[ing] preening 'selfies' with indigenous children" (para. 7). Indeed, the appeal of virtue signalling one's volunteer work abroad is not lost on Millennials or Generation Z as it enters young adulthood; approximately

80% of registered volunteers are between the ages of 15-35 years old (Mostafanezhad 2013) and the voluntourism industry is worth a purported $175 billion per annum (Wesby 2015).

With these facts considered, it is unsurprising that volunteer educators have not escaped the censure of academics and the public; what is surprising is how their teaching practices are not only conferred immunity, but often ignored — the attention is on the actor instead of the action, as if the learning outcomes of the students are inconsequential. In fact, literature on VELT is scarce. There is exhaustive research on voluntourism in general, as well as notable ethnographic work on the motivations of volunteer educators and their perceptions of teaching English abroad (Jakubiak 2016), but the link between VELT and development outcomes — or in the case of this research, learning outcomes — remains understudied. In my new facilitator role, I had entered an educational vacuum. The volunteer work read well in reports and was certainly photogenic, but in reality, there was an unspoken contract of mutual benefits; the volunteers built up their resumes, and the day centre advertised its Global North[2] connections. This negotiation left little room for teaching or learning, and students were left out of the deal entirely. Arguments of fair trade practices are central to discussions of ethical voluntourism, so I wondered why the exchange of knowledge was not held to the same standard as the exchange of goods. It was these frustrations that formed salient questions about how teaching practices could be improved at the day centre.

"We've Already Read This": The Formation of a Research and Development Project

For one year, I volunteered at an ambitious but underfunded day centre on a nameless street in Accra. The day centre provided free education and pastoral care to teenaged students affectionately called *street kids*. The moniker was used euphemistically; they were not legally adults

[2] I use *Global North* and *Global South* to delineate between those debatable and undefined boundaries of so-called "developed" and "developing" nations. There is no "good" substitute for assigning dualities that ultimately imply hierarchy. My use of such terms are rhetorical and merely an extension of the binaries employed in voluntourism literature. However, I don't use dated terms such as 'first world' and 'third world.' When they appear in this thesis, they are quoted from older sources that pre-date more empathetic and mindful descriptions of countries.

and many of them were indeed homeless, with several experiencing the trauma of family separation and/or orphanhood. The surrounding infrastructure of open storm drains, dilapidated storefronts, and cracked pavement spotlights the struggles of nearby residents. Before I continue, I must state that the lived experiences of many Ghanaians are not pockmarked with poverty, illness, and famine — this is a harmful African stereotype that in no way captures the zeitgeist of twenty-first century Ghana, a vibrant country with lifestyles as varied as anywhere else. But it is important, however, to mention that the day centre was located in one of Accra's poorer districts, and the *day centre students* (DCSs) were among Ghana's most disadvantaged.

As someone immersed in the quotidian dealings of a volunteer-run day centre, I bore witness to well-intentioned educational practices that, beyond box-checking on the volunteer teachers' resumes, resulted in little else. Both the volunteers and the students were cheated out of an experience; the former never seizing real teaching opportunities and the latter receiving minimal instruction. The day centre was clearly enriching pupils' lives; students had access to two free meals per day plus shower facilities, and there were several donated items on-site including sports equipment, books, craft supplies, and musical instruments. There was also a hard-working director and a part-time social worker. But for all its philanthropic successes, lesson plans were largely underdeveloped and activities, reflections, and observations were rarely, if ever, archived for future consultation. Students confided to me that lessons were often repetitive; most egregiously, large sections of texts were reread many times before students politely informed volunteers they were in well-trodden territory. This lack of communication and collaboration between the volunteer teachers was the progenitor of my research project.

Despite all this, no one was to blame at the day centre. The advertisements the volunteers answered did not ask for qualified teachers, so I should not have expected them to be. However, the volunteers were equipped with other desirable, transferable skills — creativity, resilience,

adaptability, and receptivity to new experiences — that rendered them capable of designing engaging lessons. At the day centre, curriculum had become something of a pedagogical albatross — a large, looming nuisance that weighed heavily on everyone's conscience. The ad hoc method of creating lessons the day of (and sometimes minutes before) scheduled sessions was a disservice to the students who entrusted them with their education. It was not that the volunteers were unaware of this — rather, they were uncertain how to fix it. Wanting to empower volunteers in the design and delivery of lessons, I decided an *Understanding By Design* (UbD) template would be an effective tool to elevate their teaching practices and combat continuity issues in the day centre's lessons.

Research Questions

Before establishing what my research is, it is important at this juncture to define what it is not. My project does not attempt to dismantle or disrupt the larger systemic forces, socio-political factors, and/or global trends that created a consumer-driven voluntourism market. Nor is it a scathing polemic on the practices of voluntourism or a criticism of the assumptions, entitlement, and biases of Global North volunteers who participate in such ventures. These will be explored in the literature review, but the project will be carried out on a decidedly smaller scale. Much more myopic in scope, this study explores how teaching practices at one day centre could be improved with the inclusion of an UbD template.

This project posits that responsive collaboration, through employing the *Concerns Based Adoption Model* (CBAM) and creating reflexive *professional development* (PD) workshops, will empower volunteers in the creation and design of UbD lessons. The UbD curriculum is meant to scaffold lessons and improve continuity, communication, and collaboration between the volunteers. Through interviews, surveys, and focus groups, the motivations of the volunteer educators will be explored with a twofold aim to better understand their reasons for participation and to encourage

their best teaching practices. DCSs will also play a contributory role in the creation of new lessons through their interview and survey responses. My research asks the following questions:

1. Can collaboration on a curriculum utilising UbD improve the professional practice of volunteer teachers?

2. How might collaboration between volunteers improve learning outcomes for students?

3. Which UbD strategies are most effective for creating scaffolded, engaging lessons?

4. How can the day centre challenge the narratives and expectations of the short-term volunteers it employs?

Literature Review

Chapter I - Voluntourism and VELT: History, Definitions, and Practices on the Global Stage

Voluntourism: A Brief History of Modern Travel and Tourism

Whilst leisure travel was historically the province of the privileged and wealthy, an activity eschewed by many and downright impossible for most due to "prohibitive costs, transport difficulties, and perceived dangers," the late twentieth century witnessed an uptick in tourism that was affordable, accessible, and catered to middle-class sensibilities (Wearing 2001 p.4). In this centuries-long acclimation, fear of the unknown slowly made way for curiosity and intrigue; soon, leveraging travel experience for social status became normalised in aristocratic circles. With improvements in transportation and accommodation, one could simultaneously watch the world up close and from afar; this was what Urry (1990) calls the *tourist gaze,* where wealthy onlookers gazed from the safe distances that stagecoaches, train windows, and hotel properties afforded (Urry p. 135; Wearing 2001). From this increased participation in *flaneurism*, travel evolved from its reputation as a "dangerous and uncomfortable experience that was best avoided" into a pastime for the rich and adventurous (Weaver and Opperman 2000 p. 61).

Lowered transportation costs, a growing middle class, and more disposable income — hallmarks of post-war capitalist culture — enabled a new generation of travellers in the latter half of the twentieth century, and from here another tourist faction emerged (Urry 1990; Wearing 2001). As people "began searching for new and exciting forms of travel in defiance of the mass tourism product born out of the industrial revolution," the concept of alternative tourism was born (Wearing 2001 p. 6; Lyons & Wearing 2008). Instead of insulated holidaymaking from the comfortable distance of cruise ships and resorts, alternative tourism brought tourists directly into the experiences of host communities. Backpacking, homestays, 'roughing it' in hostels, and hands-on volunteer

projects provided the sense of adventure that young globetrotters — those eager to forgo itineraries and group excursions — wanted and demanded (Wearing 2001).

Callanan & Thomas (2005) explore the transition from the "cultural and adventure tourism rush" in the 1990s to the "volunteer tourism rush" in the early twenty-first century (p. 183). Claiming it was "influenced by an ever increasing 'guilt conscious' society," they contend voluntourism was "an inevitable consequence of a restless society, jaded from the homogenous nature of traditional tourism products" (Callanan & Thomas 2005 p. 183). Voluntourism delivers what modern tourists crave by offering "opportunities for intimate contact with the exotic poor, promising both authenticity and engagement with communities in developing countries" (McGloin & Georgeou 2016 p. 407). By spotlighting the chance to "get your hands dirty" as a selling point, voluntourism packages allow for temporary cultural immersion with some development work thrown in (McGloin & Georgeou 2016 p. 407). Vodopivec & Jaffe (2011) state that the "shift towards sustainable tourism coincided with an increased demand for active and interactive forms of tourism […] rather than the passive consumption many critical travellers associate with traditional mass tourism" (p. 114). Voluntourism has also been pitched as an "alternative to a classic gap-year adventure or backpacker trip" for civic-minded students who want travel and workplace experience (Georgeou 2012 p. 13).

Literature Review Limitations

When examining VELT's position within the larger realm of voluntourism, one must zoom out further to survey its place at the intersection of many academic disciplines with a number of research foci (Beauregard 2018). Depending on the type of voluntourism, literature can be consulted from international development, travel and tourism, ethnography, psychology, sociology, anthropology, phenomenology, and education research. In general, tourism research remains under-theorised (Butcher & Smith 2010) and has long been decried for a lack of theoretical developments

commonly found in other social science disciplines (Hannam 2002). Stainton (2016) posits that the volunteer tourism industry in particular is "discursively constructed" and "has now progressed into a macro-niche with an array of micro niches situated beneath it" (p. 256). In this labyrinth of micro niches are entire areas of uncharted territory in need of further exploration.

Although the literature review will explore typological voluntourism research as a means to understanding the larger market and the motivations of volunteers (Lyons & Wearing 2012), this generalisation is problematic and Stainton (2016) argues that analyses of voluntourists in broad arenas as varied as "medical-based placements to volunteering in an elephant sanctuary to trainee teachers" will not yield accurate data (p. 257). For the purposes of this project, the literature review will hone in on the micro niche VELT when it can, despite a notable absence of literature examining the practices of volunteer educators. Out of necessity, it will consult broader understandings of voluntourism and pare them down to VELT analyses when possible.

Service-learning excursions and VELT are sometimes treated interchangeably, and research and reports do not always distinguish the two. Toms (2015) states that historical gaps between the niches of volunteer work are closing, and that communities — and by extension researchers — receive and study "volunteers with little differentiation drawn between 'curricular' and 'co-curricular'" and that consequently, "practitioners concerned with connectedness and boundary transcendence are more willing to blur the lines between credit-based service-learning and non-credit-based volunteerism" (p. 11). This project is concerned with non-credit-based VELT only, but some of the consulted literature might have cross-pollinated the two. This literature review also draws from research concerning ELT, which includes volunteer work but more often refers to paid teaching stints overseas. Ultimately, this study will consider the broad spectrum of voluntourism and ELT and operationally utilise the term VELT to refer to the specific practice of teaching English in the context of volunteer work.

Definitions of Voluntourism and VELT

Voluntourism usually, but not always, operates in "a Global North-South flow" (Jakubiak 2012 p. 436). Whilst there is some overlap and the terms are used synonymously, voluntourism is separate from international development work because it utilises a "pay-to-play" scheme (Beauregard 2018 p. 5), meaning voluntourists "pay for the privilege of doing development" in a convenient time slot that provides some travel and tourism on the side (Georgeou 2012 p. 13). It is crucial to distinguish voluntourism in this way because as Beauregard (2018) points out, its structure suggests development is "a commodity that is […] packaged and sold to consumers who hold a wide array of individual motivations and ideas about their purchase" (p. 5).

Callanan & Thomas (2005) state that analyses of voluntourism require deconstruction in order to sift through and make sense of its subcategories. They note that "the duration of the participants' visit, the extent of involvement in a particular project (from passive to active), the skills/qualifications of the participant with reference to the project itself and the extent to which the project focuses on self-development or/and the altruistic contribution of the experience to the local community" must be considered (Callanan & Thomas 2005 p. 196). Holmes et al. (2010) similarly propose that voluntourism must be analysed against "setting, time commitment, level of obligation, and remuneration" frameworks that go beyond simplistic host-guest dichotomies (p. 256). A definition of voluntourism frequently cited comes from Wearing (2001):

> The generic term 'volunteer tourism' applies to those tourists who, for various reasons, volunteer in an organised way to undertake holidays that might involve aiding or alleviating the material poverty of some groups in society, the restoration of certain environments or research into aspects of society or environment. (p. 1)

McGehee and Santos (2005) provide a similar definition and state volunteer tourism "utiliz[es] discretionary time and income to travel out of the sphere of regular activity to assist

others in need" (p. 760). Despite its contested etymology,[3] it is generally accepted that the term *voluntourism* has only been in existence since the 1990s. Many have argued voluntourism was a response to highly commodified, packaged holidays that felt stifling to those who wanted customised choices and adventure (Urry 1990; Wearing 2001; Callanan & Thomas 2005; Lyons & Wearing 2008). The irony that voluntourism was born out of a rejection of commodified tourism is not lost on the academic community, and there are several authors who criticise its continued commercialisation (Simpson 2004; Callanan & Thomas 2005; Mostafanezhad 2013, 2013b; Wearing & McGehee 2013; Jakubiak 2012, 2016).

In particular, the intersection of VELT with commercial operators has changed the ethos and ideology of volunteer teaching; many contend it has become commodified and profit-driven at the expense of quality education and qualified educators (Wearing & McGehee 2013; Mostafanezhad 2013; Jakubiak 2012, 2016). VELT rarely requires professional educator credentials or significant experience with language instruction — quite often, native English fluency is the only explicit qualification listed on recruitment advertisements (Jakubiak 2016). In a nod to Wearing's (2001) definition, VELT can be defined as tourists undertaking holidays to alleviate the *knowledge poverty* of some groups in society by using ELT as a development tool. The effectiveness of VELT as development aid will be explored in the remainder of this chapter.

The English Language and Neoliberalism

To understand the supply and demand for ELT is to understand the position and power of English in the twenty-first century. Our increasingly globalised and interconnected world demands proficient English speakers; a de facto lingua franca of netizens and international organisations, English dominates the virtual and physical landscapes of the internet and many countries of the

[3] According to the *Oxford English Dictionary*, it was first used in a 1991 "Governor's VolunTourism Awards Dinner" to recognise volunteers improving tourism in Nevada. Blumenfeld (2019) credits a 1994 article written by Alison Gardner with the word's genesis. Gardner (2008) herself confirms that she "appear[s] to be the first journalist to coin the term in print."

world. English is not just a doorkeeper to the global market economy but a concierge who points proficient speakers in the direction of career success and upward social mobility. Its symbolic value is well known, and its acquisition promises participation in the ever-growing knowledge economy (Majhanovich 2014); even a cursory understanding unlocks access to the vast canon of Anglophone movies, television series, music, novels, and online forums available to global audiences. It is omnipresent and often inescapable.

With a purported two billion English language learners in 2020 (Stainton 2018) and over one hundred countries citing English as their official or second language as well as an estimated 85% of international organisations operating primarily in English (Selvi & Yazan 2013), this insatiable appetite for ELT intersects with a significant educational gap. Simply put, there are not enough qualified teachers available to teach all aspiring *English language learners* (ELLs). Aware of this indefatigable trend, tour operators have increased VELT opportunities each year. In fact, an estimated 37% of all short-term volunteer projects provide educational development, and the vast majority of these projects involve ELT (Callanan & Thomas 2005; Jakubiak 2012 p. 435).

English's popularity is bookmarked by events in the past as well as those presently unfolding — the expansion of the British Empire, nativism, linguistic exclusionism, lexical borrowing, the internet — all of which are outside the confines of this research project. However, it is important to foreground my study in the complex interplay of postcolonialism, globalisation, neoliberalism, and hegemonic influences that has augmented the ELT and VELT sectors. And to understand how and why, Jakubiak (2012) points to the critical notion of *English as an international language* (EIL) at the intersection of teaching, development, and voluntourism. EIL constructs English as a symbolic and material commodity with a high exchange rate, and VELT discourse literally sells the idea that the 'help' and 'resources' Global South communities need can be found in English language acquisition (Pennycook 2000; Vavrus 2002; Heller 2010; Jakubiak

2012). Although development outcomes are advertised, it is the trading of knowledge currency that really happens, and as Pennycook (2016) contends, the spread of English "was pushed by many forces that saw an interest in its promotion and pulled by many who also perceived value in acquiring it" (p. 26). Jakubiak (2012) coins the term *English for the global* to explain why actors on all sides of the voluntourism industry are either 'pushing' or 'pulling' English; on this imaginary "global terrain" — which includes the internet, the international job market, the knowledge economy, universities, and more — there is a ubiquitous belief that "unlimited opportunities exist on the so-called world stage and that English skills alone permit attendance" (p. 441). Ferguson (2013) notes ELT is in high demand because of the pervasive assumption that "without English-language skills, one's labour mobility and employment prospects are restricted" (p. 35).

The concept of EIL is bolstered by Pennycook's (1999) *modernisation model of English language spread*, where English is the undisputed language of "computers, technology, science, tourism, diplomacy, internationalisation, globalisation, modern financial markets, the internet, e-learning, whatever is new" (p. 6). This implied superiority relegates other languages "to local, often distinctly more humble, purposes such as child-rearing, gossip, and religious practice" (Jakubiak 2012 p. 439). Heller (2010) argues that neoliberal attitudes regarding the supposed sanctity of English as a tool for development — and even as "a magical elixir that will open doors for anyone who consumes it" (Bunce, 2016, p. 114) — stem from a colonial residue the global economy cannot shake off. This is why "former colonial powers explicitly attempt to reconstitute their former empires as economic markets and to recast the former language of empire as a neutral and equitable means for gaining access to the global economy" (Heller 2010 p. 105). But as Pennycook (2017) reminds us, English is never neutral, and its politically-charged potency cannot be underestimated or ignored. There is no such thing as 'just teaching English' — it is always loaded with significant cultural, political, postcolonial, and economic ramifications.

Zooming in on the VELT market, Jakubiak (2012) argues that volunteer education does not escape this criticism either because "[d]espite its pretensions to altruism, […] English-language voluntourism may in fact be aiding and abetting the very formations and ideologies that lead to structural inequities in the first place" (p. 440). The language of development and humanitarian aid that VELT cloaks itself in belie what Jakubiak (2012) calls its "neoliberal prerogatives" (p. 439). And the assertion that English is inextricably tied to development is almost impermeable. Jakubiak (2016) notes that "to judge from English-language voluntourism's promotional materials, the association between English and development is unassailable. Whether a project is situated in urban Ecuador or rural Tanzania, volunteer-led ELT is described as uniformly needed and valuable" (p. 248). This reverent, celebratory promotion of English (Jakubiak 2012) in VELT discourse is not only marketed as a development tool but as what Niño-Murcia (2003) calls "an imagined global citizenship" (p. 121).

"Making a Difference": Voluntourist Expectations Versus Reality

Jakubiak (2012) argues that although development as a concept has been placed under necessary and increasing scrutiny for its discursive, neocolonial practices (Sachs 1992; Escobar 1995), they note "classical economic metrics of development" are absent in literature concerning voluntourism and VELT (p. 437). Within these programmes, there are underdeveloped project outcomes and no rubrics to measure the impact of development; instead, there is oblique rhetoric extolling the values of 'making a difference' (Simpson 2004; Ingram 2011; Mostafanezhad 2013, 2013b; Jakubiak 2012, 2016). In Mostafanezhad's (2013, 2014) exploration of the *humanitarian gaze*, they note Global South communities are framed to be 'in need' whilst Global North volunteers are assigned to 'make a difference.' Mostafanezhad (2013) states "the humanitarian gaze specifically highlights how the tourism-development encounter is mediated by discourses that create a binary and implicit hierarchy between givers and receivers, as well as circumscribing who

is a legitimate benefactor of aid" (p. 489). The humanitarian gaze is reinforced by pervasive cultural understandings that imbue volunteers with the belief they have the desired knowledge — and are therefore in more of a position — to help Global South populations who are automatically understood to be needy and ignorant (Crewe & Harrison 1998; McGloin & Georgeou 2016). This is why despite limited qualifications, volunteer educators are conferred roles of authority and expertise.

There is considerable literature regarding the ambiguity of the voluntourism industry's claim to 'make a difference' despite impossibly short timeframes and vague project agendas (Simpson 2004; Ingram 2011; Jakubiak 2012). There have been calls for a complete overhaul of so-called development policies for a renewed focus on specific, long-term goals (Ingram 2011), accusations that sending agencies are not conversant in development theory and principles (Simpson 2004; Ingram 2011), and criticism of organisations avoiding health indexes, literacy rates, school attendance rosters, and other data (Simpson 2004; Jakubiak 2012, 2016). And it is not just the sending agencies who have amorphous understandings of what 'making a difference' looks like. According to Andereck et al. (2012), voluntourist expectations of development rarely match the reality of what they accomplish. Heron (2011) notes that volunteers have "big agendas" but time constraints prevent them from completing projects, learning new perspectives, or unlearning cultural biases (p. 113). It has even been argued that organisations adopt the language of humanitarian aid to deflect attention away from offering temporally shallow volunteer experiences that have little long-term impact (Simpson 2005; McGloin & Georgeou 2016, Jakubiak 2016).

McGloin & Georgeou (2016) contend that 'making a difference' only becomes meaningful through public recognition of benevolence. Within voluntourism and VELT programmes, voluntourists perform what Talpalaru (2014) coins *conspicuous giving*, where one signals their philanthropy through "visible acts of donating, fundraising, and volunteering for a specific cause"

which can be defined as “any charitable act performed in the public sphere to which a certain amount of public recognition is attached” (p. 169). McGloin & Georgeou (2016) argue it is the voluntourist who is ultimately the beneficiary — be it a bulked up CV, hours counted toward a practicum, photographs of smiling indigenous children, or public recognition, participants can proudly spotlight their civic engagement for academic and career prospects. This conversion of cultural capital into economic capital (Jones 2011) appears to be the most beneficial outcome, whereas “the recipients of development remain consigned to their impoverished conditions well after the voluntourists have gone home” (McGloin & Georgeou 2016 pp. 411-12).

VELT: Mythology Versus Reality

Voluntourism and VELT discourse craft stories that appeal to the hearts of the Global North. When discussing the voluntourist experience, it is almost invariably the white voluntourist experience, because as Mostafanezhad (2013) notes, most voluntourists are “white, Western, and from relatively privileged backgrounds” (p. 488). In order to believe this story of unlikely heroes, would-be consumers buy into a narrative that positions clients as “active agents of change” through the use of evocative, emancipatory language (Holmberg 2014; McGloin and Georgeou 2016 p. 409). And in this discourse of colonial paternalism, what can be read between the lines speaks volumes; rooted in an implicit historical understanding is the assumption that the Global North, and by extension its languages, practices, knowledge, and people, are inherently superior and coveted by the South (Crewe & Harrison 1998; McGloin & Georgeou 2016). This mythos of ‘need’ wrests the complexity of development into an oversimplified and one-dimensional narrative palatable to those who want to ‘help’ without making significant sacrifices to their schedule (Simpson 2004; McGloin & Georgeou 2016). It normalises differentials in power whilst glossing over the systemic reasons for global inequality (Giroux 2005; Zeddies & Millei 2015; McGloin & Georgeou 2016).

In VELT, the positioning of education and vulnerable students in the crosshairs of commodified tourism means that ELT is constructed as a solution to poverty. This assumption, dubbed the *native speaker fallacy* by Phillipson (1992), is an erroneous belief that native English speakers are automatically qualified to teach English even in the absence of degrees, certifications, or any previous teaching experience. Simpson (2004) dismisses this "publicly accepted 'mythology' of development" (p. 682) whereby volunteers from the Global North — often young, unskilled, and inexperienced — feel entitled to help people and places they know little about. And particularly within VELT, there exists "an *a priori* assumption that any teaching a volunteer might do is better than none at all" (Jakubiak 2012 p. 438). While there have been calls for promoting skill-based volunteering (Horoszowski 2014), current participation requires minimal qualifications and teacher certification is rarely expected — a minimum age requirement (usually eighteen years), soft skills such as adaptability and perseverance, native English fluency, and a down payment are all one needs to sign up (Jakubiak 2012, 2016).

Similar to Campbell's (1949) monomyth, volunteers follow a hero's journey of sorts, answering a call to adventure as they cross into unfamiliar territory, overcome challenges, and return home transformed. And although the voluntourist is a far cry from the Campbellian hero, the language of voluntourism is certainly charged with heroic rhetoric, imploring would-be volunteers to be righteous and altruistic. This fictional portrayal of salvation plays out in real life, and through a "lens of cultural stereotypes and fantasies," voluntourists "imprint[…] images of the 'exotic', 'authentic' and of 'happy' communities upon 'voluntoured' destinations" (Crossley 2012 p. 250). Pike & Beames (2007) recall one volunteer's report in Ghana: "these people lack a lot of things financially, but the riches they've got inside themselves is priceless" (p. 152). The 'poor but happy' interpretation downplays poverty and does not inspire volunteers to challenge and change it (Simpson 2004; Crossley 2012).

Crossley (2012) argues voluntourism keeps participants from approaching the reality of poverty too closely. From this safe distance, tourists expect hosts to 'perform' in ways that signal poverty and helplessness. Bruner (2001) claims that "tourism performances, throughout the world, regularly reproduce stereotypic images, discredited histories, and romantic fantasies" (p. 886). In VELT, this extends to volunteer educators wanting an authentic poverty experience replete with under-resourced schools, crumbling infrastructure, and limited supplies. Each tourist has their own conception of poverty and these multiple narratives create a *tourist imaginary* of need and salvation (Urry & Larsen 2011; Salazar 2012). Such imaginaries downplay poverty and recast it as challenge for volunteers to accept (Griffiths 2015). As noted by Sin & He (2019), when this is combined with a *lotto logic* rationalisation of poverty (Quinby 2002) and global inequality is dismissed as "a randomised process of luck" (Simpson 2005 p. 689), the Global North becomes the imagined benefactor of superior knowledge and practices. Poverty is thus neutralised as something that happens to others (Beauregard 2018), and volunteer work is imbued with heroic justification.

Voluntourist Motivations and Intentions

The purchase of development work places considerable authority on the consumer, who in turn demands a bespoke experience that fits neatly in their travel plans. Since volunteer work can be bought and tailored to fit, participants have different expectations about their purchase. There is general acknowledgement that the primary motivations for voluntourists, while varied, "exist on a spectrum ranging from pure altruism to pure egoism" (Beauregard 2018 p. 11). Mustonen (2007) agrees that "the line between altruism and egoism is blurred" (p. 97), and Georgeou (2012) states that "volunteers' motivations are a complex mix of wanting an authentic experience of the 'other', career advancement, doing something that 'makes a difference' and so on" (p. 13).

Wright (2014) notes that voluntourists usually rank their work as altruistic and selfless, with host communities as the perceived beneficiaries of such work. Many voluntourists employ heroic

and saviour language in their descriptions of other volunteers, ennobling them with "courage and strength" in interviews (Wright 2014 p. 247). In a study of volunteers participating in projects in Mexico, Tomazos & Butler (2010) note a similar tendency for voluntourists to cite their own and others' altruism. But voluntourists participate in their own self-interest, too. Based on extensive interviews with overseas voluntourists, Tiessen & Heron (2012) discovered altruistic intentions ranked low on a spectrum of motivations to join voluntourist programmes. These findings have been replicated many times, and it appears bulking up one's curriculum vitae is a popular motivating factor (Heath 2007; Butcher & Smith 2010). In Sin's (2009) study in Singapore, participants cited "travel" far more frequently than any allusions to development aid (p. 497). The desire to travel and be viewed as a global citizen is further explored in Sin & He's (2019) study about performative validation in the age of social media.

Who Benefits from VELT?

English as development is often conflated with *English for development* (Pennycook 1999); whilst the latter refers to a "process in which increased language capacities ostensibly help people to participate in development projects" (Jakubiak 2012 p. 440) and thus, create sustainable infrastructure that empowers individuals to find jobs, receive higher eduction, or use skills in a economically beneficial way, VELT instead operates under the former model. In *English as development*, ELT is the development goal in and of itself, with little consideration beyond classroom instruction. Not only are most VELT programmes modelled on vague ideas of ELT as a development tool, but the problem is exacerbated by "teaching stints [that] are short, frequently conducted by inexperienced volunteers, and often disconnected from broader educational curricula" (Jakubiak 2012 p. 440).

One of the more strident criticisms of VELT programmes is their promotion of hegemonic knowledge over local language, customs, and pedagogy (Crewe & Harrison 1998; Mostafanezhad

2013, 2013b). English's implied superiority is extended to its native speakers as well; consequently, this undermines the authority of local teachers in their own classrooms (Beauregard 2018) as they are not part of what Kachru (1985) calls the prestige-variety, inner circle of English speakers. Indexing Pennycook's (1999) *English for development*, critics argue that the goal of VELT programmes, rather than its vague aspirations for ELT — aspirations that may very well be unattainable — should instead emphasise literacy skills in the *mother tongue* (L1) of the host country. Additionally, participation in local economies should be prioritised over murky ideals about English language acquisition and access to the global market economy (Bruthiaux 2002). Research suggests that too much emphasis on ELT and *English-medium instruction* (EMI), be it volunteer work or paid teaching, reduces L1 literacy (Phillipson 1992; Romaine 2015) and interferes with opportunities and job prospects in local economies (Bruthiaux 2002). This is especially true for women and the very poor, who are most strongly affected by the correlation between L1 literacy and reduced economic vulnerability (Bruthiaux 2002). Niño-Murcia (2003) reminds us that in many Global South countries, access to EMI and using English in casual, academic, or professional spheres are the preserve of the wealthy. Volunteer educators, noble in their quest to teach basic English literacy, could be contributing to a growing chasm between social classes and diverting students' attention away from their L1 lessons.

Claiming it is "an outlandish irrelevance" for most of the Majority World,[4] Bruthiaux (2002) warns that "talk of a role for English language education in facilitating the process of poverty reduction and a major allocation of public resources to that end is likely to prove misguided and wasteful" (p. 292-293). This extends Tollefson's (2000) argument that for those "who do not have access to high-quality English language education, the spread of English presents a formidable obstacle to education, employment, and other activities requiring English proficiency" (p. 9). VELT

[4] I use *Majority World* to refer to the countries that indeed represent the majority of the world's population and geographic area. Boujmal (2018) states the term is far less offensive than 'third world' and more sensitive than 'developing nations' or 'emerging economies.' Its focus is on "what [the countries] are, rather than what they lack" (Boujmal 2018 para. 4).

programmes overestimate the link between English literacy and economic development, and their blind faith in EIL as a development tool reveals a "failure to acknowledge the value of host community agency" (Ingram 2011 p. 220). In VELT discourse, there is little mention of empowerment and sustainable infrastructure; instead, English is presented as a panacea for systemic poverty and global inequality yet it rarely, if ever, delivers on those promises.

Positives and Negatives of VELT

Despite significant literature on the economic and socio-political effects of (V)ELT, as well as considerable research on the motivations and intentions of volunteer educators, there is little on their actual teaching practices. In research that explores the perceptions of voluntourists and their understandings of VELT, Jakubiak (2016) notes that volunteer educators ascribed noble purposes to their language instruction, believing they were "building a state's English language capacity; offering English for cosmopolitanism; helping individuals become more American; and promoting critical thinking" among other things (p. 255). Understandably, the presence of unskilled teachers can have deleterious effects on Global South classrooms. Kenning (2009) comments on the tokenisation of Global North volunteers and the ways in which these token teachers require special accommodation so they can perform under the auspices of 'teaching.' This emotional and intellectual — and ultimately, unpaid — labour places undue burden on host teachers.

Palacios' (2010) ethnographic research reveals that volunteer educators often felt embarrassed, sceptical, or discomfited in their temporary teacher roles once unexpected amounts of authority and expertise were heaped on them. Citing an example where local teachers were asking for input and recommendations from the volunteers, Palacios (2010) laments that this not only "misreads the extent of capacity that young volunteers have" but it unduly "associat[es] them, as individuals, to an image of advanced Western knowledge and education" (p. 869). These assumptions empower volunteers, but once thrust into positions of power, they often feel like

imposters (Palacios 2010). Given the considerable authority vested in volunteer educators, Raymond & Hall (2008) suggest it would not be unreasonable to question if handing "teacher" or "expert" roles to volunteers is damaging; by entrusting inexperienced voluntourists with classroom control, it once again perpetuates myths of Global North superiority (p. 531). Appleby et al. (2002) conclude VELT not only threatens the practices and resources of Global South teachers but delegitimises local languages and curricula. According to host testimonials, local teachers admit they feel disenfranchised and powerless in the company of Global North volunteers (Appleby et al. 2002)

The mere presence of VELT can be detrimental. Free labour is assumed to be a selfless, altruistic, and cost-efficient means to alleviate conditions of poverty, but Guttentag (2011) claims volunteer work "may undermine locals competing to offer those same labour services" (p. 69). Citing examples where food aid and clothing donations ruined local markets and hindered development in African countries (Matheson 2000; Dugger 2007), Guttentag (2011) argues it would be remiss to ignore the possibility "that local English teachers […] could encounter a decreased demand for their services in the face of a steady supply of volunteers eager to perform the same jobs for free" (p. 70).

Prioritising English literacy over a student's L1 can negatively impact their overall development of literacy. The proliferation of ELT and EMI in the Majority World interferes with L1 reading competency and mathematical understanding, as evidenced by Rassool's (2013) study of primary-aged students receiving English instruction in Zambia. Ricento (2015) argues that higher rates of L1 literacy not only indicate development, but are also better predictors of success in local economic markets; this is an educational development goal that has been touted as more accessible and attainable than ELT's lofty promises (Markee 2002; Bruthiaux 2002). ELT and EMI can contribute to socioeconomic disparities by perpetuating unequal accessibility to knowledge currency (Bruthiaux 2002). Niño-Murcia's (2003) study confirms that "achieving [English]

proficiency in Peru continues to be a privilege of the upper classes, who attend bilingual schools or study and travel abroad. Otherwise, English is seen as the distant object of desire whose possession would drastically change one's life" (p. 138). There is evidence that ELT does little to ameliorate this divide — in fact, it reinforces it (Bruthiaux 2002; Guttentag 2011).

Appleby et al. (2002) suggest that ELT, even under the auspices of development, is helpful as long as it is strategic, mindful of cultural and linguistic contexts, and structured with achievable outcomes and clear agendas. Provided the intent of using English as a development tool goes beyond just spreading the language, and is in service of a defined project goal, then there is potential for it to be beneficial and sustainable (Appleby et al. 2002; Beauregard 2018). There are arguments that voluntourism — and by extension VELT — has the capacity, in the hands of knowledgeable stakeholders, to tackle economic and educational inequality in the Majority World (Butcher & Smith 2010). For instance, holding sending organisations accountable through certification and accreditation could radically change an otherwise highly unregulated field (Fee & Mdee 2011; Rattan 2015). Blumenfeld (2019) states prospective volunteers can make conscientious choices about which programmes to participate in, and believes the public can make informed decisions once they acquaint themselves with the language of development. Jakubiak (2016) notes that "some participants emerge from their volunteer experiences not only skeptical of taken-for-granted development assumptions but also troubled by volunteer tourism's exaggerated claims" (p. 255). Through research and reflexivity, would-be and former participants can engage critically with development literature and their own lived experiences to challenge and change the system.

Voluntourism offers learning opportunities for participants, particularity through cross-cultural interactions (Khoja-Moolji & Karsan 2015) that ideally translate into higher intercultural competence for all parties involved (Raymond & Hall 2008). However, Raymond & Hall (2008) argue these objectives need to be explicitly detailed in project agendas rather than treated as a

natural consequence. Unfortunately, arguments regarding VELT and intercultural competence do not hold up; to date there is no evidence that volunteer teachers become better or transformed educators; many have no intentions to teach and those who do likely revert to Global North pedagogy, practices, and curriculum. VELT operates on a postcolonial default mode; the Global North is assumed to have knowledge to give, but nothing to learn.

Mohamud (2013) remembers her voluntourism experience being “a bit too self-congratulatory and disingenuous” and that she "cringed as [they] took complimentary photos with African children whose names [they] didn't know” (para. 1, 3). Musing on the absurdity of allowing unqualified voluntourists to teach, Mohamud (2013) laments:

> And how many schools in the west would allow amateur college students to run their English classes for a day? What had I really done besides inflate my own ego and spruce up my resume? I had stormed into the lives of people I knew nothing about, I barely engaged with them on a genuine level, and worst of all, I then claimed that I had done something invaluable for them all in a matter of five days (para. 3).

This chapter outlined the history of voluntourism and its current practices. When relevant, it honed in on VELT analysis despite acknowledging this sector is under-theorised. It also detailed the ways in which ELT, both in volunteer and paid teaching capacities, is pervasive and popular but potentially damaging with its neoliberal assumptions about English as a development tool. It maintained that the mythos of volunteer work and ‘making a difference’ is anchored in postcolonial understandings about knowledge and need binaries that imagine the Global North as heroic benefactors. It cited the potential for VELT to create meaningful economic and educational development tools, but it maintains that current teaching practices require more research, reflection, and scrutiny.

Chapter II - UbD as Professional Development for Volunteer Educators

VELT programmes are not often accredited, and the lack of research on volunteer educators and their teaching practices is testament to this fact. Professional development for volunteer educators is not a consideration or even an afterthought — in fact, it does not appear to be thought about at all. When prospective volunteers are recruited based on native English proficiency alone, it implies there is little need for accreditation, standards, and certification in what is understood to be an unregulated industry (Jakubiak 2016). But with reported improvements in student learning when educators regularly participate in professional development (Ingvarson, Meiers, & Beavis 2005), and with the especially important observation that additional teacher training strengthens learning outcomes for students in ELT classrooms (Lee 2014), then the concept of providing PD to volunteer educators is worthy of further investigation.

This project trials the implementation of a UbD template to improve curricular practices at the day centre and empower volunteers to take ownership of their teaching. UbD is, among other things, a tool for checking the enduring understandings of students (Wiggins 2010). Popularised by Wiggins & McTighe in 1998, UbD is informed by theories of *backward design*; educators consult a three-staged development template and plan their unit backwards — as in, teachers consider the overall objectives of the unit before they plan the activities and assessments. With this method, the end product is firmly established before instructional procedures and tasks are even considered. McTighe & Wiggins (2004) define UbD as:

> A process to designing curriculum by beginning with the end in mind and designing toward that end. In backward design, one starts with the end—the desired results (goals or standards)—and identifies the evidence necessary to determine that the results have been achieved, that is, the assessments. With the results and assessments clearly specified, one can determine the necessary (enabling) knowledge and skill, and the teaching needed to equip students to perform. (p. 290)

Educators begin with *desired results*, and this first stage — bearing in mind it is the last stage students master — is deconstructed into chunked outcomes entitled *transfer*, *understanding*, and *acquisition*. Recognisable transfer occurs when students are able to convert their knowledge independently to a real world situation or within a performance task, thus demonstrating their understanding of the content. Acquisition refers to what students are expected to achieve at the unit's culmination, be it skills or knowledge. During this stage, teachers consider the 'big ideas' students should learn and the 'essential questions' they want students to ponder and work through. This is meant to foster inquiry and intrigue, and, using their terminology, develop students' *enduring understanding* of the content — that is, a continued, independent, and ideally lifelong *acquisition* of what was taught in order to *transfer* it to various situations. The curricular goals are agreed upon by the designers, and the desired skills and knowledge students will obtain at the end of the unit are explicitly stated at the beginning (Wiggins & McTighe 1998, 2005).

The second stage, *evidence*, involves performance tasks and assessments to demonstrate the learning process. It is at this stage educators brainstorm meaningful ways for learning to be revealed. The performance tasks must address the big ideas, and this has proved to be an effective means of encouraging enduring understandings. Khattri, Reeve, & Kane (1998) report increases in student motivation, intrigue, and receptivity to learning when engaged in performance tasks that have real world applications. The *learning plan* is the last stage, and it includes all the methods, materials, and content that will be introduced to students at the beginning of the unit. These three stages are organised in a template (Appendix I: Table 7) that facilitates the design of any unit plan (Wiggins & McTighe 1998, 2005). UbD is as much a teaching guide for teachers as it is a learning guide for students.

Part of UbD's popularity and perennial appeal is its flexibility; depending on the educational setting and the students, an enduring understanding can manifest in different ways, and UbD's

malleability allows for tweaks that respond to unique, nuanced classroom contexts. In a more traditional, standards-based institution, UbD allows for the unpacking of standards to deconstruct learning opportunities within them. However, UbD could work equally well in the day centre by bringing focus, organisation, and clarity to otherwise amorphous lesson plans. This bespoke tailoring enables educators to design, plan, and present a unit that reflects the needs of their school and students — whatever those needs may be (Wiggins & McTighe 2011).

UbD empowers educators to become active agents in lesson design (Boozer 2014; Burson 2011), and this is particularly important for pre-service teachers who are inexperienced in such design (Kelting-Gibson 2003; Meyer 2006). Although pre-service teachers have more specialised educational training than volunteer educators, both cohorts are united in their overall lack of professional teaching experience; although admittedly speculative, the positive results of pre-service teachers using UbD could be replicated with similarly inexperienced volunteer educators. At every level of design, UbD provides ample opportunities for professional collaboration by situating them directly in the design process (Wiggins & McTighe 2007). By sharing ideas and conversing about expectations, outcomes, and objectives (Anwaruddin 2013), as well as abolishing the 'textbook' approach that privileges uninspired content coverage over interaction and understanding (Wiggins & McTighe 2011), I intend to let volunteers take ownership of their teaching.

Wiggins & McTighe's (1998, 2005, 2011) emphasis on enduring understanding is especially useful for the DCSs who arguably have little use for formal grades, rubrics, or other metrics of academic performance. By fostering a legacy of learning connected to real world applications, processes of discovery and inquiry become more enjoyable for students, especially those in ELT classrooms (Anderson 2012). As reported by Wiggins & McTighe (2011), the negative effects of 'textbook teaching' are exacerbated in ELT classrooms because the coverage of content is treated like a goal rather than one of many tools in the learning process. UbD guides students with 'big

ideas' and 'essential questions' that will be transferable to the world as they know it; this is especially important at the day centre, as formal lessons are largely disconnected from the reality of the students' lives. While conversational English certainly benefits them, more than anything the DCSs need to learn how to be active and contributory members of Ghanaian society and economy. As outlined by Bruthiaux (2002), too much focus on ELT can divert resources and attention away from more relevant subjects and realistic outcomes.

UbD's emphasis on participatory activities has roots in Vygotskyan-inspired sociocultural theories about the connection between learning and social participation (Cole 1996; Saxe 1999). More recently, sociocultural theorists' forays into ELT research have suggested that because language is embedded in culture and social participation, traditional methods of teaching and learning for second language acquisition might not be as effective as originally thought (Cross 2010). Since UbD allows for teachers to create meaningful participatory activities for learners, and because there is an established link between these types of activities and ELL success, it is not unreasonable to extrapolate that UbD could have a positive effect on the teaching practices of volunteers and the learning outcomes of the DCSs.

This second chapter presented a brief explanation of UbD, a popular pedagogical tool created by Wiggins & McTighe in 1998. It operated on the assumption that its readers were at least superficially acquainted with UbD and as so, did not provide lengthy explanations. While there is emerging work on utilising UbD in ELT classrooms outside of the Global North (Anwaruddin 2013), to date there is no known research exploring if and how UbD could improve the teaching practices of volunteer educators. This project's hypothesis, based on previous research concerning UbD in relation to pre-service teachers as well as ELT classrooms, postulates UbD has the potential to improve the teaching practices of the volunteer educators.

Chapter III - Ghana: Linguistic and Educational Context

The literature review considers ELT, VELT, ELLs, EIL, and *English for the global* within the larger context of voluntourism. However, this does not accurately reflect the linguistic reality of Ghana. In a multilingual country where over eighty languages are spoken, it is English — inherited from the colonial era — that is the official language of Ghana as well as a lingua franca of business, commerce, government, and education (Kortmann et al. 2004; Lewis, Simons, & Fennig 2015). *Ghanaian Pidgin English* (GPE), widely spoken, acts as an intermediary between English (which can be overly formal in casual and some business contexts) and the many other languages of the country. There are eleven government-sponsored languages and plenty more nationally recognised languages and dialects (Bodomo 1993). Most primary and secondary schools offer EMI only, and English has been the preferred (and privileged) mode of instruction for decades (Bodomo 1996). Most Ghanaians have basic conversational English, but there are noticeable class differences in regard to English proficiency. At the day centre, volunteer educators kept ELT models in mind for students with low English literacy as many DCSs preferred to speak in one of the Akan ethnic languages (either Akuapem Twi, Asante Twi, Fante, and Nzema — all distinct but mutually intelligible) (Kortmann et al. 2004; Lewis, Simons, & Fennig 2015). In fact, an estimated 63-80% of the national population speaks Akan, and the two Twi dialects constitute the majority of these speakers. It is common for Ghanaians, especially in Accra, to converse in Twi but conduct business and education in English or GPE (Dolphyne 1996). Many of the DCSs have not had enough routine exposure to English to be fully literate in it, hence the ELT methods and this project's consultation of research and literature based on ELT classrooms.

Ghana offers free, accessible primary school education to all children. Primary school tuition was abolished in the 1960s, and several supportive social service programmes in the 1980s (Mitchell 2018) bolstered enrolment to over 90% of Ghanaian children aged 6-12 (Mantey 2012).

Students within this age cohort are entitled to yearly grants that cover the cost of basic learning materials including uniforms and sports equipment (Mantey 2012). Many schools offer lunch programmes that provide access to one subsidised meal a day. Barriers and accessibility issues still exist for rural Ghanaian children, including a reluctance for urban-based teachers to relocate to country schools, but the food programmes and waived fees have been applauded for their positive impact on not only school attendance but retention (Mantey 2012).

A significant hurdle to overcome is the projected deficit of approximately 20 000 teachers (Mantey 2012). The recruitment and retention of educators has proved troublesome as well. According to Kofi Asare, the executive director of the NGO *Action for Rural Education*, low salaries are a deterrent, and teachers who take advantage of paid study leave often do not return to their classrooms; it is also estimated that of the 4000 untrained teachers per year who receive advanced training, roughly half switch careers or find work abroad (Mantey 2012). And while increased enrolment, especially in rural areas, is a positive effect of investments in Ghanaian education, this increase in students only exacerbates the growing lack of qualified teachers. There are estimates that as many as 38% of all employed primary school teachers have no formal training (Mantey 2012). As a result, Asare contends that educational standards have been compromised: "data from the National Educational Assessment suggests that less than 40 per cent of pupils in basic schools are proficient in English and math" (Mantey 2012). It is because of these reasons and more that many pupils, especially rural students from low socioeconomic backgrounds, fail basic qualifications for high school. There are earnest attempts to improve the academic outcomes of Ghana's next generation; as of 2012, Ghana dedicates 31% of its budget, and approximately 10% of its gross domestic product, toward education and teachers (Mantey 2012).

Unfortunately, the DCSs were not beneficiaries of these programmes. They were high school aged and some had never entered a high school classroom. Ghanaian public secondary

schools have been tuition-free since 2017, but rural students face continued accessibility issues and poor students are sometimes forced to work, rather than attend school, out of economic necessity (Mitchell 2018). As a result, the DCSs had different levels of spoken English proficiency (based on the quality of their primary school education) as well as multivariate degrees of English literacy (based on how much, if any, secondary school education they attended).

This third and final chapter provided information on Ghana's linguistic and educational context based on the most recent and accessible census records. This chapter explained why the literature review consults ELT research to inform project ideas despite Ghana being an English-speaking country. The three chapters are unrelated but together provide a holistic understanding of an admittedly complicated relationship between Ghana, the history and practice of voluntourism, the global spread of ELT, the purported benefits of UbD, and the looming, lingering effects of neoliberalism and postcolonialism.

Research Frameworks

Frameworks and Theories

This project consulted several frameworks and theories to shape the ways in which UbD was presented and implemented. Some frameworks helped navigate the biases I held, both conscious and unconscious, as an experienced educator amidst untrained volunteer teachers, and as a white, relatively privileged woman from the Global North volunteering in Ghana. At every stage of development, this project was mindful of the ways it was — and remains — rooted in *postcolonial theory* (PT). Assaad (2019) notes that "postcolonialism examines the lingering effects of the colonial experience and views the world from a lens in which colonialism is not simply an event that exists in the past, but one that has continued in a different form" (p. 5). PT explores the past and present representation of people and culture through a critical examination of those who have the power to construct those narratives. Indexing Said (1978, 1994), Assaad (2019) contends the power to narrate culture and history is a Global North privilege, an act which "silenc[es] the various realities, experiences, and truths that exist in the world beyond" (p. 6). PT informed my decision to focus on the volunteers instead of the pupils; the idea of enacting direct changes to the day centre was tinged with colonial echoes, but UbD workshops were a way to make gradual, long-lasting changes that built up the capacities of the volunteers rather than tore down the practices of the day centre.

Discourse-Historical Approach (DHA), a subcategory of *Critical Discourse Analysis* (CDA), was also consulted during this project's formation. DHA is "a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by talk and text in the social and political context" (van Dijk 2001 p. 352). I did not employ DHA frameworks directly into my project, but I consulted them to inform my language choices. According to Wodak (2004), DHA understands "the discursive construction of

'us' and 'them' as the basic fundaments of discourses of identity and difference" (p. 7). This in turn constructs the 'self' within a positive centre and relegates 'them' to the negative fringes, thus framing perceptions of people and cultures as superior and inferior (Wodak 2004). Power relationships are often reinforced through discourse, and Wodak (2004) argues that "the constant unity of language and other social matters ensures that language is entwined in social power in a number of ways: language indexes power, expresses power" (p. 3). Postcolonial language positions the Global North and South in categories of us versus them, centralising identities whilst pushing the rest to imagined peripheries of otherness. I remained mindful of my language choices as I wrote about myself in relation to the volunteers, the pupils, and Ghana.[5]

I also needed to exercise caution when approaching the volunteers. I employed CBAM to acclimate the volunteers to the concept of using UbD in their lessons. I was aware that the volunteers — although highly capable — were untrained and had no teaching experience. I did not want to intimidate, overwhelm, or confuse them with educational jargon or enforce change without them understanding the philosophy of UbD. Using CBAM, I assessed their level of comfort concerning ideas of change, and based my interview questions and PD workshops on their responses. This framework and subsequent data can be located in Q3 of 'Findings' as well as Table 6, Figures 10-12, and Appendices G-H.

This project also examines the narratives of volunteers, particularly their motivations for volunteering. Callanan & Thomas (2005) provide a conceptual framework that ranks volunteers' primary motivations on a spectrum that ranges from 'shallow' (self-motivated) to 'intermediate' to 'deep' (altruistic). After the interviews, I consulted this framework to measure their motivations. This was part of a sub-investigation to achieve a holistic understanding of volunteer educators; it

[5] My self-styled nomenclature as an 'overseas' or 'Western' or 'expatriate' educator, or any mention of 'volunteering abroad,' is not to cast Ghana as a foreign location but to reinforce my own identity in relation to the project.

was not directly tied to the UbD research and development project. This framework and subsequent data can be located in Q4 of 'Findings' as well as Appendix N: Table 8.

With its connections to UbD, *sociocultural theory* (ST) and *social constructivism* (SC) argue that meaningful education has roots in the cultural practices of society. Education is not a monolith that can be transported unchanged — it needs to be culturally relevant and considerate of the ways in which "learning may differ across cultures and [how] teachers can enhance students' success by acquiring knowledge of their cultural backgrounds and translating this knowledge into instructional practice" (Irvine 2010 p. 58). Woolfolk (2001) notes that "social interaction, cultural tools, and activity shape individual development and learning" (p. 330). With this in mind, cultural influences cannot be ignored in VELT classrooms. Much like the temporary transplants who teach the lessons for a week or so, VELT lessons are often imported from the Global North and as such, are only tenuously connected to the realities of the students. Nguyen et al. (2009) call for a pedagogical overhaul by Global South teachers; they suggest that those who have inherited Global North curricula should instead realign lessons with local mores and cultural practices. UbD is a effective starting point — with its thoughtful design and reliance on performance tasks, teachers can create meaningful learning opportunities for students that reflect skills and knowledge pertinent to their lives. That said, even though the success of UbD in Global North schools is well-researched (Brown 2004), it should not be assumed it will be equally effective in Ghana. I entered this project with a healthy degree of scepticism and doubt; the belief that a Global North pedagogical tool is the solution to an educational issue in the Global South is, regrettably, a postcolonial mindset. Instead, I remained open to the very real possibility that UbD at the day centre would be unsuccessful.

Researcher Positioning

The context of my research necessitated a more conscientious approach in addressing power imbalances. This consideration was a direct response to the *British Educational Research Association*'s (BERA) twenty-second article, whereby the same ethical principles and diligence practiced in United Kingdom-based research must be replicated abroad because "the application of these principles in different social, cultural and political contexts requires careful negotiation, adaptation and sensitivity, […] [and] there is ultimately no substitute for the good conscience and ethical code" of an overseas practitioner (BERA 2018 p. 14). I remained mindful of my privileged position as a qualified teacher amidst untrained volunteers and as a white, Western woman amidst Ghanaian youth from low socioeconomic backgrounds. My status as an outsider was at the forefront of all my considerations. I checked my privilege often and attempted to mitigate power imbalances by fully explaining the research aims, my intentions, and the potential benefits.

In qualitative research, researchers become their own measuring tools as they sift through narratives to make sense of what is told (Creswell, 2007). Qualitative data is inescapably interpretative, and one cannot winnow out meaning without bringing forth biases situated "deep within us, understandings whose derivation may be some hidden mix of personal experience, scholarship, [and] assertions of other researchers" (Stake 1995 p. 12). Instead of ignoring or suppressing my preconceptions, I chose to confront them. In this reckoning of self, researchers can discover meaning through others' accounts (Stake 1995). Positioning myself as a flawed human who happens to be a teacher, a researcher, and a white, Global North, relatively privileged woman was a researcher burden that had to be carried throughout the analysis. My positionality is not an asterisk or something to be tucked away in a footnote. It is a crucial element of how I see the world, how I understand it, and how I interact with others. To ignore it, especially in my research context, would be irresponsible.

Finally, I remained aware of a salient argument brought forth by McGloin & Georgeou (2016) regarding "whether or not we (privileged westerners) should judge other privileged westerners for wanting a development experience" (p. 411). McGloin & Georgeou (2016) argue this only "relocates the debate into a more comfortable zone, where poverty is not the central issue" (p. 411). Citing Vodopivec & Jaffe (2011), they remind us "the binaries that inform this practice (us/ them; local/global; developed/developing)" (p. 411) are necessary in the discourse of voluntourism, because "having better educated voluntourists will do nothing to effect structural change as voluntourism […] reinforces the paradigm of need without enabling agency by local communities" (McGloin & Georgeou 2016 p. 414). Whilst I agree that systemic changes will never occur if the focus shifts to projecting blame and shame on voluntourists, my project suggests that empowering volunteers to be — using McGloin & Georgeou's (2016) words — 'active agents of change' can create meaningful differences at the day centre.

Methodology

Research Context

The day centre is a privately-run organisation that provides pastoral care and basic education to some of Accra's most disadvantaged youth. Twenty-nine DCSs were registered for classes in the 2019-2020 academic year. The classes were taught by volunteers and overseen by the Ghanaian director. Record-keeping was not often practiced at the day centre and external school records were not always accessible; as a result, we had to take the student's word for it when they declared their level of education. The students with more self-reported education generally had higher literacy. All DCSs spoke and wrote English but some struggled with basic spelling and read several grade levels below their age. Boys often outperformed girls at the day centre, but this had nothing to do with biology and everything to do with gendered expectations; in poor and/or rural areas, girls are sometimes expected to help with domestic and child-care duties if necessary (Mitchell 2018). Due to these mixed-ability students and their personal circumstances, work was never graded at the day centre (it not being an accredited school, plus concerns about student confidence and inconsistent attendance rates, were among other reasons as well). Individualised feedback and mentoring was provided to ensure students made progress at a pace that worked for them. The goal was to rehabilitate students to traditional schools or make them more employable.

Participants

The day centre employed two types of volunteers. *Short-term volunteers* (STVs) were those who took on temporary teaching roles, often for one week and usually no longer than two weeks. The day centre recruited STVs through word of mouth as it did not have an active recruiting presence online. Typically, STVs were placed at the day centre for a few days through a voluntourism agency, and they often had volunteer obligations in other areas of Ghana before or after. From January-March 2020 (the first action cycle), there were 7 STVs who taught briefly at the

day centre. The majority of the teaching, however, was undertaken by the 11 *long-term volunteers* (LTVs) who taught at the day centre once or twice a week. The LTVs had many characteristics in common; they were all females over the age of 30, all expatriates with legal residence permits in Ghana, all from the United Kingdom, and were all spouses of partners posted to Ghana. There were no former teachers in this homogenous group, and many of them were on career breaks. Table 1 lists some of the LTVs' descriptive characteristics as revealed through the pre-UbD semi-structured interview (Appendix E). Due to the transient nature of the STVs, I did not compile data on their characteristics.

Volunteer	Volunteer Experience				Level of Education				Career Experience				Gender			Age			
	>1	1-5	5-10	10+	HS	BD	MD	MD+	>5	5-10	10-15	15+	M	F	*	25-35	35-45	45-55	55+
LTV1		✓				✓					✓		✓				✓		
LTV2		✓						✓				✓	✓				✓		
LTV3	✓					✓					✓		✓				✓		
LTV4		✓			✓							✓	✓					✓	
LTV5	✓						✓		✓				✓			✓			
LTV6				✓		✓					✓		✓				✓		
LTV7		✓				✓					✓		✓				✓		
LTV8		✓				✓					✓		✓				✓		
LTV9			✓		✓							✓	✓						✓
LTV10		✓					✓			✓			✓				✓		
LTV11		✓				✓					✓		✓				✓		

Table 1: *Descriptive characteristics of the LTVs*.

The project focused on the PD of the volunteers, but because UbD significantly changed classroom practices, DCSs became participants by default. The DCSs were aged 12-18 and 29 were registered for the academic year. Attendance at the day centre was not mandatory; it was not unusual for lengthy and unexplained absences, nor was it uncommon for temporary enrolments,

new students joining halfway through a term, one-time drop-ins, or sudden drop-outs. Everyone was welcome with no questions asked. The 29 DCSs came from extremely low socioeconomic backgrounds, and many of them were orphaned or separated from their families. They all spoke one of the two Twi languages, GPE, and English. All DCSs previously attended EMI schools. I consulted the on-site student records to gather information about the DCSs' ages and education history (Figures 1-2).

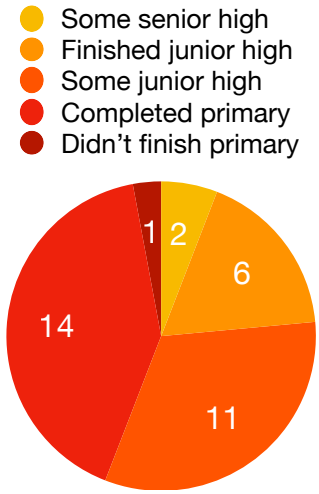


Figure 1: *Highest level of education completed by DCSs.*

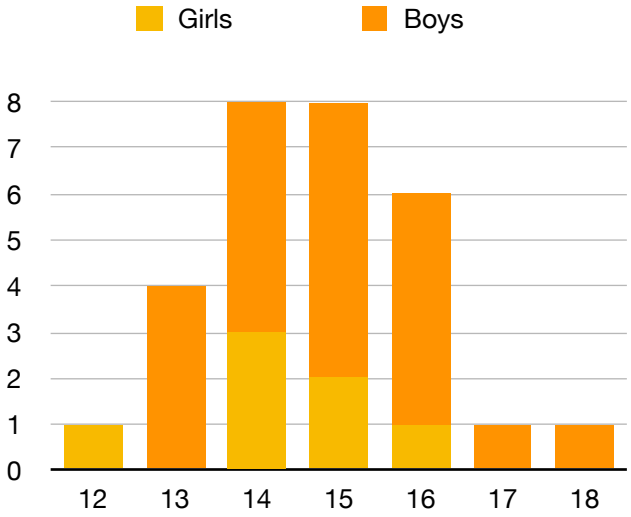


Figure 2: *Gender and age ratio of DCSs.*

Research Design

The project employed action research ignited by my recognition of three interconnected issues: there was little collaboration between the volunteer educators, they lacked confidence in their lesson planning, and they admitted their lessons needed structure and continuity. I kept Sagor's (2000) oft-cited definition of action research in mind, that it "is a disciplined process of inquiry conducted by and for those taking the action […] to assist the "actor" in improving and/or refining his or her actions" (p. 3). The purpose of action research is to improve educators' understanding of the unique educational context in which they operate through "self-reflective enquiry" (Carr & Kemmis 1986 p. 162). Highly participatory and political (Reason & McArdle 2004), it liberates educators from the shackles of prescribed research and places the power in their hands (Kemmis &

Wilkinson 1998). Most importantly, it is for the actors, by the actors, and with the actors who are, of course, most invested in their practice and believe in its potential to improve (Sagor 2000; Reason & McArdle 2004).

Action research includes the systematic, continuous observation of teaching practices (Johnson 2012). Qualitative data was obtained by semi-structured interviews before and after the first action cycle, as well as focus groups and questionnaires to gauge levels of understanding and acceptance regarding UbD implementation. Quantitative data in the form of surveys provided a metric of satisfaction with the curriculum and perceived teaching impact. Without assessed student work, it was difficult to determine the success of UbD in a measurable way. Student interviews, with surveys about lesson satisfaction before and after UbD, filled in some of these gaps. The data was triangulated (Figure 3) to achieve a holistic understanding of UbD's impact at the day centre:

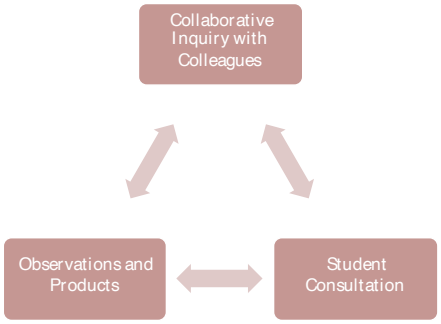


Figure 3: *Triangulation of project data.*

The project consisted of two back-to-back action cycles, each three months long, spanning from early January to late June. It followed the same continuity model that many action research cycles are based on (Berg 2001; Berg & Lune 2012; Creswell 2012; Kemmis, McTaggart, & Nixon 2014). The flow of action was scaffolded and dependent on previous processes; recorded data and observations provided insight on the next course of action. While planned ahead, the intervention was contingent on step-by-step actions that responded to events as they happened (Costello 2011). The action research consisted of this flow:

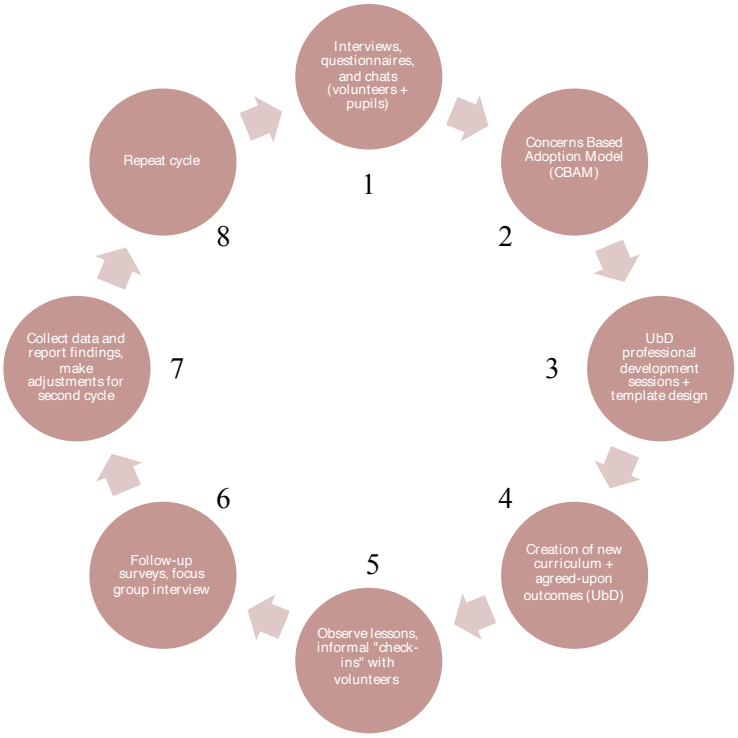


Figure 4: *Flow of action research.*

Volunteers participated in semi-structured interviews and completed a survey (Appendices E-F) regarding their satisfaction with practices at the day centre. I held informal chats with students to get a sense of what they liked about their lessons and what could be improved. Students also completed a brief survey about lesson satisfaction and interests (Appendix J). In the initial interviews with LTVs, I explained my intentions to introduce a new pedagogical tool. I measured LTV concerns using the *American Institutes for Research* (AIR) online CBAM survey (Appendix H), and once their primary concerns were known, I created a responsive PD workshop to introduce UbD.

I scheduled three workshops based on LTV availability. In the first session, I introduced an abridged history of UbD and basic theory. The second session, scheduled two days after the first, provided more detail about UbD based on interests, questions, and concerns. After LTVs were confident about template design (Appendix I: Table 7), they were split into three design groups. Topics were brainstormed based on the student survey responses. The third and final session, held

the next day, involved presentations by the design groups for the purposes of feedback and constructive criticism. After some adjustments, plans were merged with the existing class schedule and the lessons began. The majority of the cycle involved my observations as well as informal "check-ins". At the end of the cycle, the same surveys were dispersed to LTVs and DCSs measure improvements in curriculum and teaching/learning satisfaction. The same CBAM survey was administered again to measure the progression and evolution of concerns. Post-UbD qualitative data was collected in the form of a focus group interview with the LTVs (Appendix L) and follow-up oral responses from available DCSs (Appendix K). Throughout the action cycle, STVs were interviewed (Appendix M) about their motivations and perceived teaching impact. Adjustments for the second cycle were made based on revelations in the focus group interview.

Limitations of the Research

There were significant limitations in this project that warrant disclosing. The project was restricted by a short time frame further exacerbated by the coronavirus pandemic in 2020. Additionally, there was no external funding which in turn limited the scope of the study. Data would have been improved by a larger pool of volunteers ideally from different organisations. Because it is limited by the number of participants and its singular location, this project cannot assume its results are even applicable to another day centre down the street.

The scheduled action cycle research was halted halfway through; only one cycle was completed before the COVID-19 crisis prevented me from finishing the project. As a result of hospital capacity concerns in Ghana, I was repatriated to the United Kingdom in late March 2020. The day centre was forced to close down due to the presence of community spread in Accra; in the interest of public safety and protection, all community gatherings and schools were required to shut down on March 15th, 2020 (Nyabor 2020). Due the abrupt termination of my second cycle, this

project pivoted to accommodate the partial data collected. At the risk of sounding speculative, I do not seek to draw conclusions — it would be hasty, if not erroneous, to assume my UbD intervention had a positive effect when not enough evidence exists to confirm or refute this. Instead, I merely make observations based on the first cycle.

This project intended to introduce student assessments to more accurately measure UbD impact. These assessments were meant to be combined with qualitative data for a richer data set that spoke to the complexity of the day centre's unique context. After meeting with the director, it was agreed that this was too intrusive and would likely prove difficult. Quantitative data came from the surveys, so this project remained a mixed-methods study despite changes in execution and collection.

Qualitative research, although undoubtedly useful, carries considerable bias. It attempts to pinpoint some universal understanding of specified knowledge, but it is merely a consensus within a community that can, and will, fluctuate and change over time as more people are interviewed (Bruffee 1986). Whilst constructing meaning out of what was said, I remained aware of my own biases. Was I constructing what I wanted to confirm, or was I allowing responses to unfold organically? As outlined earlier, this research is underpinned by social constructivism, and therefore the idea that knowledge is a social construct, subject to change over time, was at the forefront of all analyses (Bruffee 1986). I resisted the temptation to extract conclusions from the interviews, or to confirm my already-shaped frustrations about the day centre teaching practices.

Ethical Considerations

This project was granted ethical approval by the *Central University Research Ethics Committee* (CUREC) through the submission of a 'Form CUREC 1A Checklist for the Social Sciences and Humanities' in mid-November 2019. No research was undertaken until the approval

was confirmed. My teenaged participants were classed as "people whose ability to give free and informed consent is in question" (CUREC 1A 2019) and therefore my project adhered to CUREC-approved procedures, specifically research falling within an agreed-upon definition of "normal mainstream classroom activity" where "students [were] not exposed to, nor asked to do, anything that would not be within the range of usual educational practice" (CUREC AP15 Version 2.0). The DCSs' unpredictable lifestyles and the rotating STVs meant my research hinged precariously on normalcy and the maintenance of everyday practices.

I sought permission from the day centre director before the project began. All CUREC-related permission and information forms are included in Appendices A-D. Although students were participants by default and technically could not withdraw, as per CUREC's guidelines they were "research participants only because they [were] normal participants in the context" (CUREC 2017 1). The right to refuse participation in interviews and surveys was communicated clearly. The anonymity of the day centre, volunteers, director, and DCSs were maintained by the use of pseudonyms or anonymised data as well as the careful omission of identifiable information.

In *Researcher Positioning*, I outlined my efforts to remain conscious of power imbalances between myself and the actors involved in my research. Those relationships were also an ethical concern. The unequal distribution of power was further tipped in my favour because I was a researcher in addition to being an educator (Zeni 1998). I acknowledged that participant bias was likely to occur — as it often does in educational research — because pupils believe they must give desired responses to their teacher. This concern also extended to the volunteers because they were not trained teachers; I anticipated they might tell me what I wanted to hear because they believed I was in a position of authority. I assuaged these concerns by informing all participants that their honesty would never impact our relationships and would only benefit the study.

The sudden adoption of a Global North curricular tool is an act that could be interpreted as educational colonisation. Research suggests that locally-situated pedagogy for ELT classrooms is the best approach (Anwaruddin 2011), so this project needed to be cautious in its introduction and implementation of UbD. It has echoes of Anwaruddin's (2013) research concerning the introduction of UbD to ELT classrooms in Bangladesh, but it goes ahead with a responsive and responsible implementation. At the forefront of this project are lessons learned from the literature review. It remembers native English speakers occupy privileged positions in academic, professional, and global spheres — that the very presence of an English-speaking volunteer is enough to dismantle local and well-established pedagogy. It remembers that, despite good intentions, volunteers bring Global North projections of the idealised classroom — and these ideals linger long after the volunteer leaves. And it does not forget the irony of UbD originating from the Global North. However, at all stages of lesson planning, I ensured volunteers were employing it in culturally responsive ways.

Finally, I reckoned with my internalised biases born out of my lived experiences. I had witnessed the long-term effects of short-term voluntourism, and this had given shape to an overly critical understanding of the relationship between voluntourism and teaching. However, Johnstone (2008) argues that "science is never value-free," and part of incorporating CDA is understanding that researchers "begin as advocates of social justice and social change" (p. 54). The political undertones of these biases are connected to larger postcolonial and neoliberal influences. Whilst the intent of my research was small-scale, it was vital to remember the macro influences that not only inform and perpetuate voluntourism practices, but inform and perpetuate my own understandings of VELT as well. Are my criticisms shaped by research, my experiences, or something else entirely? I did not forget to turn a critical lens on myself when necessary.

Findings

Q1: Can collaboration on a curriculum utilising UbD improve the professional practice of volunteer teachers?

I wanted to gauge volunteers' *curriculum satisfaction* (CS) at the day centre, as well as their *perceived strength of teaching impact* (PSTI). LTVs were handed a survey in early January before the first PD session, and 7 STVs completed the survey as part of their temporary post at different times during the first cycle (Appendix F). Table 2 reveals data collected from the pre-UbD survey, and Figures 5 and 6 visually represent this data.

Name	Curriculum Satisfaction	Perceived Strength of Teaching Impact
LTV1	4.5	6.5
LTV2	4.0	8.0
LTV3	5.5	7.0
LTV4	3.5	5.0
LTV5	6.0	7.0
LTV6	4.5	6.0
LTV7	5.0	6.0
LTV8	5.0	6.5
LTV9	4.0	5.5
LTV10	4.0	6.0
LTV11	6.0	7.5
STV1	5.0	7.0
STV2	6.0	7.0
STV3	6.0	8.0
STV4	5.0	7.0
STV5	6.5	7.5
STV6	6.0	8.0
STV7	7.0	8.0

Table 2: *Pre-UbD survey data for LTVs and STVs.*

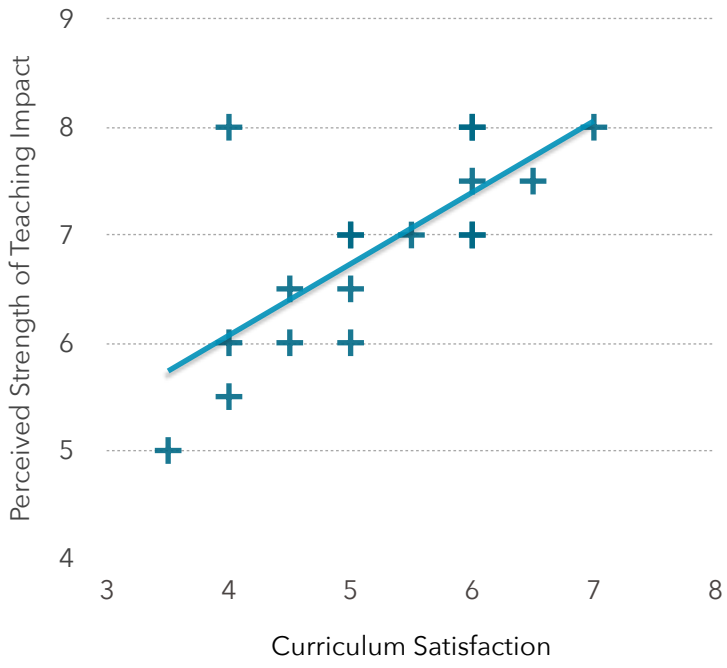


Figure 5: *Scatter plot of LTV pre-UbD survey data.*

Figure 5 reveals a correlation between the two scores; all volunteers, with the exception of LTV2's +4 increase between CS and PSTI scores, ranked their two responses within +1 to +2 points of each other. While this sort of data can only be subjectively interpreted, it suggests a predictable correlation — if one is not impressed with the curricular framework in which they operate, it is

reasonable for them to have doubts about their teaching impact. Figure 6 displays the CS and PSTI scores awarded by LTVs and STVs in their survey responses:

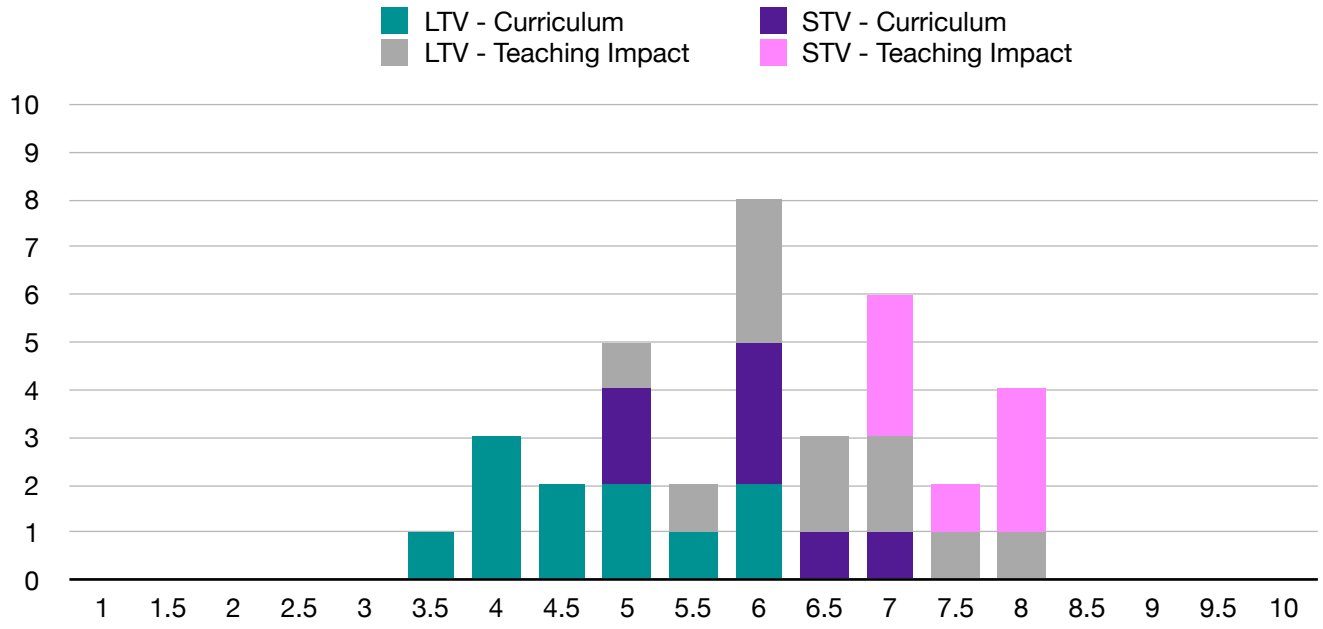


Figure 6: *Bar graph of pre-UbD survey data for LTVs and STVs.*

The mean for the LTV CS scores was 4.7272727272727 (rounded to 4.73) and the mean for the LTV PSTI scores was 6.4545454545455 (rounded to 6.45). The total mean score for the LTV pre-UbD surveys was 5.5909090909091 (rounded to 5.59). In the survey, volunteers were also asked to provide a brief written justification for their choices. In regard to some of the lower scores for CS (5 and lower), some reasons cited were a lack of collaboration, a lack of structure, poor archiving and record-keeping, admissions of inexperience with curricular and/or educational theory, and uncertainty about how to improve the situation. LTV2, whose outlier response deviates from the correlation, explained she was “doing the best [she could] given the circumstances” and believed she was “making a positive influence in the students’ lives despite the lack of planning and routine.”

STVs ranked their PSTI higher than the LTVs. Some of them wrote positively about their brief teaching stints, citing it was “a fantastic experience” and that they “enjoyed the challenge” of

creating lessons. But the day centre did not escape their censure, and some STVs were disappointed about the lack of ready-made lessons. In particular, STV1 mentioned her surprise at having to plan lessons herself. STVs cited a lack of resources, as well as the absence of records and archived lessons, as their reasons for lowered CS scores. The last 3 STVs (5-7) completed their posts after UbD was firmly established, and this might account for the slightly higher scores as well as STV6's glowing report: "The form really helped me teach what I think was an interesting class that the students enjoyed."[6]

To determine any improvements after the first cycle, I compared findings between the pre- and post-UbD interviews and surveys. The pre- and post-UbD surveys were identical, but the semi-structured focus group interview (Appendix L) asked different questions. STV data was excluded as they were not available for the post-intervention interview and survey. The post-UbD survey scores for the LTVs are recorded in Table 3, and Figure 7 is a visual representation of the data.

Name	Curriculum Satisfaction	Perceived Strength of Teaching Impact
LTV1	6.0	7.0
LTV2	6.0	8.0
LTV3	7.0	8.0
LTV4	5.5	7.0
LTV5	6.5	7.5
LTV6	6.0	7.0
LTV7	6.0	8.0
LTV8	7.0	8.0
LTV9	7.0	7.0
LTV10	6.0	6.5
LTV11	8.0	9.0

Table 3: *Post-UbD survey data for the LTVs.*

[6] "The form" is a reference to the UbD template.

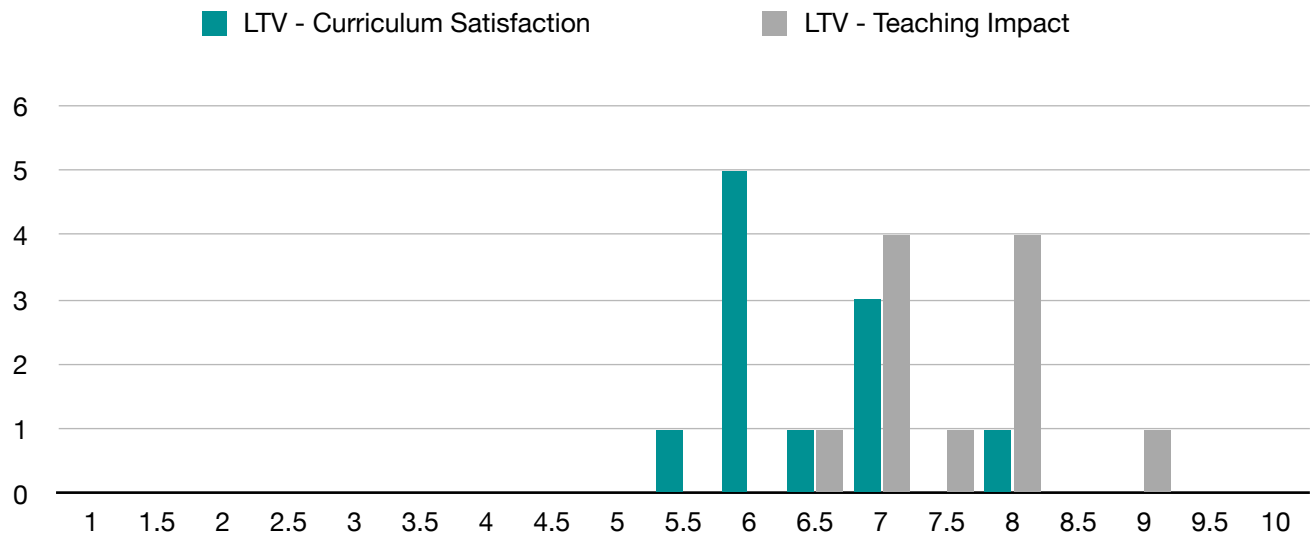


Figure 7: Bar graph of post-UbD survey data for the LTVs.

There are clear improvements regarding LTV satisfaction with the new curriculum, and PSTI scores are slightly higher as well. When STV data is excluded from Figure 6 to reveal the pre-UbD LTV data (Figure 8), a comparison of the two bar graphs reveals an overall improvement in both scores.

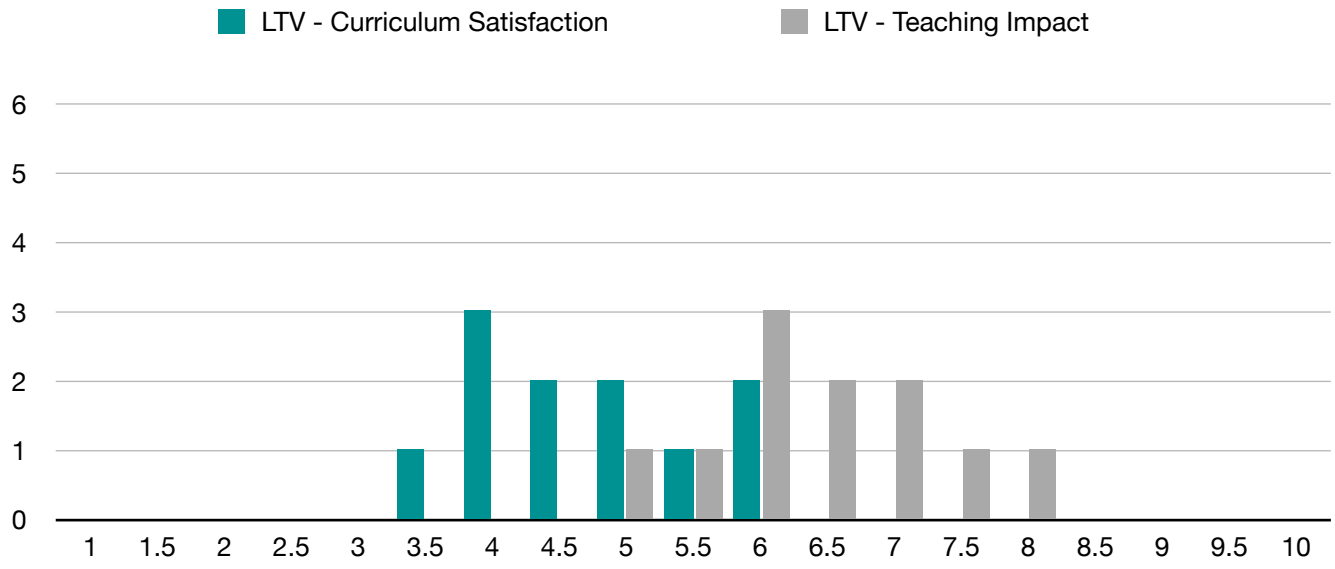


Figure 8: *Bar graph of pre-UbD survey data for the LTVs.*

The post-UbD survey scores (Figure 7) are higher than those recorded in the pre-UbD surveys (Figure 8). The mean for the LTV CS scores in the post-UbD surveys was 6.4545454545455 (rounded to 6.45), an increase of +1.72 in self-reported satisfaction with the new UbD curriculum. The mean for the LTV PSTI scores in the post-UbD surveys was 7.5454545454545 (rounded to 7.55), an increase of +1.1 in self-reported teaching impact. The total mean score for the LTV post-UbD surveys was 7, an increase of +1.41 from the combined scores of the initial survey. Table 4 reveals the mean scores for the LTV pre- and post-UbD surveys.

	CS Mean Score	PSTI Mean Score	Overall Mean Score
Pre-UbD Survey Scores	4.73	6.45	5.59
Post-UbD Survey Scores	6.45	7.55	7
Difference	+ 1.72	+ 1.1	+ 1.41

Table 4: *Mean scores for the LTV pre- and post-UbD surveys*.

No scores remained the same or were lowered after the intervention, with increases from +0.5 to +2. In their written justifications, LTVs cited more collaboration, more communication about lessons, and clearer ideas about lesson planning as some of the reasons they were more satisfied about the curriculum. LTV11 was enthusiastic about the changes that occurred over the cycle, writing “I feel more confident as a teacher and because I worry less about planing, I have more time to focus on the students.” LTVs 3, 6, 9, & 11 credited the UbD template with helping improve lessons, particularly because it alleviated the stress of last-minute planning. LTV9 wrote “once I knew the outcomes for the students, it was a lot easier to create lessons so they could meet the learning goals.”

In both the pre- and post-UbD surveys, PSTI scores were always higher than CS scores, with the exception of LTV9 who awarded both a 7 in the post-UbD survey. In the pre-UbD interviews, it was apparent volunteers perceived themselves to be effective educators in spite of the day centre's curriculum. LTV2, the only volunteer with outlying scores, stated the following in the pre-UbD interview (Appendix E):

> "It [the curriculum] needs work. I'm doing the best I can, and to be honest I think I'm doing good work. I have great relationships with the kids and I think I've been successful improving their reading comprehension. But it would benefit us all if there was more planning. I've been saying for ages we all need to meet up and plan lessons beforehand. We're good at what we do, but there's only so much we can do. You know what I mean? I think a lot of us would be open to meeting up and doing some planning. I know a couple of us are getting stressed out and thinking about quitting. It seems like some of us are doing the bulk of the planning, and it's always rushed. I've felt stressed out, too."

Other volunteers (LTVs 3, 6, & 10) echoed similar sentiments. LTVs 4, 8-9 mentioned they would be better educators if lessons were planned ahead. In particular, LTV4 confided she felt insecure and at times incapable of delivering quality lessons: "Maybe it's my own insecurity, because I've never taught before, but I would like to plan out lessons for the whole term. I'd feel so much better if I could just show up, pick a pre-planned lesson, adapt where necessary, and go from there."

In the post-UbD focus group interview, some LTVs remained sceptical and provided constructive criticism. LTV10 felt UbD was "stifling" and preferred the "freedom" of the original planning style: "I can see the benefits and in some ways it's made things better here, but if I'm co-teaching, I feel like I have to stick to a script. It seems a bit strict now and I think it's affected my teaching style." When asked if the day centre should return to the pre-UbD system, I was met with a surprisingly emphatic "No!" Instead, LTV10 was interested in extensive revision and refinement. LTVs 1, 4, & 6 had similar criticisms. They too believed the template was an improvement but

expressed a desire for additional workshops so elements could be challenged, changed, scrapped, or fine-tuned.

In the post-UbD surveys, there was a general sense that the curriculum was improved, but the scores were not significantly higher. LTVs were mostly positive about the UbD template and were especially impressed with planning learning outcomes beforehand. LTVs mentioned that awareness of learning outcomes made lesson planning easier, and some (LTVs 2-3, 8, & 11) believed they became better educators because they could focus on students rather than lesson content. LTV11 commented on how enjoyable teaching was once the pressure of lesson planning was removed: "I had lots of fun these past few weeks! I didn't think it was an obligation before, but I've definitely enjoyed teaching more. It seems like less of a chore." Some volunteers (LTVs 1 & 10) felt more work was needed. LVT1 shared the following:

> "It's [the template] been helpful for planning, but it needs work. I think it realigned our teaching priorities — now we think of long-term outcomes instead of day-to-day lessons. But I'm not sure we reached those outcomes. I'm concerned it's giving us an illusion of accomplishment without actually accomplishing anything. That's how I feel, anyway."

LTV1's concerns are valid, and without student assessments it was admittedly difficult to determine whether or not learning outcomes were met. STV interview responses were consulted for Q4 but excluded from Q1 as the data was unreliable; depending on their posting, some were interviewed during the early stages of UbD whilst others were interviewed after it was fully implemented. And although data suggests UbD improved the teaching practices of the LTVs — or at least improved their perceived effectiveness as educators — it does not reveal much about its actual success. The next research question determines whether or not UbD improved learning outcomes for the DCSs.

Q2: How might collaboration between volunteers improve learning outcomes for students?

To answer Q2, I consulted the pre- and post-UbD surveys I distributed to the DCSs (Appendix J). Similar to the volunteer surveys, the pre- and post-UbD surveys for students were the same. All 29 DCSs completed the pre-survey, but due to inconsistent attendance rates, only 20 DCSs completed the post-surveys. I also conducted semi-structured interviews with available students at the end of the action cycle (Appendix K). The questions were simple and the interviews were brief, lasting no more than 6 minutes per student. The surveys were also brief and consisted of one question: "Do you like your lessons?" During the first week of the cycle, I distributed five or so a day so I could sit individually with DCSs and ensure they understood the question. Due to their mixed abilities, it was not possible for students to submit anonymously. I also asked a follow-up question ("How could the lessons be better?") to accompany their survey response. Unlike the volunteer surveys, there was no written justification. Table 5 includes the pre- and post-UbD survey scores from the DCSs plus their condensed oral responses.

Student	Pre-Survey Response 0 1 2 3 4 5	"How can lessons be better?"	Post-Survey Response 0 1 2 3 4 5	Gender M F	Post-Interview Given?
DCS1	✓	"More games"	✓	✓	***
DCS2	✓	Life skills	✓	✓	***
DCS3	✓	Life skills	***	✓	***
DCS4	✓	"Science experiments"	✓	✓	✓
DCS5	✓	"Less spelling"	✓	✓	***
DCS6	✓	Life skills	✓	✓	✓
DCS7	✓	"Games and fun stuff"	***	✓	***
DCS8	✓	"Watching movies"	✓	✓	***
DCS9	✓	"No more writing"	✓	✓	✓
DCS10	✓	Life skills	✓	✓	✓
DCS11	✓	"Acting and drama"	✓	✓	✓
DCS12	✓	School preparation	✓	✓	***

Student	Pre-Survey Response 0 1 2 3 4 5	"How can lessons be better?"	Post-Survey Response 0 1 2 3 4 5	Gender M F	Post-Interview Given?
DCS13	✓	Life skills	✓	✓	***
DCS14	✓	"No spelling tests"	***	✓	***
DCS15	✓	Life skills	***	✓	***
DCS16	✓	Life skills	✓	✓	***
DCS17	✓	"Reading time"	✓	✓	✓
DCS18	✓	School preparation	***	✓	***
DCS19	✓	"Writing practice"	✓	✓	✓
DCS20	✓	Life skills	✓	✓	✓
DCS21	✓	Life skills	✓	✓	✓
DCS22	✓	"Reading and writing"	✓	✓	✓
DCS23	✓	Life skills	***	✓	***
DCS24	✓	"More games"	***	✓	***
DCS25	✓	"Singing and dancing"	✓	✓	✓
DCS26	✓	Life skills	✓	✓	***
DCS27	✓	"Games and activities"	***	✓	***
DCS28	✓	Life skills	✓	✓	✓
DCS29	✓	"Reading practice"	***	✓	***

Table 5: *DCSs pre- and post-UbD survey scores + condensed interview responses*

DCSs were eager to share how lessons could be improved. "Life skills" conflates cooking, health and nutrition awareness, job interview preparation, financial planning, and soft and hard workplace skills. "School prep" includes expressions of interest to return to school or learn more academic subjects. Figure 9 is a visual representation of the DCSs' pre- and post-UbD survey responses. It includes the data of DCSs who were available to complete both surveys; if a DCS only completed the first survey, their data was excluded from the final analysis.

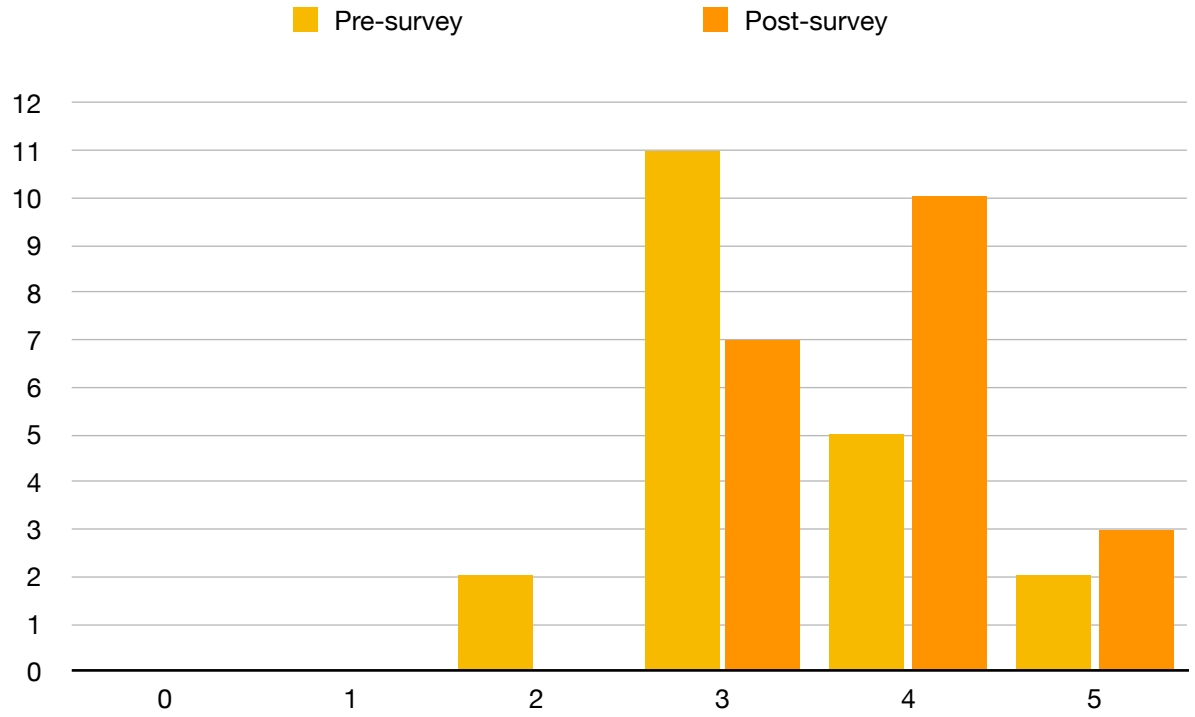


Figure 9: *Bar graph of pre- and post-UbD survey data for the DCSs.*

Figure 9 reveals increases in student satisfaction, but due to the simplicity of the survey and the completion of only one cycle, this cannot be confirmed with certainty. In the initial surveys, no students ranked the lessons as a 0 or 1, but 2 DCSs awarded them a 2. The lack of low scores is reassuring, but I suspect students were reluctant to rank their classes too harshly. Score improvements mostly came from the DCSs who initially awarded the lessons a 3; of the 11 who awarded 3s and completed the second survey, 6 DCSs bumped their scores to 4. Of the 5 DCSs who initially awarded the lessons a 4 and completed the second survey, only 1 bumped their score up to 5. In my follow-up conversations with DCSs 1, 4, 10, & 17, I asked them to explain what a "level 5 lesson" would entail. 3 DCSs mentioned that lessons needed to be "more fun," but DCS10 confided his fears about transitioning to secondary school: "I liked a lot of the new lessons but I still don't think I'm getting prepared enough for high school."

During the template and lesson planning stages of the workshops, I shared student responses from the pre-UbD surveys with the LTVs. The volunteers created thoughtful, responsive lessons that incorporated student interests; mock job interviews, reciprocal cooking classes (where volunteers shared favourite recipes and students taught volunteers about Ghanaian dishes), fitness training, nutrition, hygiene, and scriptwriting were among the new topics. Therefore, the higher scores could be a response to lessons that were more tailored to their interests.

Students who completed post-UbD interviews were optimistic about the new lessons. DCS6 enjoyed participating in classes more relevant to his interests, citing the mock job interviews as particularly helpful. DCS11 was thrilled with the script-writing classes, and proudly proclaimed that her film script "is the best thing I've ever put down in my writing." DCSs 20-21 were interviewed together and mentioned the cooking lessons, mock interviews, and analyses of popular songs were among their favourites. Even though the day centre lacked the resources to conduct scientific experiments as per DCS4's request, he said he "loved the class where we went outside, collected rocks and leaves, and learned about different parts of nature." DCS17 liked the new lessons but claimed he would like more "library time," and DCS9 enjoyed the shift to "activities that were more fun."

The template allowed for more responsive and engaging lessons. LTVs cited this in the focus group interview, admitting they were stymied by textbook teaching and an over-reliance on reading, writing, and spelling tasks. They believed the template gave them permission to be creative with their lessons; once the objectives were clear, it was easier to plan how students could reach them. However, without assessments, it was difficult to determine how effectively these outcomes were met. In our focus group interview, I asked if our collaboration had improved learning outcomes for the DCSs, and there was a general consensus it had. The LTVs noted the DCSs' enthusiasm and receptivity to learning was noticeably higher, and for them that was enough.

Q3: Which UbD strategies are most effective for creating scaffolded, engaging lessons?

The best strategy for creating effective UbD, I have learned, has little to do with UbD itself. My goal was to create scaffolded, engaging lessons, and this required the cooperation and collaboration of volunteers; if they did not want to work together, and if they did not understand the philosophy — or rejected it — then the full potential of UbD would not be realised. Instead of trying to answer this question, I reworded it.

The question was, I can now admit, incorrectly focused. The UbD template encourages scaffolding because of its backward design, and an exploration of this would only regurgitate what has been done many, many times before. When I asked which strategies are most effective for creating structured lessons, the question became less about *which* and more about *how* — and the answer led me to collaboration. Without teamwork and responsive PD workshops, UbD would never happen. It was at this juncture I implemented the *Concerns-Based Adoption Model* (CBAM).

CBAM measures how teachers, administrators, students, and other educational stakeholders respond to change or ideas of change (Hall & Hord 1987). Based on Fuller (1969), the *Stages of Concern* (SoC) has become a key dimension of CBAM and a generalised rubric for measuring resistance and acceptance of educational innovations (Hall, Wallace, & Dossett 1973; Long & Constable 1991). Actors progress through the SoC as they adapt, collaborate, and evolve in response to changes. Educators' initial concerns are self-centred and focused on perceived ignorance, a desire to learn more, and how they will be affected personally. These reservations evolve into more community-based concerns, ranging from how teachers will be affected professionally, to how students will be impacted, to how colleagues can collaborate, and to how projects can be refined and improved. Figure 10 depicts the seven SoC as peripheral anxieties that progress to a more developed centre as educators learn about the intervention and shift their foci from the self to the community.

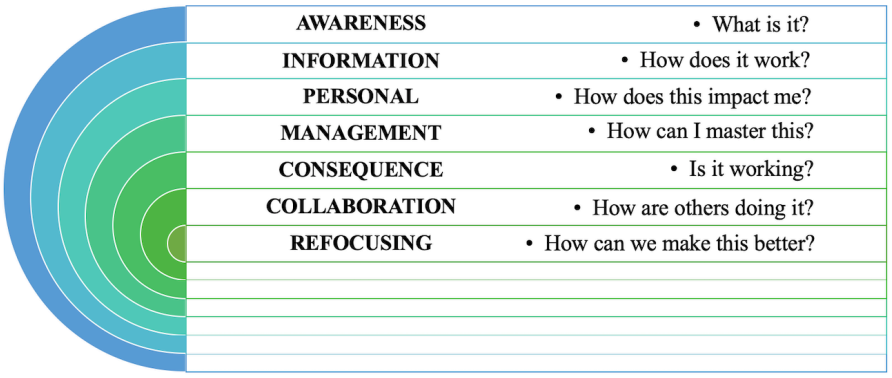


Figure 10: *The 7 Stages of Concern (SoC). Visual representation based on Hall & Hord (1987).*

UbD was completely unknown to the LTVs and therefore all 11 began at the *Awareness* stage. It is here that educators begin to understand the pedagogical tool. A progression to the *Information* stage is usually signalled by educators questioning how the tool fits into current modes of instruction, perhaps challenging its efficacy or determining its place within their educational context. The *Personal* stage addresses concerns in relation to the self, namely how one's professional role will be affected and whether they have the knowledge, expertise, and skillset to take it on. Through this navigation of professional capacity in relation to change, a major shift begins and the foci of concern turns outward to the community of learners and colleagues (Alias & Zainuddin 2005). Through trial and error, educators discover their own mastery and manipulation of the tool in *Management*. A focus on how the tool affects students or the school — rather than themselves — is evidence of the *Consequence* stage. From here, another shift redirects concerns toward improvement, starting with a desire to enhance the tool with colleagues in *Collaboration* (Anderson 1997) and ending with strategising revisions in *Refocusing* (Khoboli & O'Toole 2012).

Before I administered CBAM, I brainstormed a composite profile of a volunteer as they progressed through the SoC (Appendix G: Table 6). In each stage, I wrote a description of what concerns might look like and anticipated strategies to help the volunteer progress to the next step.

After the first PD session, I provided LTVs with a password to access the *Stages of Concern Questionnaire* (SoCQ) from the *American Institutes for Research* (AIR) online survey. LTVs logged on and completed a 35-question survey that measured their concerns (Appendix H). They completed the survey at a time of their convenience before the second PD workshop. AIR's algorithm calculated the concerns and provided a visual map of where they fell on the SoC spectrum. Figure 11 reveals the distribution of the 11 LTVs' concerns after the first PD workshop.

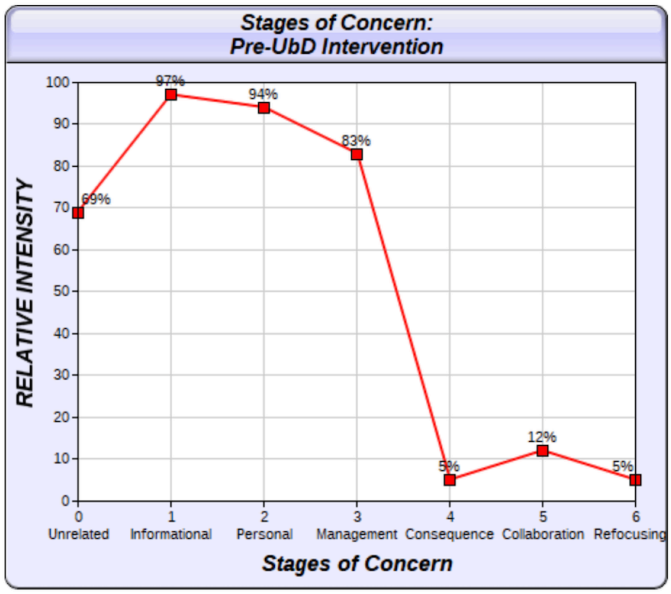


Figure 11: *Distribution of LTV concerns at the beginning of the action cycle.*

The distribution at the beginning of the cycle was predictable and reflected the type of concerns most educators would have at the beginning of an intervention. The majority of the concerns were in stages 2, 3, and 4 with very few concerns related to the larger community of teaching and learning at the day centre. 69% of the concerns were in the *Awareness* stage (AIR uses the label *Unrelated*). I anticipated an even higher percentage for the first stage, but because LTVs were exposed to UbD theory after the first PD session, they likely felt more comfortable about it. Most of the concerns were in the *Information* (97%) and *Personal* (94%) stages, which again fits expectations. LTVs were mostly concerned with UbD's place in the day centre and its effect on their roles.

The 83% for *Management* was surprising but certainly welcome. I did not expect LTVs to be concerned with the logistics of UbD early on, but I interpreted this as curiosity and intrigue on their part. I used this data to tailor the PD and, because volunteers seemed receptive to it, went ahead with template design. The scores for *Consequence*, *Collaboration*, and *Refocusing* were predictably low; at this early stage, LTVs were more concerned about UbD in relation to themselves than to others. In my second PD session, I consulted the strategies in Table 6 and applied the advice from the first four rows. Not wanting to overwhelm the LTVs, I decided the information on student benefits and colleague collaboration could wait. In particular, I ensured the environment was comfortable and volunteers felt free to ask questions. LTVs were split into design teams in order to plan lessons using the agreed-upon UbD template. Once lessons were planned, I continued to monitor teachers' progress. Before our focus group interview, I provided LTVs with a new password to complete the online SoCQ again. The 35 questions were the exact same, and once again AIR's algorithm calculated the concerns. Figure 12 reveals the distribution of concerns at the end of the cycle.

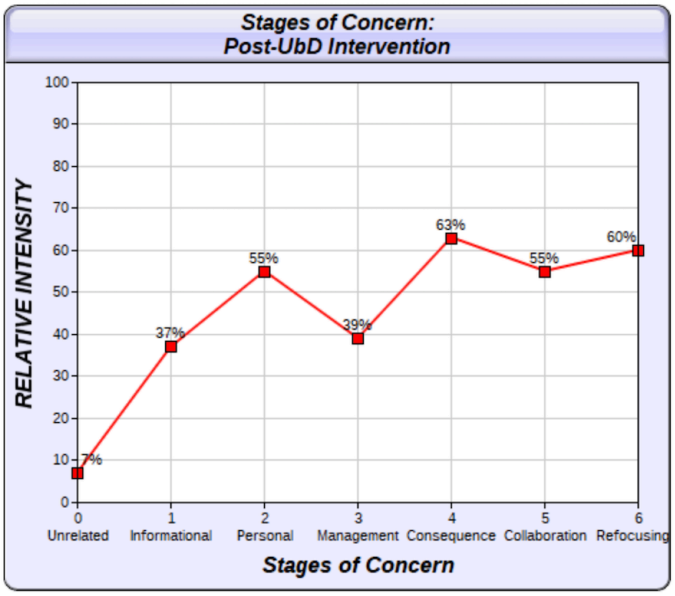


Figure 12: *Distribution of LTV concerns at the end of the action cycle.*

The second SoCQ reveals how the LTVs' concerns evolved. The main concern was *Consequence*, with a particular focus on how students were affected by UbD. Overall, their concerns were less egoistic and more community-based, with students (63%), colleagues (55%), and refining and improving UbD infrastructure (60%) constituting the bulk of the distribution. Whilst there are predictable downward trajectories (a -62% decrease in *Awareness* and -60% decrease in *Information*), *Personal* concerns are still high (55%) despite a -39% decrease. Evidently, LTVs still had concerns about their ability to teach and how UbD affected their roles. Interestingly, the concerns are somewhat stunted at *Personal*, as they are +16% higher than *Management*, which dropped -44%. This could be from LTVs overestimating the success of UbD and asking less questions about its effectiveness. Khoboli & O'Toole (2012) note the tendency for educators to progress rapidly toward *Refocusing*, often truncating or skipping stages in the process; they stress the importance of addressing concerns in a sequence and remaining attuned to patterns of distribution in the SoC. I planned to conduct another interview at the beginning of the second action cycle to investigate this pattern; unfortunately, I did not have the opportunity to do so.

When asked about the effectiveness of collaboration in the focus group interview, most of the LTVs were enthusiastic about the results. LTV11 mentioned that "for the first time, we really worked together and it made the quality of the lessons much better" and LTV8 stated "I think a lot of us realised that we should have been working together more. A lot of the former issues stemmed from our lack of communication." The SoCQ provided insight on the concerns LTVs harboured at the beginning and end of the action cycle. Although LTVs still had many concerns related to themselves, there was evidence they had progressed through the SoC to initiate collaborative, community-based work with students, colleagues, and future volunteers in mind.

Q4: How can the day centre challenge the narratives and expectations of the short-term volunteers it employs?

STV data was excluded from the bulk of this project, but a part of this research explored their narratives. Unlike the LTVs, the STVs were not expatriates and chose to volunteer in Ghana — I wanted to know more about those choices. Interviews with the STVs (Appendix M) were semi-structured and on average lasted 17 minutes. The 7 interviews were completed at various times during the first cycle, depending on when the STV was posted. All 7 participants were white females under 30 years of age — archetypal voluntourists according to Conran (2011), who claims this specific demographic makes up the majority of volunteers. This homogenous group were all university educated or, in the case of 2 STVs, in the process of obtaining an undergraduate degree.

Similar to Wright's (2014) study, 5 of the 7 STVs cited their own altruism and listed their financial sacrifices, culture shock, and scheduling conflicts as challenges they overcame. STV3 discussed her organisation's reputation of "helping communities all over the world," and STV7 mentioned the humbling experience of "learning how most of the world lives." She downplayed her own contributions but commented on the inherent selflessness of volunteer work in general.

All 7 STVs framed ELT as a development tool. STV1 said "I'm thrilled to help these students [with English] because I like to think it'll make them more aware of the world." Jakubiak (2016) had similar findings in their ethnographic study of volunteer motivations: "participants suggested that English language skills could help people to understand business transactions, follow world news, be cognisant of the Global North, and/or become global citizens, all of which (in participants' estimation) constitute development" (p. 251). STV5 stated "it feels great to know these students are getting exposure to English. I think this education is the best shot they have at finding stable work and getting off the streets." STV2 claimed that basic English lessons "are better than nothing," a sentiment that echoes what Jakubiak (2012) deems "an a priori assumption" about

volunteers' 'superior' knowledge and skillset (p. 438). Jakubiak (2016) notes that despite voluntourism programmes rarely engaging with the language of development, they — and the participants who sign up — characterise their work as development nevertheless. Like Jakubiak's (2016) study, the STVs believed their work was building Ghana's English language capacity and helping pupils become global citizens.

When asked whether or not their lack of teacher training was a concern, all 7 STVs assured me it was not an issue. This claim, a vestige of Phillipson's (1992) *native speaker fallacy*, assumes native English proficiency is a qualification in and of itself. STVs 1, 3-4 affirmed their lack of skills were irrelevant. STV3 said "These students need an education. Isn't that more important than my qualifications? If volunteers were required to have teacher training, there wouldn't be many volunteers. The students need us." Although likely not her intent, this discourse of need portrays the Global South as automatically requiring Global North assistance.

There was evidence the STVs were motivated by egoistic factors. Similar to findings in Heron (2011), Heath (2007), and Butcher & Smith (2010), 4 of the 7 STVs mentioned that a deciding factor was curriculum vitae building. STV2 confided that "international volunteer work looks really good on a CV, and of course that's not my main reason for volunteering, but I'd be lying if I didn't say it was one of my reasons." STV6 referenced the social capital of volunteer work, lamenting that "good grades aren't enough" so "I want as many experiences as possible. I want to stand out when I start applying for jobs." STVs listed curriculum vitae building, credentialism, and travel opportunities as their primary motivating factors

When asked why they specifically travelled to Ghana for volunteer work, all 7 mentioned a desire to visit an African country. STV6 said "I didn't think I'd ever go to West Africa unless I was doing volunteer work, so why not?" STVs 2 & 5 provided similar responses, and STV7 said "I just knew I wanted to volunteer in an African country. I didn't have a preference, but when I spotted an

opportunity to come to Ghana, I took it." Some other reasons for choosing Ghana included its reputation as a safe country, its climate, history, wildlife, and landscape. All STVs mentioned international travel as influencing their decision to volunteer. In Sin's (2009) study, participants mentioned travel as a motivating factor far more than any references to development or aid. Sin & He's (2019) recent research examines how social media and the online documentation of travel are newer forms of the *tourist gaze* and *flaneurism*. Indeed, all 7 STVs admitted their intent to take photos of their volunteer work and post them online.

I also asked STVs why they chose to volun-teach. 2 STVs mentioned the inherent benevolence of teaching, citing it was a meaningful way to "give back." STV6 said "the face-to-face interaction is more rewarding than building something because you can witness human impact." STV5 claimed that "teaching the next generation is a contribution to the world's future." STV2 mentioned her love of children and being unable to resist an opportunity to interact with students. When asked if they would consider teaching as a profession, all 7 expressed no interest in the immediate future but 2 STVs (4 & 7) said it was a "possibility."

After the 7 STVs were interviewed, I consulted Callanan & Thomas' (2005) framework (Appendix N: Table 8) to measure how 'shallow' or 'deep' their motivations were. The majority of the STVs' motivations were shallow. Ghana as a destination was a major motivating factor, with all 7 mentioning their desire to visit an African country in some capacity. The duration of participation was also shallow, but STVs were operating within the parameters of their sending agency and the day centre. It is worth noting that the day centre only has LTVs because they are expatriates; they do not actively recruit volunteers for long-term projects.

The STVs possessed an intermediate skill set; they were all university-educated or in the process of obtaining degrees, and while they did not have teacher training, they certainly had the skills to temporarily teach. Their level of engagement was also intermediate; teaching is never a

passive activity, and the STVs taught to the best of their ability. In fact, those that taught later in the cycle consulted the UbD templates and delivered quality lessons. STV6 said "I liked that I could see where the lessons were headed with the permanent volunteers. It made me feel like I was contributing to an ongoing project, not just randomly performing and calling it teaching." In regard to larger contributions, the day centre project occupies the space between shallow and intermediate; there are clear and direct community benefits, but what is more ambiguous is how far-reaching and long-lasting those benefits are. It is hoped that they manifest in unknown and unseen ways beyond the doors of the day centre, but this is not always known.

While their contributions and motivations were mostly shallow according to Callanan & Thomas' (2005) conceptual framework, STVs were only operating within boundaries they had no power to expand. Many of them were acutely aware of how sending agencies, and by extension their own practices, were tinged with neoliberal and postcolonial undertones. They were not actively challenging the system, but they acknowledged the problem of obtaining social capital through such ventures. STV2 admitted: "I know what I'm doing here isn't as beneficial as I'll claim it was, but I honestly don't know how else to get valuable experience. I think a lot of volunteers know this, deep down, but also know it's still worth it. Kind of like the student who barely passes a class but still brags about getting the credit."

These findings were shared with the day centre director, and together we collaborated on a strategy to help guide STVs toward more meaningful practice. This strategy is discussed in the *Implications for Further Action and Practice* section of the conclusion.

Conclusion

Summary of Findings

This mixed-methods study revealed promising data about the effect of UbD on the teaching practices of the day centre. An exploration of Q3 revealed LTVs progressed through the SoC at a healthy pace. The data signalled their continued critical engagement with UbD, particularly their evolution from concerns about the self to concerns about the day centre community. The LTVs expressed an interest in archiving lessons and building up an infrastructure of unit plans for future volunteers to consult — this is a roughly sketched plan we are currently collaborating on as we await the day centre's reopening. In Q2, surveys and interviews with DCSs provided evidence that the new lessons were well-received and, more importantly, responsive to their interests. When our design teams reunite, we will continue to draw inspiration from student suggestions. In Q1, the surveys, interviews, and focus groups with LTVs indicated that UbD facilitated not only the design but the delivery of lessons. Self-reported curriculum satisfaction was notably higher, and some LTVs confirmed the template helped them become more confident, capable educators. Ultimately, LTVs were eager to not only continue with the template, but to engage critically with it through collaborative and research-driven strategies. I never intended to make conclusions with this project, but through my interpretive observations, I can confirm the UbD intervention yielded some successes.

In Q4, I now recognise my internal biases were activated before I ever interacted with the volunteers. I was affected by *third-party knowledges* (Scarles 2013) in my literature review, and I admit it coloured my perception of the volunteers and their motives. My role as a curriculum facilitator was a volunteer position as well, so I cannot — and should not — escape my own censure of volunteer practices. I, too, am conflicted about voluntourism and its morally ambiguous position between 'good' and 'bad.' And like the volunteers, I carried out my role without "a

coherent ethical framework of a distinct right and wrong" (Scarles 2013 p. 900). Acutely aware of the criticism in academic and public spheres, we navigated "between trying to construct an ethical identity as volunteers and responsible travellers, and upholding fantasies about exotic authenticity and the happiness of the local populace in order to maintain [our] enjoyment of both" (Crossley 2013 p. 107). This is why volunteers create their own definitions of the work they do; tinged with admittances of insidious larger forces but acknowledging the inescapability of it all, we know if we want to volunteer, we have to play by its rules. But rules can be changed, so this project tries something new — instead of criticising volunteers for their lack of skills, my intervention upskilled volunteers and entrusted them with the knowledge and pedagogical tools to actually make a difference.

This project stirred up the dust of VELT rather than settled it. My own lived experiences as a well-travelled volunteer and educator have embedded VELT criticisms so deeply and inextricably within me that I cannot separate them from myself. It is these criticisms that inspired this research, and it is my continued quandaries with the ethical, moral, and developmental dimensions of VELT that speak to the need for further study in this arena. Zeni (1998) reminds us that practitioners of action research must "examine our own subjectivity as researchers" and "deal with our own emotional and interpersonal responses as part of [the] data" (p. 14). This reflexivity (Hammersley & Atkinson 1983) makes it essential to "look at ourselves in relationship with other participants" (p. 14). I did not attempt to pick up the pieces of some universal truth in need of assembling, but in my conversations with the volunteers, I learned the importance of dialogue at the micro-level. The larger, systemic issues of VELT remain, but at one day centre in Ghana, a small-scale, mixed-methods study taught voluntourists the importance of volun*teaching*, and that alone makes the project worth it.

Implications for Further Action and Practice

At this time of writing, the day centre is partially closed in response to continued government guidelines regarding the pandemic. A dedicated local team still provides meals, shelter, and lessons for the DCSs, but volunteer-run classes remain suspended for the foreseeable future. In my continued correspondence with the LTVs, there is a consensus that UbD lesson planning will continue once the day centre reopens.

In my meeting with the director regarding the findings of the STV interviews, we decided that the director will conduct debriefing sessions for all incoming STVs. In particular, prospective STVs will be informed about respectful practices concerning photographs and social media. STVs will contribute to the curricular infrastructure of the day centre, and this will include lesson planning as well as helping with the archiving of materials, observations, and reflections for future consultation. The exact particulars of these debriefing sessions are still in their infancy and will remain undeveloped until the day centre fully opens.

One of the loftier aspirations of this project is that one day, perhaps with further research, UbD templates could be adopted by VELT organisations. With a UbD curriculum firmly in place, a revolving carousel of volunteers could not disrupt the streamlined, scaffolded lessons of a pre-planned unit. Day centres that struggle with the ebb of flow of STVs could find stability in UbD lessons. At the very least, upon my return to Ghana, I would like to offer workshops to nearby day centres and provide professional development to a larger network of volunteer educators.

Implications for Further Research

I am reminded of Zeni's (1998) description of action research, how it does not "deal with big numbers, random samples or manipulated variables, but with the human drama as lived by self-conscious actors" (p. 10). This thesis is a living document that captures the thoughts,

understandings, and constructed meanings of a particular cohort of volunteers at one point in time and space. Social constructivist theory understands that data "offers an interpretive portrayal of the studied world, not an exact picture of it" (Charmaz 2006 p. 10). As I have previously called attention to, my results only point to an idea of a conclusion — not an actual one (Crotty 1998). Knowledge is assembled and rearranged through interactions with people and the world around them, so understandings must be regarded "much more lightly and tentatively and far less dogmatically, seeing them as historically and culturally effected interpretations rather than eternal truths of some kind" (Crotty 1998 p. 64). This project should not be interpreted as a definitive stance on the relationship between volunteer educators and UbD — a replicated study could yield drastically different results.

I did not exhaust the many frameworks, theoretical perspectives, lenses, and academic vantage points through which one could analyse VELT. I am aware that — as is often the case with postcolonial narratives — voices have been omitted or silenced. Maoz (2006) reminds us of the continued urgency for voluntourism research to consider the local gaze of the host community reflected back to the Global North. This is worth noting for future forays into this research.

Some avenues of voluntourism research are well-trod, but VELT is woefully under-theorised, under-studied, and often neglected. However, meaningful changes can occur at the micro-level if — instead of tearing down VELT — we build up the participants. The UbD template empowered inexperienced teachers to design and deliver lessons that were responsive to the DCSs' lived reality. A proactive intervention, it trained volunteers instead of criticising them for being untrained. I implore researchers to continue where this project ends, because this is only the beginning.

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Appendix A: ***Participant Information Sheet***

UNIVERSITY OF OXFORD
DEPARTMENT OF EDUCATION

Supervisor: **XXXNameXXX**
Email: **XXXEmailXXX**
Primary researcher: **XXXNameXXX**, MSc in Learning and Teaching student
Email: **XXXEmailXXX**

From voluntourism to volun-*teaching*: Using UbD to improve teaching practices at a day centre for at-risk Ghanaian youth

PARTICIPANT INFORMATION SHEET

Central University Research Ethics Committee (CUREC) Approval Reference: **XXXNumberXXX**

1. Why is this research being conducted?

As the newly appointed curriculum facilitator, my main roles are to assess the effectiveness of the volunteer teaching programme, to strategise improvements in lesson planning, and to collaborate with volunteers to ensure best practices are implemented and maintained. My research will track the development of these initiatives, and the overall intention of my study is to explore the effectiveness of an understanding by design (UbD) curriculum at our day centre.

2. Why have I been invited to take part?

You have been invited because my research will explore the effectiveness of a new UbD programme. As one of the volunteers, your input and collaboration will provide important information on the progress/success of the project.

3. Do I have to take part?

No. You can ask questions about the research before deciding whether or not to take part. If you do agree to take part, you may withdraw from the study at any time, without giving a reason, by advising me of this decision. You can withdraw any information you have contributed to the research by July 15th, 2020. The thesis will be submitted on September 18th, 2020.

If you request to withdraw yourself from the study, all physical documents linked to you will be shredded within 24 hours of the request, and all electronic documents linked to you will be deleted within 24 hours of the request.

4. What will happen to me if I take part in the research?

If you are happy to take part in the research, you will be interviewed on-site for a minimum of four sessions between January and June. You will be asked to complete quick surveys that rank your satisfaction with the UbD programme and its effectiveness.

Interview sessions should take approximately 15 minutes. You can request to pause or stop the interview at any time. Surveys should take no more than 5 minutes. You can refuse to complete surveys without giving a reason.

If you are still happy to take part, I will ask you to sign a consent form.

With your consent, I would like to audio record you to ensure I have an accurate record of your thoughts and opinions. If this makes you uncomfortable, I will take notes instead. Please note that all interview transcripts and audio recordings will be stored on a password-protected laptop with an encrypted hard drive. Your input in the surveys and interviews will be pseudonymised and confidential.

5. Are there any potential risks in taking part?

The following risk is involved in taking part: breach of confidentiality.

To reduce this risk, all personal data will be pseudonymised. The research will not reveal the name or identity of the day centre or its employees and students.

6. Are there any benefits in taking part?

The benefits of taking part include restructuring a curriculum in need of reformation. This research examines the effectiveness of UbD in the context of a volunteer-run day centre, and it also explores the ways in which volunteer teaching programmes can employ meaningful, impactful lessons. There has been increasing concern that many volunteer programmes in West Africa – particularly those providing educational services – aren't helping students as much as they could. Volunteer teaching in West Africa is an untapped area of educational theory worthy of further investigation.

7. What happens to the data provided?

The information you provide during the study is the research data. Any research data from which you can be identified (surveys and interviews) is known as personal data.

Personal data in the form of paper documents will be stored in an on-site, locked cabinet that only the researcher can access with a key. All electronic data will be stored on a password-protected laptop with an encrypted hard drive. The data will be stored for the duration of the study. The thesis will be submitted on September 18th, 2020, and all personal data will be shredded (physical documents) or deleted (electronic documents) promptly after submission.

Other research data (including consent forms) will be stored for 3 years after publication or public release of the work of the research, in accordance with university policy.

Only the researcher will have access to the research data. Responsible members of the University of Oxford may be given access to data for monitoring and/or audit of the research.

8. Will the research be published?

The research will be written up as a thesis. Upon successful completion of the thesis, it may be deposited both in print and online in the University of Oxford archives – in this case The Department of Education's library – to facilitate its use in future research. If so, the thesis will be openly accessible.

The University of Oxford is committed to the dissemination of its research for the benefit of society and the economy and, in support of this commitment, has established an online archive of research materials. This archive includes digital copies of student theses successfully submitted as part of a University of Oxford postgraduate degree programme. Holding the archive online gives easy access for researchers to the full text of freely available theses, thereby increasing the likely impact and use of that research.

9. Who has reviewed this study?

This study has been reviewed by, and received ethics clearance through, the University of Oxford Central University Research Ethics Committee (Reference number: **XXXNumberXXX**).

10. Who do I contact if I have a concern about the study or I wish to complain?

If you have a concern about any aspect of this study, please speak to me first. If I do not provide a suitable response, please contact **XXXNameXXX** at **XXXEmailXXX** and we will do our best to answer your query. **XXXNameXXX** and I will acknowledge your concern within 10 working days and give you an indication of how it will be dealt with. If you remain unhappy or wish to make a formal complaint, please contact the Chair of the Research Ethics Committee at the University of Oxford who will seek to resolve the matter as soon as possible.

11. Data Protection

The University of Oxford is the data controller with respect to your personal data, and as such will determine how your personal data is used in the study.

The University will process your personal data for the purpose of the research outlined above. Research is a task that is performed in the public interest.

Further information about your rights with respect to your personal data is available from https://compliance.web.ox.ac.uk/individual-rights.

12. Further Information and Contact Details

If you would like to discuss the research with someone beforehand (or if you have questions afterwards), please contact:

XXXNameXXX

Department of Education, University of Oxford

XXXEmailXXX

Appendix B: ***Participant Consent Form***

UNIVERSITY OF OXFORD
DEPARTMENT OF EDUCATION

Supervisor: **XXXNameXXX**
Email: **XXXEmailXXX**
Primary researcher: **XXXNameXXX**, MSc in Learning and Teaching student
Email: **XXXEmailXXX**

PARTICIPANT CONSENT FORM

Central University Research Ethics Committee (CUREC) Approval Reference: **XXXNumberXXX**

Purpose of Study: This research will track the development of an understanding by design (UbD) curriculum designed to improve the teaching practices of volunteers/learning experiences of pupils in a volunteer-run day centre.

		Please initial each box
1	I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions, and have had these answered satisfactorily.	
2	I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason, and without any adverse consequences or penalty.	
3	I understand that research data collected during the study may be looked at by authorised people outside the research team. I give permission for these individuals to access my data.	
4	I understand that this project has been reviewed by, and received ethics clearance through, the University of Oxford Central University Research Ethics Committee.	
5	I understand who will have access to personal data provided, how the data will be stored, and what will happen to the data at the end of the project.	
6	I understand how this research will be written up and published.	
7	I understand how to raise a concern or make a complaint.	
8	I consent to being audio recorded.	
9	I understand how audio recordings will be used in research outputs.	

10	I agree to the use of direct quotes through pseudonymisation.	
11	I agree to take part in the study.	

_____	dd / mm / yyyy	_____
Name of Participant	Date	Signature

Appendix C: ***Assent Form for DCSs***

UNIVERSITY OF OXFORD
DEPARTMENT OF EDUCATION

Supervisor: **XXXNameXXX**
Email: **XXXEmailXXX**
Primary researcher: **XXXNameXXX**, MSc in Learning and Teaching student
Email: **XXXEmailXXX**

ASSENT FORM FOR PUPILS AT DAY CENTRE

Central University Research Ethics Committee (CUREC) Approval Reference: **XXXNumberXXX**

Child/Young Person (or if unable, parent/researcher/teacher on their behalf) to circle all they agree with:

- Has somebody else explained this project to you? Yes/No
- Do you understand what this project is about? Yes/No
- Have you asked all the questions you want? Yes/No
- Have you had your questions answered in a way you understand? Yes/No
- Do you understand it's OK to stop taking part at any time? Yes/No
- Are you happy to take part? Yes/No
- Are you happy for your voice to be recorded? Yes/No

If <u>any</u> answers are "no" or you don't want to take part, that's OK! No one will be upset with you.

If you <u>do</u> want to take part, please write your name below:

Your name _____

Date _____

The researcher who explained this project to you needs to sign too:

Print Name _____

Sign _____

Date _____

Witness signature:

Print Name _____

Sign _____

Date _____

Appendix D: ***Oral Consent Script for DCSs***

UNIVERSITY OF OXFORD
DEPARTMENT OF EDUCATION

Supervisor: **XXXNameXXX**
Email: **XXXEmailXXX**
Primary researcher: **XXXNameXXX**, MSc in Learning and Teaching student
Email: **XXXEmailXXX**

ORAL CONSENT SCRIPT

Central University Research Ethics Committee (CUREC) Approval Reference: **XXXNumberXXX**

- ***Introduction*** *:* Hello, how are you? I'd like to speak to you. Remember how I told you I'm doing research for my Master's degree at Oxford? I'm wondering if you'd like to help me. Can I tell you more about the study? *[Await confirmation].*
- ***Project details and aims:*** I want to make lessons more enjoyable and educational for you. I'm interested in creating a UbD curriculum, which is a fancy way of saying I want the volunteer teachers to create lessons that will set you up for success. If you choose to help me, here is what will happen:
- ***Interviews/surveys/ tasks description:*** I'll have a conversation with you and give you a survey. During the interview, I'll ask if the new lessons are helping you and if you have suggestions to improve them. The interviews and surveys may happen up to four times from January until June.
- ***Data sharing/access/confidentiality:*** The answers you give will form the basis of my research. Don't worry – everything you say will remain confidential, which means that it cannot be traced back to you.
- ***Data storage:*** I'll store your responses safely. Everything will be kept in a locked cabinet or on my laptop, which is password-protected and secured by an encrypted hard drive. I'll keep the data until I submit my thesis on September 18th, 2020, and then it will be destroyed. Consent forms will be kept for 3 years due to university policy.
- ***Anonymity/pseudonyms/identifiable data:*** An ID number will be used instead of your name. This is called pseudonymisation and it is used to protect your identity.
- ***Risks****:* A breach of confidentiality could occur. This means that my research might accidentally reveal your identity. Keep in mind, I'm doing everything I can to prevent that from happening.
- ***Rights:*** You don't have to take part. You can ask a question any time, and you can also withdraw at any stage without giving a reason.
- ***Audio/video recording/photos/notes/keeping contact details:*** With your permission, I would like to audio-record you. Or, I can take notes. Which would you prefer?
- ***Publication plans:*** After I submit my thesis, it will be deposited in print and online in the University archives.

- ***Complaints/concerns procedure:*** If you have any complaints or concerns please feel free to contact me. I am happy to answer any questions you might have.
- ***Ethics review details:*** This research project has been reviewed and approved by an Oxford University ethics committee. If, after contacting me with any concern, you're still unhappy and wish to make a formal complaint, please inform the director and she will contact the ethics committee.
- ***Questions/concerns?*** Do you have any questions?

Oral consent seeking stage, after participant has had sufficient time to think about whether s/he wants to take part:

- Do you give your permission for me to audio record you?
- Do you give me permission to quote you directly (using a pseudonym)?
- Are you happy to take part in my research?

Ok, thanks, let's start.

Appendix E: ***Initial Questions for Semi-Structured Interviews with Volunteers (pre-UbD)***

LTVs Only:

1. Can you tell me a bit about yourself? How long have you been volunteering at the day centre? Did you have volunteer experience before you started here?
2. If you're comfortable sharing, I'd like to know your age and gender affiliation.
3. If you're comfortable sharing, could you tell me about your career history and education?

LTVs and STVs:

4. Why did you decide to volunteer at the day centre? What motivates you to continue?
5. How do you feel about the teaching practices at the day centre? What's working well, and what needs improvement?
6. What are the strengths and weaknesses of the volunteer-led curriculum?
7. Are you satisfied with the curriculum (lessons and lesson planning)? Why or why not?
8. How do you feel about your teaching? What are your strengths as a teacher? What challenges do you face? What needs improvement?
9. Are the volunteers collaborating effectively? In what ways do you work well as a team? Are there any challenges or issues concerning teamwork and collaboration?
10. What has been your most rewarding experience at the day centre?
11. What has been your most frustrating or challenging experience at the day centre?

Appendix F: ***Survey for Volunteers (pre- and post-UbD)***

Curriculum Satisfaction Survey

Please be as specific as possible (choose half numbers if necessary). Provide a brief written justification for your choices.

1. How satisfied are you with the current curriculum at the day centre?

Not at all		Not very		Neither satisfied or dissatisfied		A little		A lot	Very
1	2	3	4	5	6	7	8	9	10

Explain your choice:

_____

_____

_____

_____

_____

_____

_____

2. Please rate the strength of your perceived teaching impact. How effective is your teaching?

Very weak		Weak		Neither strong or weak		A bit strong	Strong	Very strong	
1	2	3	4	5	6	7	8	9	10

Explain your choice:

_____

_____

_____

_____

_____

_____

_____

Appendix G: *SoC for Volunteers + Strategies to Drive Change*

Stages	Description	Strategies to Drive Change
AWARENESS	- May or may not know about UbD - May or may not be ready to use UbD in lesson planning - May be apprehensive or resistant to change	- Involve LTVs in discussions and decisions - Provide enough information to pique interest but not overwhelm - Create a PD environment where questions are encouraged and a lack of knowledge is accepted
INFORMATION	- Wants to learn more about UbD - Curious about educators' use of it in other classrooms	- Share information in PD workshops based on the questions and concerns LTVs have - Help LTVs understand how UbD can improve teaching practices - Encourage those who are receptive and curious
PERSONAL	- Concerned about proficiency level - Concerned how changes to their role will affect their teaching/volunteer work - Might ask "What's in it for me?"	- Legitimise existence of concerns and scepticism - Connect LTVs with similar concerns to form supportive, collaborative PD groups - Brainstorm how UbD can be integrated in small, attainable steps
MANAGEMENT	- Wants practical suggestions on how to use UbD for specific purposes - Curious about how it will affect their role as a LTV - Needs help with specific problems related to using UbD	- Explain components of UbD and share "how-tos" in multiple formats - Help LTVs create timelines and plans (to implement UbD) with realistic goals based on levels of understanding and comfort
CONSEQUENCE	- Wants to know how UbD will impact learning and achievement at the day centre - Wants to consult examples of successful integration	- Share research that reveals teaching and learning benefits of UbD - Offer positive feedback during observations - Provide access to resources and examples
COLLABORATION	- Interested in sharing strategies and projects with other LTVs - Interested in co-designing templates and lessons - Actively participates in PD and communities of learning/practice	- Provide common planning time for LTVs to discuss strengths and next steps - Encourage LTVs to team-teach strategies - Encourage leadership and begin delegating tasks
REFOCUSING	- Offers support to other LTVs, and possibly volunteers at other organisations - Looks for ways to improve UbD and teaching practices - Believes in the philosophy and conversant in UbD theory/application - Interested in the infrastructure of UbD; expresses a desire to pass on knowledge to future LTVs	- Provide access to all resources so LTVs can refine ideas and put them into practice - Allow LTVs to take risks and share results - Encourage dialogues of success and failure (What worked? What did not?) - Begin infrastructure work to ensure templates, archived lessons, strategies, and resources can be passed on to incoming/future volunteers

Table 6: *SoC for volunteers and strategies to drive change. Modelled on Bray's (2017) SoC framework, which in turn was inspired by Hord et al. (1987).*

Appendix H: *SoCQ from American Institutes for Research (pre- and post-UbD)*

AIR AMERICAN INSTITUTES FOR RESEARCH

Stages of Concern Questionnaire

Select one response for each question below.

Please respond to the items in terms of **your present concerns**, or how you feel about your involvement with **Post-UbD Intervention**. We do not hold to any one definition of the innovation so please think of it in terms of your own perception of what it involves. Phrases such as "this approach" and "the new system" all refer to the same innovation. Remember to respond to each item in terms of your present concerns about your involvement or potential involvement with the innovation.

		Irrel-evant	Not true of me now	Somewhat true of me now			Very true of me now		
#		0	1	2	3	4	5	6	7
1.	I am concerned about students' attitudes toward Post-UbD Intervention.	○	○	○	○	○	○	○	○
2.	I now know of some other approaches that might work better than Post-UbD Intervention.	○	○	○	○	○	○	○	○
3.	I am more concerned about another innovation.	○	○	○	○	○	○	○	○
4.	I am concerned about not having enough time to organize myself each day (in relation to Post-UbD Intervention).	○	○	○	○	○	○	○	○
5.	I would like to help other faculty in their use of Post-UbD Intervention.	○	○	○	○	○	○	○	○
6.	I have a very limited knowledge about Post-UbD Intervention.	○	○	○	○	○	○	○	○
7.	I would like to know the effect of reorganization on my professional status.	○	○	○	○	○	○	○	○

		Irrel-evant	Not true of me now	Somewhat true of me now			Very true of me now		
#		0	1	2	3	4	5	6	7
8.	I am concerned about conflict between my interests and my responsibilities.	○	○	○	○	○	○	○	○
9.	I am concerned about revising my use of Post-UbD Intervention.	○	○	○	○	○	○	○	○
10.	I would like to develop working relationships with both our faculty and outside faculty using Post-UbD Intervention.	○	○	○	○	○	○	○	○
11.	I am concerned about how Post-UbD Intervention affects students.	○	○	○	○	○	○	○	○
12.	I am not concerned about Post-UbD Intervention at this time.	○	○	○	○	○	○	○	○
13.	I would like to know who will make the decisions in the new system.	○	○	○	○	○	○	○	○
14.	I would like to discuss the possibility of using Post-UbD Intervention.	○	○	○	○	○	○	○	○

		Irrel-evant	Not true of me now	Somewhat true of me now			Very true of me now		
#		0	1	2	3	4	5	6	7
15.	I would like to know what resources are available if we decide to adopt Post-UbD Intervention.	○	○	○	○	○	○	○	○
16.	I am concerned about my inability to manage all that Post-UbD Intervention requires.	○	○	○	○	○	○	○	○
17.	I would like to know how my teaching or administration is supposed to change.	○	○	○	○	○	○	○	○
18.	I would like to familiarize other departments or persons with the progress of this new approach.	○	○	○	○	○	○	○	○
19.	I am concerned about evaluating my impact on students (in relation to Post-UbD Intervention).	○	○	○	○	○	○	○	○
20.	I would like to revise the Post-UbD Intervention approach.	○	○	○	○	○	○	○	○
21.	I am completely occupied with things other than Post-UbD Intervention.	○	○	○	○	○	○	○	○

		Irrel-evant	Not true of me now	Somewhat true of me now			Very true of me now		
#		0	1	2	3	4	5	6	7
22.	I would like to modify our use of Post-UbD Intervention based on the experiences of our students.	○	○	○	○	○	○	○	○
23.	I spend little time thinking about Post-UbD Intervention.	○	○	○	○	○	○	○	○
24.	I would like to excite my students about their part in this approach.	○	○	○	○	○	○	○	○
25.	I am concerned about time spent working with nonacademic problems related to Post-UbD Intervention.	○	○	○	○	○	○	○	○
26.	I would like to know what the use of Post-UbD Intervention will require in the immediate future.	○	○	○	○	○	○	○	○
27.	I would like to coordinate my efforts with others to maximize the effects of Post-UbD Intervention.	○	○	○	○	○	○	○	○
28.	I would like to have more information on time and energy commitments required by Post-UbD Intervention.	○	○	○	○	○	○	○	○

		Irrel-evant	Not true of me now	Somewhat true of me now			Very true of me now		
#		0	1	2	3	4	5	6	7
29.	I would like to know what other faculty are doing in this area.	○	○	○	○	○	○	○	○
30.	Currently, other priorities prevent me from focusing my time on Post-UbD Intervention.	○	○	○	○	○	○	○	○
31.	I would like to determine how to supplement, enhance, or replace Post-UbD Intervention.	○	○	○	○	○	○	○	○
32.	I would like to use feedback from students to change the program.	○	○	○	○	○	○	○	○
33.	I would like to know how my role will change when I am using Post-UbD Intervention.	○	○	○	○	○	○	○	○
34.	Coordination of tasks and people (in relation to Post-UbD Intervention) is taking too much of my time.	○	○	○	○	○	○	○	○
35.	I would like to know how Post-UbD Intervention is better than what we have now.	○	○	○	○	○	○	○	○

Submit Survey Responses

Appendix I: ***UbD Template***

Stage 1: Desired Results	
Established Goals: 1. …… 2. ……	
Understandings: Students will understand that… 1. …….. 2. ……	Essential Questions: 1. ….. 2. ……. 3. ……..
Students will know…….	Students will be able to……
Stage 2: Assessment Evidence	
Performance Task: …… …. …… …	Other Evidence: • …… • …… • ……
Stage 3: Learning Plan	
Learning Activities: • …… • …… • …… • …… • ……	

Table 7: *UbD Template. From Anwaruddin (2013) and based on Wiggins & McTighe (1998).*

Appendix J: ***Survey for Students (pre- and post-UbD)***

Lesson Satisfaction Survey

Please be honest about how much you like your lessons. There is no right or wrong answer.

1. Do you like your lessons?

Not at all	Not very much	Sometimes, a bit	Sometimes, yes	Yes	Yes, very much
0	1	2	3	4	5

+ Follow-up question (oral response): How could the lessons be better? Please tell me.

Appendix K: ***Brief Semi-Structured Interviews with Students (post-UbD)***

1. What do you like the most about your lessons? Why?
2. How could the lessons be better? What's missing or what needs to be improved?
3. I see you gave the lessons a score of ____. What would a level 5 lesson look like? (Or: I see you gave the lessons a score of 5. What's working well? Is there anything that could be better?)

Appendix L: ***Focus Group Interview Questions with LTVs (post-UbD)***

1. Was your experience with UbD better or worse than you expected? Please explain.
2. What's working well with our new lessons?
3. In what ways does our lesson planning need improvement?
4. What challenges are we still experiencing? Has UbD brought on additional challenges? Does anyone have any suggestions for improvement?
5. How has the UbD template affected your lesson planning and teaching?
6. Do you think our collaboration on this project has improved the learning outcomes of our students?
7. Should we continue with UbD? What are its strengths and weaknesses?

Appendix M: ***Initial Questions for Semi-Structured Interviews with STVs***

1. Do you have previous volunteer experience?
2. Why did you decide to volunteer in Ghana? What motivated you to make that choice, and what do you hope to accomplish?
3. Why did you choose to teach at the day centre? What motivated you to make that choice, and what do you hope to accomplish?
4. Have you had any positive experiences at the day centre?
5. Have you had any frustrating or challenging experiences here?
6. Volunteer work is definitely beneficial to our students. But be honest, in what ways do you think this experience will benefit you?
7. There are some compelling criticisms about the global volunteer industry (list a few). Do you agree with these charges against voluntourism?
8. As a Global North volunteer educator, what were some ethical considerations you had before commencing your work here? What ethical concerns do you still have?
9. Out of curiosity, will you be publicly documenting your volunteer work? Will you include this experience on your CV?
10. Are you interested in the teaching profession or working in the education sector?

Appendix N: ***Conceptual Framework for Voluntourist Motivations***

Characteristic	Shallow	Intermediate	Deep
1. Importance of destination to volunteer	Destination important in decision-making	Focuses on both the project and destination	More attention given to project than destination
2. Duration of participation	Short-term, < 4 weeks	Medium-term, < 6 months	Medium to long-term, 6 months + of intensive shorter term projects
3. Focus of experience	Self-interest motives more important than altruistic ones	Self-interest motives are of equal or similar importance to altruistic ones	Altruistic motives are more important than self-interest ones
4. Skills/qualifications	Offer minimal skills or qualifications	May offer generic skills	May offer some technical/ professional skills and experience and/or time
5. Level of involvement in project	Tends to be more passive in nature	Mixture of passive and active participation	Tends to be more active in nature
6. Contribution to community	Minimal direct contribution to local area	Moderate direct contribution to local area	High level of direct contribution to local area

Table 8. *A conceptual framework of voluntourist motivations. Based on Lau's (2012) adaptation of Callanan & Thomas' (2005) framework (p. 197).*