Chapter 9
Teacher Education for Global Citizenship: What Can an International Practicum Offer?

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Abstract This chapter examines the influence of an international immersion program in Solomon Islands on Australian pre-service teachers' (PSTs) notions of global equity and justice. Mezirow's (Transformative dimensions of adult learning. Jossey-Bass, San Francisco, 1991) Transformative Learning Theory was utilised to investigate changes in PSTs' sense of equity and justice through reflections written immediately post-experience and a focus-group interview 12-months later. Thematic analysis enabling comparison between data sets indicated the program's transformative and lasting program influences on PSTs' social justice understandings, actions and intentions. Findings highlight the potential of such programs to develop attitudes, intentions and capabilities for a socially just form of global citizenship amongst PSTs.

Keywords Transformative learning · International immersion · Global citizenship · Global citizenship education · Teacher education · Pre-service teacher education · Social justice

> *If we are going to have a globe worth inhabiting, we must attend unflinchingly to the kinds of human beings that will inhabit it.*
> Howard Gardner (2011, xi)

Introduction

This book chapter analyses the influence of an international immersion program in the Solomon Islands on Australian pre-service teachers' (PSTs) formation as global citizens concerned with equity and justice. This exploration is important in the

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current global context given the prevalence of equity and justice issues, which are linked to notions of global citizenship (Yemini et al., 2019). Increasingly, the world is functioning as a global society, where the economic, political, and environmental situation in one geographic location has consequences elsewhere (Apple, 2011; Friedman, 2015). Moreover, it is a society where the neoliberal ideology of the world's advanced economies (such as Australia's) reifies and promotes global injustice (Pashby et al., 2020), and to some extent, drives the educational policies of the western developed world (Gardinier, 2020). The subsequent disparities in opportunities and lifestyles within and between countries of the world makes education concerned with more socially just forms of global citizenship essential.

Global societies are influenced by globalisation, a phenomenon brought about by the 'effect of increased interdependence, interconnectedness, and cultural diversity' (Gibson et al., 2008, 11) stemming from widespread, instantaneous communications technology (internet, social media); mass migration; increased travel; an increasing global free-market economy; and escalating global challenges (terrorism, climate change). The resulting experience of diverse peoples, cultures, customs, and lifestyles influences how learning about the world takes place, and how one situates oneself in and relates to such a world. There is a subsequent growing call for a globally focused form of education that challenges the lifestyles and attitudes of students from the developed western world to critically reflect on their contexts, engender understandings of world realities, and develop a desire to pursue justice, equity and human rights for all (Mansilla & Jackson, 2011). Such a focus links to a critical global citizenship (Oxley & Morris, 2013; Pashby et al., 2020). We align with others (e.g., Goodwin, 2010; Guo, 2014; Yemini et al., 2019) who believe that teacher education has a crucial role in achieving critical global citizenship.

An example of a teacher education program concerned with global equity and justice has been established at an Australian university that immerses PSTs in Solomon Islands, a developing country where the relative life outcomes are below that of other countries (United Nations, 2019). Whilst immersed in Solomon Islands life, PSTs complete a four-week teaching experience in local schools. Using Mezirow's (1991) transformative learning theory to explore the influence of this experience on PSTs' sense of global equity and justice, this paper outlines the notion of socially just global citizenship; the nature of the program; and the subsequent influence on one cohort of PSTs' attitudes and behaviours through the lens of critical global citizenship (Oxley & Morris, 2013). The study explores two questions:

- In what ways does cultural immersion (through a Solomon Islands practicum experience) influence Australian PSTs' social justice understandings, actions and intentions? and
- To what extent are any changes in social justice understandings, actions and intentions aligned with critical global citizenship?

Background

Socially Just Global Citizenship and Teacher Education

There are multiple definitions of globalization and what it means to be a global citizen (Gibson et al., 2008; Oxley & Morris, 2013; Pashby et al., 2020). Broadly defined, citizenship is concerned with the rights and responsibilities that accompany recognised membership of and concomitant protection by a particular country. From this, global citizenship can be understood to be concerned with membership of the broader world, and subsequent rights and responsibilities associated. Understandings of citizenship tend to be politicised, promoting the prevailing Western/European ideology of neoliberalism (Gardinier, 2020; Pashby et al., 2020) or are situated within a social justice framework. Oxley and Morris (2013) present this as a binary of typologies: universal cosmopolitan that represents a more neoliberal orientation, or relativist advocacy-based citizenship concerned with social justice. We align with the latter, as we are concerned with individuals' understanding of the impact that disparities in access to power, wealth, and knowledge have on opportunities (Mansilla & Jackson, 2011), and their subsequent drive to act on these understandings. This perspective is a *critical* form of global citizenship 'that acknowledge[s] and address[es] social injustices... [through approaches] that raise the status quo as problematic' (Pashby et al., 2020, 153).

Education is key in developing global citizens (Pashby et al., 2020). Consequently, it is important to consider how a more critical global citizenship is shaped through education to ensure greater global equity and justice is realised, and reification of more neoliberal outcomes are avoided. Equipping teachers to meet such expectations is problematic given inadequate preparation of educators to facilitate such understandings (Goodwin, 2010; Yemini et al., 2019). If teacher education is to interrupt the status quo, then its programs need to embed knowledge, pedagogy, intercultural competence[1], and notions of responsible global citizenship (Guo, 2014). It is also essential that prevailing neoliberal influences that undermine social justice by promoting global economic competition are challenged (Pashby et al., 2020). This requires an understanding of societal structures that perpetuate inequity (Oxley & Morris, 2013) alongside an appreciation of the diversity of peoples and cultures. Speaking to the latter of these, Cushner (2007) argues that direct experience with different cultures is needed, where PSTs can develop their intercultural competence, sensitivity, empathy, independence, professional autonomy, self-efficacy, flexibility, resilience, confidence, and other key teaching characteristics (Ateşkan, 2016; Cushner, 2007; Klein & Wikan, 2019).

Orientated towards Oxley and Morris' (2013) critical global citizenship outcomes, short-term intercultural experiences, particularly in less westernized parts of the world (Mathews, 2017), can be used to challenge ethnocentric views and

[1] Broadly defined as appropriate and effective communication and behavior in intercultural situations (Deardorff, 2009).

expand understandings of cultural influences on teaching and learning (Davies, 2017; Kabilan, 2013; Klein & Wikan, 2019). They can increase students' awareness of self and others and assist in education for just global citizenship (Smith et al., 2017). Some also argue that an overarching academic program targeting relevant critical reflection is needed to avoid potential colonial outcomes and/or superficial 'tourist gazing' (Klein & Wikan, 2019; Samuel & Mariaye, 2014; Sharpe, 2015).

Yemini, Tibbits, and Goren (2019) indicate that teacher education remains under-examined in regard to global citizenship education. Further, most programs that do exist are concerned with professional skills regarding enhanced intercultural competence to better service the growing multi-cultural settings of schools (Yemini et al., 2019), which tend to perpetuate neoliberal ideology (Gardinier, 2020; Pashby et al., 2020; Schultz 2007). Even in higher education more broadly, internationalisation tends to be driven more by marketing and competition than by a social justice agenda (Klein & Wikan, 2019). These cosmopolitan approaches (Oxley & Morris, 2013) are 'antithetical' (Schultz 2007, 252) to social justice. This study addresses this gap by considering how a program designed for critical global citizenship through a transformative learning approach (Mezirow, 1991) influences the longer-term attitudes and behaviours of PSTs.

The Solomon Islands Context

The program was set in the Solomon Islands, a location significant for the considerable contrast it provides to the Australian context from which the study's participants come. Solomon Islands has a Human Development Index[2] ranking of 153, placing it amongst the world's poorest countries (United Nations, 2019). Comparatively, Australia ranks sixth, amongst the world's wealthiest nations. The location is also significant in its social, climatic, cultural, political, educational, and economic distinctions. For example, the majority (95.7%) of the 600,000 population identify as Melanesian (SINSO, 2015) compared to the ethnically diverse 25.6 million population of Australia (ABS, 2020). The Solomon Islands' climate is hot, humid, and tropical, and issues of infrastructure stemming from a combination of diasporic and economic challenges make it difficult to meet basic needs such as food, education, health facilities, and employment (PIFS, 2015). Access to power, internet, fresh and/or running water is unreliable or unattainable (Sharma et al., 2015); issues exacerbated by long-term ethnic conflict (Schwarz et al., 2011). Some of the Pacific region's highest rates of physical and sexual violence also report from the Solomon Islands (Ming et al., 2016; PIFS, 2015).

Education is a major concern in the Solomon Islands (MEHRD, 2016), with relatively low levels of school completion and teacher education (MEHRD, 2017). Classrooms tend to be crowded and ill-equipped (Sharma et al., 2015), with limited

[2]HDI is a composite measure of a country's education, economic, and life expectancy outcomes.

technology available for teaching and learning. While English is the official language, it is third or later acquired behind 'mother tongue' (of which there are up to 80), and Pijin, the local lingua franca. These circumstances provide challenges associated with pedagogy, resources, and communication.

Alongside the challenges, the Solomon Islands offers a rich cultural experience. Social support occurs within communities through the traditional 'Wantok' ('one talk') system that identifies groups of people by proximity and common language. This system is representative of the high social and cultural capital associated with its collective society (Craig & Porter, 2014) and contrasts the individualistic, consumer-driven lifestyle (Toth & Szigeti, 2016) of Australia.

These experiences provide PSTs with an experience of deeply connected relationships with and between people, as well as exposure to distressing circumstances experienced by the children, teachers, and community members with whom they interact. This disrupts PSTs' assumptions about accessing what they generally consider basic human rights; access they come to realise they take for granted in Australia. This challenges them to consider different ways of thinking and managing their emotions as they mediate poverty, gender inequality, violence, and standards of living and education that fall well outside their experience. Among other program outcomes, such a contrast is intended to confront PSTs' worldview and challenge their notions of global equity and justice.

The Practicum Program

The program, which had been running since 2009, involved selected PST applicants from an Australian Bachelor of Education completing a four-week teaching experience whilst immersed in Solomon Islands' life. Immersion involved living in conditions commensurate with those of local teachers from the host school located on the outskirts of the capital city, Honiara. In 2016, the program expanded to a small, rural primary school located on a nearby Island. PSTs worked in the Primary division (Grades 1–6) at both locations.

Three years into their four-year qualification, PSTs had more formal teacher education than local teachers, who were mostly one-year (Certificate) trained. This training was also more content than pedagogically focused. These conditions are common in developing country contexts (United Nations, 2019) and subsequently, local teachers tended to view the program as a professional learning opportunity; an aspect being researched and reported separately.

The immersion experience was situated within an over-arching academic program. This helped to address reported limitations concerning international programs that lack concomitant academic support (Klein & Wikan, 2019; Santoro & Major, 2012). Academic support also allowed for a critical orientation to reflection aligned with Oxley and Morris' (2013) critical global citizenship.

Preparation involved three compulsory pre-departure sessions introducing specific and general cultural knowledge (e.g., Hall, 1976), notions of culture shock

(Gullahorn & Gullahorn, 1963), and inter-cultural communication (Ting-Toomey, 2009). Additional information was presented through the University's online learning system and supported through various social media groups, including one connecting current and previous program participants.

In country, PSTs planned and delivered lessons, with local teachers facilitating understanding of cultural practices, the curriculum, and the Solomon Islands' Pijin. Most PSTs had full classroom responsibility from day one and local teachers often left the classroom for all or part of the teaching day. We supported PSTs by facilitating small group lesson planning and weekly debrief sessions. Incidental support and focus group discussions covered PSTs' experiences and promoted learning through critical reflection. A compulsory debrief session was also held within three weeks of returning to Australia.

The various methods of support were mediated through our personal lenses of social justice and transformative learning (Mezirow, 1991). This positioning influenced the focus of reflection towards the richness of Solomon Islands' culture, ways in which it differed to Australia, and was aligned with critical global citizenship education. We achieved this by challenging PSTs' assumptions about the underpinning structures (e.g., capitalism) that contribute to the disparities between their experience of Solomon Islands and Australia. We were cognisant of recognising that PSTs were at different junctures in their individual learning journeys and therefore used multiple entry points to facilitate appropriate levels of reflection and challenge.

Methods

A qualitative research approach concerned with personal experiences involving data about 'what people do and say' (Habib et al., 2014, 9) was adopted, where researchers are inherently involved rather than being objective observers (Denzin & Lincoln, 2011). This fitted our emphasis on entering and looking for meaning within a particular contextual setting and aligns with Mezirow's (1991) Transformative Learning theory focus on how participants describe the shaping of their values and actions as a result of immersion in circumstances that they find confronting.

Two of the authors, academics with four- and nine-years' experience leading the program at the time of data collection, conducted the research. They had working knowledge of cultural mores and appropriate methods within Melanesian cultures as outlined by Redman-MacLaren et al. (2014). The third author, who joined the program in 2017, participated in data analysis and reporting, and a fourth colleague of African descent assisted in reviewing themes and writing to ameliorate colonialist interpretations and reporting.

Theoretical Framework

Mezirow's (1991, 2003) Transformative Learning (TL) theory informed the study. TL provides a framework for altering the 'frames of reference' through which adults understand the world (Mezirow, 1991) via exposure to disorienting dilemmas, creating cognitive dissonance that triggers reflective learning. Such a form of learning was intended to steer participants from Australia's privileged Western-world context 'towards a frame of reference that is more inclusive, discriminating, self-reflective and integrative of experience' (Mezirow, 2002, 5). In this way, TL is underpinned by the emancipatory ideologies of Freire and Habermas (Mezirow, 2003); ideologies that also drive critical global citizenship (Oxley & Morris, 2013; Pashby et al., 2020).

Taylor refers to Mezirow's disorienting dilemmas as 'triggers that provoke critical reflection ... allowing learners to experience learning more directly and holistically, beyond a logical and rational approach' (Taylor, 2000, 7). As such, triggers for TL are both cognitive and emotional in nature, and the combined effect is what challenges the learner's existing frames of reference (Kroth & Cranton, 2014). These triggers then engender critical reflection on assumptions and understandings, and potentially the reauthoring of frames of reference to accommodate experiences within an expanded worldview. Such an outcome is more likely to elicit forms of action and activism (Carter et al., 2014); a further indicator of TL (Mezirow, 1991). TL aligns with critical global citizenship, and particularly with transformative global citizenship, which attempts 'to link action at the local and global level to build authentic challenges to those forces that perpetuate oppression, poverty, and marginalization' (Schultz, 2007, 256).

TL is commonly applied to studies undertaken in different cultural contexts (e.g., Dunn et al., 2014; Okken et al., 2019; Rubin, 2020) and in global citizenship education (Klein & Wikan, 2019). This is due to the ways in which intercultural experiences tend to offer the disorienting dilemmas that promote critical refection on which TL relies (Mezirow, 1991, 2003). In this study, PSTs were confronted by the substantial differences between opportunities they are afforded in Australia compared to those available to Solomon Islanders. We facilitated critical reflection on these experiences to challenge PSTs' awareness and understanding of the associated inequity and injustice surrounding their relative life privilege. We looked for evidence of subsequent TL and critical global citizenship by exploring the influence of their experiences on their understandings, actions, and intentions, both immediately and 12 months after their immersion experience.

Data Collection

The 20 PSTs who attended the 2016 program (aged 21–24 years) were invited to participate in two phases of qualitative data collection. The first was an immediate

post-program (IPP) online questionnaire constructed with open-ended questions (Data Set 1). Ten PSTs responded to this questionnaire within one month of their return to Australia. The second involved a two-hour focus group interview (Data Set 2) which, in order to provide PSTs an opportunity to reflect on their immersion and time to enact resultant changes in their lives, was conducted approximately 12 months post-program (Delayed Post-Program) (DPP). The timing of the DPP focus group was two weeks after PSTs completed their final year practicum in Australia, enabling, to some extent, an opportunity for influences of the program to be enacted in their teaching practicum.[3] Eight PSTs participated in this interview.

Specific prompting for responses related to equity and justice were avoided. Rather, questions were targeted to generic professional and personal learning, what PSTs perceived had stayed with them, and influenced their lives. Findings from the two data sets were summarised (Table 9.1) and the comparison between them was used to identify PSTs' longer-term ideas about equity and justice analysed for subsequent evidence of TL and critical global citizenship. Findings help to address the gaps in research regarding both the lasting effects of international PST programs (Mathews, 2017), and those associated with a critical global citizenship orientation (Yemini et al., 2019).

Data Analysis

Braun and Clarke's (2006) six-phase analysis framework was adopted to analyse the data.

Data Familiarisation (Phase 1) involved identification of personal and professional learning topic codes from transcribed interviews. Within these topics, processes of constant comparison were used (Corbin & Strauss, 2008), allowing data with conceptual similarities to be grouped and coded (Phase 2). Researchers independently applied this initial coding process using a latent approach (Braun & Clarke, 2006), looking beyond explicit statements and interpreting them for underpinning ideas, assumptions, structures and/or meanings. Braun and Clarke (2006) contend that such an analysis aligns with sociocultural studies, which is consistent with the TL approach underpinning this research.

Researchers then met to discuss their independent initial coding and to discuss discrepancies, which tended to be associated with terminology (e.g., peer support and supporting one another). Researchers took the agreed codes and re-read transcripts independently, identifying codes that needed collapsing or expanding.

Aligning with Phases 3 and 4 of Braun and Clarke's (2006) framework, researchers met again, collated codes, and defined initial themes. Ongoing discussion and multiple data sweeps led to further refinement of definitions for each theme

[3] PSTs would have very limited opportunities to enact changes during their practicum given the limited autonomy these experiences generally allow.

Table 9.1 Personal learning themes immediate (IPP) and 12-months (DPP) post-program

Theme subtheme	Sample comments
Increased awareness	
Expanded worldview	The experience has allowed me to witness first-hand a country that has a vastly different culture to my own and to learn to appreciate certain aspects of my life more. . . . I have become much more appreciative of the opportunities that have been afforded to me because many of the things I take for granted in my life may never be possible in the Solomon Islands. (IPP) When I was over in the Solomon Islands it really hit home – I found myself very naïve to what actually is going on in the world, like I live a very sheltered and privileged life but when I got over there I was like . . . they didn't have running water, they didn't have education, they didn't have books and we were just - sitting there being, like, wowser... (DPP)
Cultural competence	Working with children and teachers with a completely different culture and language has impacted greatly on my communication skills and has made me better at understanding and analysing body language (IPP)
Importance of education	It made me really acknowledge how great our education system really is... I was able to recognise and acknowledge how many people around the world do live, and it made me realise how lucky I really am, and how my life, especially education, should not be taken for granted. (IPP)
Teaching intention	
Teach elsewhere	I feel that it is incredibly important for me to continue to help others both within and outside of Australia, using my expertise in the field of teaching . . . to ensure I am making a positive difference on people's lives. (IPP)
Raise awareness	. . . that's the thing that I would like to change; instead of having those materialistic aspirations veer them off into things that are more worthwhile like education... (DPP)
Comparisons	
Education system	. . . they had lots of children that were held back and were much older than what you would say would be a typically normal grade level... So, I think the challenge was trying to cater my lessons so that everyone could be involved in the lesson (DPP)
Children's attitudes	I was just on placement [in Australia] and... everything was 'no I don't want to do that...' so that's what I loved about over there; the kids would do anything, they give everything a go, they were resilient...they never said 'no' because they love their learning... they knew what it meant to them. And kids here just don't have that same perspective. (DPP)
Challenges	
Reverse culture shock	. . . we did a lesson on Islam [on recent Australian practicum] . . . I said to the kids 'when I say the world Islam to you what do you think?' And they all said 'terrorist, bombings, burqas'. And you know? I don't blame them, . . . I would have said the exact same thing in grade 5 or 6 which is, you know, makes me feel really bad about myself . . . it's very much the media and the world that we live in today ... And these children . . . who have access to education and the top materials in the world have no idea just what's out there, and as a teacher, I don't want my students to – Have that. You need that experience to actually turn the corner but also, I don't want my students to get to the point where they're 21 and they're having that experience. (DPP)
Living conditions	Yeah, no power – Just there were so many obstacles that wasn't just teacher-related it was the day-to-day stuff that I think was on a personal level something I'd never experienced . . . (DPP)

(Phase 5). These were matched to data extracts and related to the research questions, ready for reporting (Phase 6). The analysis process yielded high inter-rater reliability, an aspect of qualitative data analysis important for credibility and trustworthiness (Mertens, 2005). The inductive approach also aligns with qualitative research in that it best allows for the voice of participants to emerge (Bernard & Ryan, 2010). The analysis process was applied to IPP and then DPP data, allowing for comparison of the initial and longer-term effects of the program. The small number of participants in this study does limit the transferability of findings. However, Bernard and Ryan (2010) indicate that as few as 10 knowledgeable participants is sufficient when seeking an understanding of a cultural context, which would apply to the study reported here.

Ethical Considerations

Given the closeness of the researchers to the program, consideration for any sense of coercion was important. To address this, participation was invitational and voluntary, with assurances of no negative consequences for non-participation. The research was discussed at a briefing and follow-up email utilised to invite participation; firstly, for the IPP questionnaire, then again 12 months later for the DPP interview. The IPP questionnaires were anonymous, so there was no way to ascertain whether the same PSTs participated in the two forms of data collection. The study received Human Research Ethics Committee clearance.

Results

A number of themes concerned with PSTs' professional and personal learning were identified in the data. It was under the topic code of Personal Learning that PSTs' ideas about equity, justice and their worldview emerged. Given the focus of this paper, findings reported here are concerned only with data relating to the research question regarding notions of global equity and justice. Themes related to this were: 1) Increased Awareness (including sub-themes of Expanded Worldview, Cultural Awareness/Competence, and Importance of Education); 2) Teaching Intention; and 3) Comparisons and Challenges. Table 9.1 provides a summary of themes, sub-themes, and sample comments that illustrate their nature. A paper dealing with the full set of themes will be reported elsewhere.

Increased Awareness

Increased awareness was the most prominent theme associated with PSTs' personal learning; represented by three quarters of the IPP comments. It was also the main

theme identified 12 months later. Sub-themes relating to the focus on equity and justice included *Expanded Worldview, Cultural Awareness/Competence*, and *Importance of Education*.

Expanded Worldview

The sub-theme *Expanded Worldview* was a lasting outcome for PSTs, identified through comments reflecting increased awareness of the difference between their own and what they witnessed of Solomon Islanders' lives. It was evidenced through a sustained change in knowledge, attitude, and sometimes actions, that appeared to be triggered by new awareness of inequity: 'many of the things I take for granted in my life may never be possible in the Solomon Islands' (IPP). Responses under this sub-theme also reflected a lasting shift in perspective of what PSTs valued in life: 'It made me see that I probably have too many things in my life that I don't need' (IPP). After experiencing the sense of community and relationships between people in Solomon Islands, one PST lamented her Australian lifestyle, remarking 'you don't need much but family to be happy' (IPP). DPP data indicated a lasting effect leading to changes in how PSTs enacted their lives. For example:

> since I came back there were a few people that I'm now no longer friends with because I did realise that we were on such different pages . . . and they were sort of more . . . materialistic people and I think it sort of opened my eyes to the fact that, yeah, you do need to appreciate the people in your lives . . . not the things. (DPP)

> I am a very different person now than I was before . . . to be in a community where they lived so simply and so happy . . . they were just the happiest people I've met in my life! And I took from that that I can be that way too, so coming back, . . . I try not to let things stress me out like I did before. I was having panic attacks and those have stopped; I'm really a different person now, a whole different person. (DPP)

These excerpts reflect PSTs' increased awareness of aspects of Australian life (material possessions, access to opportunities), and a realisation that these things are often taken for granted or have misplaced value assigned to them in Australian culture. Such awareness initiated a transformation in PSTs' attitudes regarding what they valued and subsequent behaviours they enacted (changing friendship groups, appreciating opportunities and family). The nature of such changes suggests the beginnings of an epistemological repositioning in which core neoliberal influences (consumerism, individualism) were questioned and rejected, and the beginnings of a more critical global citizenship, which Pashby et al. states is evidenced through 'change [in] one' s convictions in order to change one's behaviour and relationships' (2020, 158).

Cultural Awareness/Competence

Cultural Awareness/Competence was another sub-theme within *Increased Awareness*. Immediately following the experience, PSTs' comments reflected increased

awareness of culture describing how they could now 'witness', 'learn', 'recognise', and 'acknowledge' cultural differences. PSTs noted being able to 'witness first-hand a country that has a vastly different culture to my own and to learn to appreciate certain aspects of my life more' (IPP) and '[I am] able to recognise and acknowledge how many people around the world do live' (IPP). Twelve months later, PSTs' contributions reflected a sense of competence rather than just awareness. Deardorff (2009) defines cultural competence as appropriate and effective communication and behavior in intercultural situations. In discussing their recent Australian teaching practicum, PSTs' comments indicated an increased ability to teach better, and cater for students from different cultures and language backgrounds as a result of their Solomon Islands experience. For example,

> the placement school I was at was very multi-cultural, majority of kids weren't Caucasian, and. . . coming from where I was last year in the Solomon Islands . . ., it enabled me to teach a lot better to them, to suit their needs. (DPP).

The distinction in the use of terms led to slightly different codes in the two data sets, with IPP data referring to Cultural *Awareness* and DPP data, Cultural *Competence*. Other comments reflecting this competence related to communication and English as an Additional Language/Dialect (EAL/D). For instance:

> being able to bring that back to the schools that we have here as well as just even being able to communicate . . . with kids who have English as a third language has really helped me in the classroom here. (DPP)

This portrayal of increased capability in their teaching suggests a transformation in PSTs' professional learning. Mezirow (1991) highlights increased confidence as an indicator of TL. This also reflects a greater openness to culturally diverse teaching but, whilst not precluding Oxley and Morris' (2013) critical global citizenship, does not evidence this as an outcome because PSTs did not seek to challenge the status quo which critical global citizenship requires (Pashby et al., 2020).

Importance of Education

Exposure to education in Solomon Islands confronted PSTs and inspired a recognition in them for the *Importance of Education.* Their discussion around this was evident immediately following the experience. For example,

> I think this experience really allowed me to . . . acknowledge how great our education system really is, and made me want to fight for change in countries such as the Solomon Islands. (IPP).

Many PSTs re-iterated this sentiment one year later, demonstrating a lasting gratitude. The awareness of the disparities that can exist in education provision and their new insight into how education can be taken for granted, stimulated a desire to want to fight for change in places where they sensed a need. This is indicative of Oxley and Morris' critical global citizenship, with its focus on 'challenges arising from inequalities' (2013, 306) and on the action advocacy 'to improve

the lives of dispossessed/subaltern populations' (306). Expressions of intent to raise awareness in others also reflects a critical global citizenship (Oxley & Morris, 2013) and is indicative of TL (Mezirow, 1991).

Teaching Intention

Teaching Intention was a minor theme in IPP data, but the second most prevalent theme in DPP data with over one-quarter of responses. TL was implied through changed thinking expressed through intentions for future action.

In IPP responses, PSTs' indicated an intention to seek additional opportunities to teach in disadvantaged communities, particularly international ones. Interestingly, the DPP data showed PSTs concerned not with teaching elsewhere in order to 'make a difference', but rather, to make a difference by raising awareness in Australia. For example, one participant, discussing his recently completed Australian practicum stated,

> I'd very often pull out pictures from the Solomon Islands and I'd have discussions with them [Grade 1 students] about just being grateful for what we have here, the education we have here, the facilities we have here and I'd kind of show them a different perspective, a different side of the world ... then from that I was like 'So what choices and decisions will you make now?' (DPP)

Other DPP comments suggested participants wanted to 'empower other people here' [in Australia], and that they could 'make changes in kids' lives here to want to be better human beings and help them change the world'. These statements of intent revealed PSTs' activist mindset about wanting to create change for a more just and equitable world and support other research indicating that immersion experiences can enhance participants' worldviews and global perspectives (e.g., Davies, 2017; Kabilan, 2013; Mathews, 2017). However, the focus on wanting to impact the local setting rather than engage further in global settings is something, to date, not evidenced in the literature. This reflects Friedman et al.'s (2015) call for 'Glocalization', a coupling of global concerns with local action to make meaningful change in the world, as well as a transformative critical global citizenship which addresses global agendas in localised actions (Pashby et al., 2020; Schultz 2007). Further longitudinal research is needed to explore whether TL is evident in translating these intentions into actions.

Comparisons and Challenges

PSTs made numerous comparisons between Solomon Islands and Australia and reported these primarily in the DPP interview. The sub-themes related to this paper's focus included *Reverse Culture Shock*, *Education System,* and *Children's Attitudes*.

The reverse culture shock experienced by participants appeared to derive from newly expanded perspectives and a shift in values. These changes saw PSTs redefining what they considered important in life. One participant explained her struggle to deal with what she saw, as 'inconsequential issues' arising in her part-time job:

> I struggled with going back to work because I'd had such an amazing experience and so fulfilling and rich and deep and learning and stuff and then - someone would be yelling at me because I put them in the wrong seat in the cinema. Like, I'm sorry, but in the scheme of things it's really not an issue. . . (DPP).

Other reflections from the 12-month follow up related to materialism and the different pace of life in Australia. For example:

> being detached from that western world and the fast pace and the competitiveness and the greed and the money, it was kind of more just like community and family and tradition . . . and I think it's changed me because . . . coming back and seeing it in practice or in real life in a way it's kind of made me way more stressed here because I hate seeing what goes on around the world. But at the same time, it's made me more proactive to make things better and it makes me want to do the right thing because I've seen how it should be. . . (DPP)

Statements akin to this characterise the impact of the immersion experience on PSTs and reflects a critical justice orientation to global citizenship (Davies, 2017; Oxley & Morris, 2013; Pashby et al., 2020). It also demonstrates the increased desire in PSTs to not just understand the inequity they witnessed, but as Mansilla and Jackson call for, to 'communicate their views with the purpose of improving inequitable conditions' (2011, xiii). This desire to 'act' in their Australian context again reflects an achievement of Friedman et al.'s (2015) glocalization, as well as evidencing Mezirow's TL through using 'the benefits of education to . . . contribute to the social good and democratic freedom' (1991, 8). This shows that the advocacy/critical approach to global citizenship teacher education (Yemini et al., 2019) that we adopted promoted a similar approach in our PSTs' own teaching.

Another comparison noted by the PSTs concerned the attitudes and resilience of Solomon Islander children compared to Australian children. Participants reported feeling 'annoyed' by children on their recent Australian practicum because they 'don't value their education or learning' whereas the children in the Solomon Islands 'would do anything, give everything a go. . . because they love their learning and. . . they knew what it meant to them' (DPP). Comments suggested appreciation and respect for resilience. For example:

> The kids are really resilient, and they are so positive compared to here. . . . They played soccer on gravel like rocks. One boy fell over, one girl got hit in the head with the ball so hard I thought her nose broke, got up kept running. My kids on placement [Foundation in Australia] . . . they're little - but one cried because she had the wrong shoes on and wanted mum to come back to school and give her the right shoes. Just the idea of resilience. . . they can cope in the Solomon Islands is something I just thought - wow. So now when those little kids cry, I'm like: 'You'll be right, you'll be okay, you're not going to die'. (DPP)

Overall, PSTs' responses to challenges reflected outcomes that speak to the criticisms that many international programs attract around voluntourism and colonisation that reinforce dominant values and perceived superiority (Klein & Wikan,

2019). This manifests in attitudes of 'us and them' often engendering pity for not living in ways valued by westerners (Vazquez, 2015). Such an outcome of strengthening colonial attitudes and structures is among the most prevalent criticisms for study abroad programs (e.g., Klein & Wikan, 2019; Parr et al., 2017; Samuel & Mariaye, 2014; Sharpe, 2015). Shifting away from such an outcome, PSTs' came to recognise the substantive cultural capital and resilience witnessed in Solomon Islands. The impact of this did not reinforce 'we have so much to offer', but rather 'we have so much to learn'. This is also reflected in earlier sections of this paper regarding worldview and what PSTs came to value in life. Again, without diminishing the complexities that were also acknowledged as a result of the poverty witnessed, PSTs' comments show potential shifts in their sense of global citizenship to one of increased equity and justice as described by Davies (2017) by wanting to bring about change in Australia culture as much as alleviating poverty in Solomon Islands. This presents hope for a critical orientation to global citizenship education as advocated by Pashby et al. (2020) and others.

Discussion

This study is significant in two key ways: firstly, regarding the longevity of program outcomes which were either evident or enhanced 12-months post-experience; and secondly, in contributing new evidence regarding the potential for international immersion experiences to engender a critical global citizenship orientation in PSTs. This latter finding also speaks to concerns surrounding potential voluntourism and colonisation that can be evident in some international student programs. Whilst we discuss these contributions separately, we acknowledge that it is when they are achieved together, that TL becomes evident.

There is a paucity of research into the lasting effects of immersion programs as most studies do not look beyond the immediate influence of such experiences (Klein & Wikan, 2019; Mathews, 2017). This paper contributes to the literature with evidence of outcomes 12 months post-experience where we saw lasting impacts on PSTs' lives. Several PSTs made statements of intent, and some of actions already taken, to share their experiences, raise awareness, and empower Australian children to work towards a more equitable world. One PST explicitly questioned his students: 'so what choices and decisions will you make now?' This illustrates one way in which teachers might influence a more critical global citizenship focused education in their own classrooms, supporting Yemini, Tibbits, and Goren's assertion that 'teachers may be the most influential agents of global citizenship education' (2019, 78).

The social justice and global citizenship outcomes of the program were reflected in PSTs' responses in both IPP and DPP data. PSTs were concerned with the materialistic, consumer-driven nature of Australian society and were humbled by the happiness witnessed in Solomon Islands' communities given the challenges of relative economic poverty. These seemingly conflicting realities triggered a sort of

'self-shock' (Zaharna, 2009, 191) and resulted in increased valuing of their own families and community. They stem from the disorienting dilemmas or 'triggering events' (Kroth & Cranton, 2014) linked to initiating TL experiences.

The study supports a TL approach to education which Mezirow (1991, 2003) discusses as a process of transformation involving reflection on understandings and assumptions and acting in changed ways as a result. The findings showed participants actively engaged in reflection on their experiences, questioning their assumptions, and subsequent action in their personal and professional lives. These are all indicators that the experience resulted in TL for PSTs, and often in a manner related to critical global citizenship.

An orientation towards critical global citizenship was evidenced in the actions PSTs enacted. This stemmed from their questioning of the attitudes, values and actions they became acutely aware of and rejected in Australian culture after the immersion experience. Although this led to actions that worked against the structures contributing to such conditions (consumerism, individualism), it did not actually reveal that PSTs understood the driving ideologies underpinning societal structure, nor how these are actually related to the inequity and relative poverty they witnessed. These deeper elements of understanding are required for a more complete critical global citizenship as defined in the literature (Oxley & Morris, 2013; Pashby et al., 2020; Yemini et al., 2019). Such deeper understanding could be achieved through the academic if it were set up to be more mindful of the structures contributing to global inequity and injustice, allowing for deeper understanding and connections to be fostered.

PSTs were clearly set on the path of recognition, questioning, transformation and actions required of critical global citizenship. These actions serve to resist some of the root causes of inequity where PSTs did enact personal and professional actions reflecting 'a desire to pursue justice, equity, and human rights' (Manislla & Jackson, 2011, 8). This was demonstrated in the way the PSTs embraced relatively limited opportunities in their one teaching practicum since returning from the Solomon Islands to influence the ideas and attitudes of the children they were teaching. These action and advocacy actions align with Pashby et al.'s identification of critical orientation to global citizenship as perceiving 'the status quo as problematic' (2020, 153). Refinement of the overarching academic program might further such outcomes.

Conclusion

This study sought to explore the ways in which a cultural immersion program (through a Solomon Islands practicum experience) influenced Australian PSTs' social justice understandings, actions and intentions and the extent to which any changes in these understandings, actions and intentions aligned with critical global citizenship. Findings support other research that indicates immersion experiences can benefit PSTs' personal and professional development in terms of expanded

worldviews and global perspectives (e.g., Davies, 2017; Goodwin, 2010; Kabilan, 2013; Mathews, 2017). Findings also address gaps in the research, evidencing lasting effects of outcomes and the beginnings of incorporating a social justice approach aligned with critical global citizenship in their personal and professional lives. Findings are also relevant in building the scholarship of global citizenship teacher education which has to date been more focused 'on the practical aspects of GCE [global citizenship education] rather than on the ideals it encompasses' (Yemini et al., 2019, 87).

The disconnect between what participants valued in life before and after their immersion experience exposes the naivety of the study's participants and reflects poorly on Australian culture. Indeed, it is concerning, although perhaps not surprising, that prior to the Solomon Islands experience, these young adults had such a-critical outlooks on family, friendship and lifestyle. It speaks to the social reproduction of education recognised by scholars like Bourdieu, Freire and Habermas which reinforces the consumerism and individualism of neoliberalism in Western societies like Australia. The Western world's prevailing capitalist nature that drives consumerism and over-consumption is inherently linked to global inequity and poverty (Kenner, 2015). Any shift in perspective away from such a programmed approach to living is an important step towards overcoming inequity and promotes a more critical form of global citizenship (Oxley & Morris, 2013). The actions PSTs took on their return to Australia reflected such a transformation in their lives; an indicator of Mezirow's (1991) TL and of more socially just citizenship.

Encouraging empathy and action is essential to addressing global inequity, and education is a key determinant for social change. We join others who purport that work addressing inequity in ways that respect the dignity of all peoples should be of primary concern in higher education (e.g., Oomen, 2015), and particularly in teacher education (e.g., Guo, 2014; Yemini et al., 2019). The findings from this study have implications for policy, practice and research, whereby international immersion experiences should be encouraged and supported across teacher education programs and in subsequent research funding. These initiatives must be sustained and expanded to ensure programs are widely accessible, and carefully constructed and implemented to avoid risks of voluntourism and colonisation. An advocacy and critical TL approach to the design of such programs may assist in achieving this.

More time and research are needed to examine lasting influences of these relatively new understandings and attitudes on PSTs' personal and professional thinking and actions beyond 12 months. This would enable an examination of program influences on participants as they enter the profession and gain autonomy in their own classrooms, and whether there is any impact on the children they go on to teach. Further research is also needed to examine if and how a stronger critical global citizenship might be fostered through the overarching academic program associated with the in-country experience. Our next stages of research will explore these ideas with past and future program participants. Only certain approaches to education have the potential to create a world 'worth inhabiting' as referred to in the opening quote of this paper. Our study shows the potential for international immersion programs in teacher education to be the conduit for explicitly focusing on such

types of learning, and thus attending 'unflinchingly to the kinds of human beings that will inhabit it' (Gardner, 2011, xi).

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