THE GLOBALISATION OF HIGHER EDUCATION

DEVELOPING INTERNATIONALISED EDUCATION RESEARCH AND PRACTICE

Edited by
**TIMOTHY HALL, TONIA GRAY,
GREG DOWNEY & MICHAEL SINGH**

The Globalisation of Higher Education

"This book offers timely advice to those who want to 'democratize' international education. The contributors to this anthology critically reflect on a range of innovative and successful experiences in taking students overseas and more deeply internationalizing the curriculum for all students, including those who never leave home. Offering both theoretical insights and practical advice, this book will prove to be a very useful resource in the field of international education."

—Wendy Green, *Australian Learning and Teaching Fellow, University of Tasmania, Australia*

"Drawing from their years of academic experience and close involvement in a range of international educational forums, research groups and papers over the past 20 years, the editors give another insightful look at the programming associated with international mobility. In particular, they look at the design and administration of these increasingly diverse and complex mobility programmes."

—Brad Dorahy, *Found and Executive Director of CIS Australia*

"This highly accessible resource promotes understanding and critique of contemporary research and practice in global education. It provides insights into multiple facets of global mobility and international service learning programs from diverse disciplinary perspectives, including teacher education, nursing, law, ICT and allied health. Case studies draw from authors' experiences in virtual mobility, as well as in South-East Asia and beyond."

—Michelle Barker, *Professor, Griffith University, Australia*

"This book offers a distinctly Australian perspective on topics that practitioners of international higher education anywhere will find poignantly practical, yet engagingly grounded in theory."

—Kārlis Rokpelnis, *Minzu University of China Program Director, CIEE Pacific Rim Region*

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The Globalisation of Higher Education

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We dedicate this book to the staff—past, present, and future—who commit their time and energy to facilitate students to gain experience overseas as part of tertiary education around the world, and to the students who embrace these experiences as part of their educational journeys.

Acknowledgements

Globalisation of Higher Education—Developing Internationalised Education Research and Practice is a joint initiative of multiple research teams investigating different dimensions of study abroad. This collaboration provided the opportunity to bring together researchers and practitioners working in the area of university internationalisation: Through this book, we are able to share their stories and best practices as inspiration, cautionary tales, and programme models. As editors, we are humbled by the support and enthusiasm all the authors have shown.

In 2014, the Australian government initiated the New Colombo Program, which would see 17,500 students undertake a study abroad experience as part of their tertiary education. Implementing this policy placed increased focus on this important area of tertiary education, an area with which each of the editors has been involved through designing, implementing, facilitating, and researching international student mobility. Whilst most of us in the sector are excited about the prospect of more funding being provided to encourage study abroad, the authors were aware that to meet the government's targets for students would require many more staff to begin a journey with study abroad and international education. The lack of resources supporting

outbound mobility meant that many of these new programmes might be developed without the knowledge and resources left by pioneers in the field; hard lessons were likely to be learned through trial and error innumerable times if something was not done.

Independently, the authors crafted applications to the Office of Learning and Teaching (OLT) of the Australian Government to undertake further research into this growing area of student experience. Successfully receiving these grants, each of the research groups led by the editors set out to develop resources that would assist current practitioners benchmark their existing practices; at the same time, new practitioners could use the same resources to begin their own journey into internationalising their university's curriculum, more confident in following some of the strongest practitioners in the sector. With the encouragement of Victoria Ross from the OLT, Assoc. Prof. Tonia Gray and Dr. Timothy Hall from the 'Enhancing Programmes Integrating Tertiary Outbound Mobility Experiences' (EPITOME) project set out to bring together study abroad practitioners in a symposium designed to showcase industry best practices and lessons learned. The support of project leader Prof. Greg Downey ('Classroom of many cultures: Co-creating support curriculum with international community partners and students') and Prof. Michael Singh ('Local connections, global perspectives') allowed the three teams to bring together over 100 academics and administrators with expertise in outbound mobility to host the two-day Developing Global Perspectives Symposium in Sydney in June 2015.

Propelled by the stories of profound international learning experiences delivered at the symposium, the editors sought to share the ideas and insights of the inspiring individuals facilitating so many students to learn from sojourns overseas as part of their tertiary education. We are thankful that Palgrave Macmillan staff and editors possessed the vision to promote the area of educational programming by shepherding to publication this collection of thoughts, narratives, and model programmes from the passionate authors who feature in this book. To the authors, for their dedication to providing students with powerful, transformative international experiences and their willingness to share their inspiration and example, and to Palgrave Macmillan, thank you; we appreciate your vast support.

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Editors and Contributors

About the Editors

Timothy Hall is an early career researcher within the School of Business at Western Sydney University. His research interest in outbound mobility experiences has seen Tim participate in outbound mobility programmes since 2010, with responsibility for itinerary development and as a tour leader. Tim has received more than $450,000 in government funding to conduct these programmes and an OLT grant of over $245,000 to lead the Enhancing Programs to Integrate Tertiary Outbound Mobility Experiences project, investigating outbound mobility.

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Kelsey Halbert lectures in Education Curriculum and Pedagogy at James Cook University. Her research and teaching focus on civic engagement including values education, cultural education, service-learning, and global citizenship education. Since 2011, Kelsey has coordinated subjects which focus on developing pre-service teachers' cultural understandings and accompanied students on International Service-Learning experiences to Cambodia.

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Part I

Introduction

Developing Global Perspectives: Responding to the State of International Education in Australian Universities

Greg Downey, Tonia Gray, Timothy Hall and Michael Singh

Introduction

Universities have long been "global" institutions, encouraging the flow of ideas and knowledge across borders. For more than 2000 years, people have travelled to centres of learning in places as diverse as Athens, Alexandria, Chang'an (modern Xi'an), Nalanda, Constantinople,

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Bologna, and Oxford. Nevertheless, the pace and scale of university internationalization have accelerated significantly in the post-Cold War era, just as global economic integration has also intensified. According to UNESCO, the number of students studying abroad around the world has grown from 1.3 million in 1990 to 4.3 million in 2011 (UNESCO, 2013, p. iii).

This surge in the international movement of students, with rapid changes in technology and communication, means that the university sector is increasingly globalized—our classrooms, students, staff, learning materials, courses, and leadership. At the same time, the sector is expected to help countries grapple with the global problems we face. The scale of contemporary challenges humanity faces in science, environment, and health demands a marshalling of intellectual resources beyond the scale of any one nation. In fact, as Wildavsky argues (2010, p. 8), "academic free trade may be more important than any other kind."

This volume addresses the challenge of internationalizing university education, drawing heavily on the experience of Australia, one of the global leaders in the area. Historically, Australia's tertiary education sector has disproportionately directed its energies to attracting overseas students to our institutions, rather than on encouraging Australian students to learn abroad. In February 2017, over 460,000 overseas students were enrolled in Australian universities, including those in English language, veterinary medicine, and non-award courses (Department of Education and Training, 2017b). In contrast, in 2015, the last year for which the Department of Education and Training (2017a) provides statistics, the number of outbound Australian students engaged in international educational experiences was around 38,000.

This disparity—more than ten inbound students for every outbound Australian—arises because internationalization strategies have been strongly determined by economic considerations, by the fact that Australia has treated international education in recent decades like an export industry. Universities' international education offices have aggressively recruited students overseas in large part to compensate for decreases in government support for the tertiary education sector;

the higher fees paid by international students plug gaps in university budgets.

In addition, internationalization and success in overseas recruiting affect university rankings on increasingly important international tables like the Times Higher Education and QS indices, including specialized lists for the most "international" universities. The race to improve standings is part of a self-reinforcing cycle, as universities seek higher rankings to attract international students. Together with the financial considerations, the tailoring of international policy specifically to influence a university's ranking on these scales can undermine genuine academic exchange and research collaboration across borders. As Jane Knight (2013, p. 84) cautions, some internationalization efforts are less about "capacity building through international cooperation," and instead, "status building initiatives to gain world class recognition and higher rankings." With so many conflicting, high-priority agendas, one fear is that educational priorities will be consigned to secondary status.

This volume specifically speaks to this environment of contradictory demands: Our contributors seek to emphasize the pedagogical and research opportunities present in international education, not simply the economic potential. As teachers and administrators, especially in universities like those in Australia that are so heavily internationalized, we face globalization as both an objective and an obstacle. Global processes transform our daily professional lives as they shape our aspirations for the future of our institutions. In the seminar room, we encounter an increasingly heterogeneous body of students; in virtual classrooms, we may find ourselves teaching simultaneously to students in multiple time zones. We have new resources at our disposal and are encouraged to design new types of global learning experiences. The authors in this collected work share about a variety of innovative, experimental efforts to take students overseas, better serve international students in Australia, and to more deeply internationalize the curriculum, even for those students who never leave our shores.

This introduction reviews the international education environment in Australia, including the economic forces that shape both institutional and individual efforts, and then discusses emerging trends in the area,

especially the "democratization" of international study, diversification in programme types, and shifts in the regional focus of both student travel and government support, which many of the chapters address.

The Context of International Education

According to the former Australian Minister for Tourism and International Education Richard Colbeck, tertiary education is "one of the five super growth sectors contributing to Australia's transition from a resources-based to a modern service economy" (cited in Australian Government, 2016, p. v). In particular, international students enrolling in Australian universities offer an "unprecedented opportunity" to "capitalise on increasing global demand for education services" (p. v). In fact, the Australian Government's National Strategy for International Education 2025 focuses almost exclusively on inbound international students coming to Australia, highlighting the economic benefits of tertiary education as an export industry and, to a lesser degree, the "opportunities to build enhanced bilateral and multilateral relationships, which increase cultural awareness and social engagement" (p. 7).

Australia, as the National Strategy emphasizes, is ranked third in the world in attracting international students, successfully bringing about 6% of the entire global flow, behind only the United States and United Kingdom (Australian Government, 2016, p. 3). International education is Australia's third most important export industry, providing 130,000 jobs (Australian Government, 2016) and generating A\$19.7 billion in 2014–15, according to Deloitte Access Economics (2016, p. 1). Other estimates suggest that this figure is on the conservative side. Deloitte Access Economics (2015) estimates, in the report *Growth and Opportunity in Australian International Education*, that Australia's onshore enrolments of international students will grow by around 45% by 2025. The point is that, the National Strategy document—like similar policy statements—focuses heavily on ways to "remain a provider of choice for international students" (Australian Government, 2016, p. 12).

In contrast, the flow of Australian students overseas appears small but growing, but is very high relative to the total number of domestic

students enrolled in tertiary education in the country. In 2005, only 7000 Australian students were studying abroad; by 2012, that number had risen to over 24,000 (Nerlich, 2015, p. 53; Olsen, 2008). Over the same time period, the percentage of Australian undergraduates who had some overseas study experience climbed from 4.8% to over 13%, slightly less than the figure in the United States (Nerlich, 2015, p. 53). The most recent figures (from 2015) indicate that the number of Australian students overseas has climbed to over 38,000 students, with up to 19.3% of the graduating cohort having international experience (Department of Education and Training, 2017a). Ironically, both the United States and Australia had higher rates of outbound mobility than students in Europe, in spite of the availability of Erasmus funding in the EU to encourage student mobility amongst member countries (Daly & Barker, 2010, p. 335). Globally, the high rate of international experience of Australian students stands out even more starkly. In 2011, less than 1.7% of all tertiary students internationally participated in any form of overseas study experience (UNESCO, 2013, p. iii).

Although economic considerations weigh heavily on overseas recruiting, pedagogical and employment-related outcomes are more often put forward as the rationale for efforts to grow outbound student flows. Pitman and Broomhall (2009, p. 445) reported that, of the Australian universities that provide graduate attributes statements, 71% included "awareness and respect for others," especially international perspectives and cultural awareness, as a key competency. The U.S. Department of Education (2013) identifies three primary practical benefits from global educational experience: increased national competitiveness; better capacity to face global challenges in areas like health, finance, and the environment; and improved intercultural skills for working with diverse populations both abroad and at home (cited in Nerlich, 2015, p. 53). If the international exchange was once seen as a political or diplomatic endeavour, nationalist in nature, today, the rationale is more obviously economic: "Study abroad creates employees whom corporations value because they can work across borders" (Gaudelli & Laverty, 2015, p. 16). Governments, universities, and students recognize that future employment depends upon graduates' ability to function in

a global economy: In this context, "study abroad has taken on added importance in the twenty-first century as the main way to accomplish this goal through its potential to develop a variety of intercultural competencies" (Twombly, Salisbury, Tumanut, & Klute, 2012, p. vii). Universities and governments are willing to subsidize study abroad for undergraduates because they recognize that these can be transformative experiences, potentially providing some of the most powerful lessons learned and most valuable skills acquired at university (Rowan-Kenyon & Niehaus, 2011).

The high pedagogical stakes and significant investment made by governments, universities, and students themselves, however, make it all the more crucial that good learning design principles are applied to international programmes of all sorts. Although promoters of international study experience tout the benefits of these sojourns for increased intercultural competence and global awareness, some researchers have found that simply sojourning abroad, without adequate reflection or structured experiences of the host culture, may not be sufficient to increase students' intercultural learning (Van de Berg, Onnor-Linton, & Paige, 2009). It may even exaggerate stereotypical images or negative attitudes, particularly in short-term or insufficiently integrated programmes (Masgoret, Bernaus, & Gardner, 2000; see also Schartner, 2016, for a review). Especially as investment grows, programme directors and designers are under increased pressure to use best practices and provide evidence of the efficacy of overseas learning experiences. No longer is higher enrolment adequate as a measure of a programme's success, or, as Twombly and colleagues (2012, p. x) suggest: "In order to meet the educational challenges of the twenty-first century, study abroad must shift from a focus on perpetually increased participation to purposefully designed educational impact."

Moreover, if globalization is such a crucial graduate capability, then universities should provide it to *all* students, not simply those with the time, resources, and inclination to study abroad. Many students who express an interest in international experience when they enter university later lose that interest, either because they face conflicting demands on their time and resources, or because they find that study abroad does not integrate well into their course of study.

A more globalized campus is more attractive to international students, but it also provides domestic students, including those who cannot travel, opportunity to develop; as the National Strategy for International Education 2025 puts it, "skills, knowledge and attitudes to be productive, globally aware citizens who can confidently respond to the challenges of tomorrow" (Twombly et al., 2012, p. 12). A number of the contributions to this volume focus on more comprehensive strategies for campus globalization that go beyond simply sending students abroad, using virtual cross-cultural projects, engaging domestic with inbound international students, and describing a range of professionally based resources to enhance students' on-campus experiences. Many programmes seek to find programmatic ways to leverage the investments that universities are making to send students abroad to better internationalize the academic community as a whole so that the students alone do not benefit.

As university leaders strive to build the best programmes to help students to go abroad, as well as to create opportunities of which more students can take advantage, they face a number of challenges, of course: risk management, negotiating with diverse partners, designing rich experience-based learning, even dealing with students' fears, hopes, and limitations when confronted with new cultures. International offices in universities can suffer from relatively high turnover, and the practical knowledge and insights gained by those who have designed these programmes can often be lost when an institution does not have robust structures to manage succession. The rapid expansion of outbound numbers means that more providers and staff are necessarily being drawn into the field. In some sense, the international education field is underprofessionalized, with specialist knowledge mostly gained through experience and few channels to help practitioners share hard-earned lessons. So many valuable ideas and innovative solutions are presented at conferences where they typically will only reach a fraction of the audience that might make use of them. The participants in the conference that led to this volume wanted to contribute to the emergence of a more sustained, inclusive conversation that would be available to generations of programme designers to come.

Democratizing Participation

One of the most encouraging trends in international education is the attempt to provide resources to students from groups who have not traditionally taken part in international education so that they can benefit from study abroad and campus-based globalization projects that are intentionally designed with more universal access in mind. According to Salisbury, Umbach, Paulsen, and Pascarella (2009), in the United States, democratizing access to study abroad was a necessary step to expanding the opportunities for international education, if global and intercultural competencies were really to be university strategic goals. University administrators and governments realize that, if ambitious internationalization goals are to be met, participation has to be expanded.

The international study sector emerged from the distinctive political climate following the two world wars, a modification of the European Grand Tour especially adapted for women. In the United States, students often travelled to spend a "junior year abroad," sojourning during the third year of their university degrees, or went on faculty-led study tours to Europe. Because many of these international programmes were linked to study of languages and treated almost like "finishing school," they disproportionately attracted women of high socioeconomic status (Dessoff, 2006, p. 22). In Australia, students with the material means often travelled outside their education, using "gap years" to spend time in Europe or North America. This type of educational travel was typically envisioned as a way to promote international cooperation, strategic language development, and regional knowledge, perhaps leading students to diplomatic careers. The total number of students participating in these opportunities remained low and distributed unequally throughout the university population.

As Twombly and colleagues (2012) pointed out in research on study abroad in the United States, this situation is stubbornly persistent: "The study abroad population remains relatively homogeneous and outcomes may have more to do with who participates than program activities" (p. vii). In the United States, 83% identified as white, 66% were women, and 60% of all students were bound for European countries (Gaudelli & Laverty, 2015, p. 13; see also Dessoff, 2006). Twombly and

colleagues (2012), likewise, found that although there had been some change, participation in study abroad "remains the domain of women, white students, and humanities and social science majors," although business majors were participating more frequently (p. ix). According to Gaudelli and Laverty (2015, p. 13), 83% of administrators surveyed at 290 universities had increased student participation as one of their priorities, but few foresaw an increase in the rate because resources had not been dedicated to democratizing access.

The profile of students involved in Australian university exchange is similarly skewed with students from culturally and linguistically diverse backgrounds, who make up a quarter of Australian domestic students, dramatically underrepresented (Daly, 2011; Nerlich, 2015). However, the predominance of women involved in the international study in Australia, in contrast to the United States, matches their higher participation in tertiary education in general (Nerlich, 2015, p. 58).

Diversification in Opportunity

The drive to democratize study abroad, to diversify the cohort of students who can participate both socioeconomically and in terms of their areas of study, alongside ambitious internationalization targets, has led to increased diversification in programme design. The proliferation of short-term, project-based, work-integrated, and internship-related overseas learning opportunities means that "simple descriptors may no longer accurately capture the complexity of an individual program or its outcomes" (Twombly et al., 2012, p. ix).

Short-term outbound mobility experiences, such as these specialized, embedded educational trips, grew from 46% of all international study experiences in 2005, to 66% in 2012 (Nerlich, 2015). The shift from longer-term "semester abroad" programmes to shorter, specialized educational travel is also linked to the growth of Asia as an educational destination: 68% of all short-term mobility for university students in 2012 was to China (Nerlich, 2015). Nerlich (2015, p. 58) argues that "the growing availability of short-term study abroad options" may become "the most important factor enabling the democratisation of

study abroad opportunities," because these options are more feasible for students enrolled part-time or navigating more complex family or work-related obligations (see also Dessoff, 2006).

Short-term overseas learning experiences, however, create distinctive demands, especially if they are to achieve goals of increased intercultural sensitivity (Bloom & Miranda, 2015; Dwyer, 2004). Merely spending time overseas does not automatically increase a person's intercultural sensitivity. In early research on study abroad participants in France, for example, Wilkinson (1998) found students demonstrated a wide variety of reactions, ranging from entrenched misunderstanding (and premature return home) to acculturation. Bloom and Miranda (2015) report that a one-month immersion experience in Spain did not alter significantly students' intercultural orientation, especially in those students who started out the most defensive. The research led them to recommend stronger support for short-term sojourners and research on whether online or intercultural coursework can encourage greater intercultural development (Bloom & Miranda, 2015).

The proliferation of short-term programmes is one way universities seek to confront one of the primary barriers to student participation in study abroad: curriculum flexibility. Especially in tertiary fields where certification depends upon the completion of an extensive set curriculum and students confront a course of rigid requirements, even students persuaded of the value of international learning experiences can be discouraged from participating. Paus and Robinson (2008), for example, established that many first-year students were enthusiastic about the opportunity to study abroad, but that they often failed to take up the opportunities they were presented, possibly due to curriculum inflexibility or lack of support from faculty for outbound programmes.

The diversification of programme design has been one response to the perception that the older "semester abroad" model of exchange has not been feasible to students in fields like the STEM (science, technology, engineering, medicine) disciplines or those majors which have been more nationalist in focus (education, law). Shorter programmes, or specialized overseas projects that are more fully embedded in the domestic university curriculum, may be an attractive way of getting students in rigorous, less flexible degree programmes international experience.

Several chapters in this volume (e.g. Chandra & Tangen, Juniarti et al., Ross et al., Vun & McAllister) explore lessons learned from precisely these sorts of specialized programmes, in which carefully designed outbound mobility experiences with faculty support have been quite successful in attracting students in majors that are historically underrepresented in study abroad.

Regional Focus

Although study abroad opportunities in many parts of the world have long been available to them, historically Australian university students have tended to travel to the United States, the United Kingdom, Canada, New Zealand, Germany, and Japan (UNESCO, 2013). In contrast, the greatest proportion of inbound international students who enrol in Australian universities, as of February 2017, were from China, India, and Malaysia, reflecting the dominance of Asian students in international education more generally (UNESCO, 2013). The stark difference highlights that student mobility is not so much a two-way "cultural exchange" as it is a distinct set of asymmetrical relationships, built in large part upon students' aspirations for increased educational capital: Students travel where they do because they think it will bring them long-term advantage as an educational "investment" (Dall'Alba & Sidhu, 2015).

This historical pattern of international exchange amongst the countries of the Global North, and "exportation" of education services to aspiring students of the upper classes of the Global South, has led some researchers to argue that the global pattern of travel for study abroad mirrors exploitative international relations. Some critics go so far as to suggest, in the US case, for example, "that study abroad providers are merely promoting a twenty-first-century form of American imperialism and … even question what study abroad means in an increasingly homogeneous, flat world" (Twombly et al., 2012, p. vii). Certainly, the stark gap between the profiles of incoming and outgoing students in Australia should cause us to question the consequences of this pattern of globalization. Contemporary study abroad should reflect postcolonial sensitivity and a broader understanding of cooperation and intercultural

solidarity, including support for alternative globalization such as the global indigenous rights movement, as well as North–South exchange, not just movement amongst the globe's wealthiest nations (see Gaudelli & Laverty, 2015, p. 16; Truong, this volume).

With the growing importance of Asia, especially to the political and economic life of Australia, leaders in education and government have recognized that university students need to gain geographically broader international experience. Resources and planning have been concentrated on sending students to countries in our region:

> We have a particular focus on engaging with our Indo–Pacific neighbours to develop transformational relationships in our region and a more regionally engaged Australian workforce. Australia's investment in scholarships—such as the Australia Awards, Endeavour Scholarships and Fellowships, Endeavour Mobility Grants and the New Colombo Plan— to enable study, research and professional development in Australia, and for Australians to do the same overseas, is one of the largest in the world. (Australian Government, 2016, p. 24)

Specifically, the New Colombo Plan, for example, started in 2014 to support students travelling to 32 host locations throughout our region, from India in the west, to Mongolia in the north, and the Cook Islands in the east. In 2017, around 7400 students will travel with support from the plan. Many universities use funding from the New Colombo Plan to offer the sort of diversified experiences that might encourage a broader groups of students to take advantage of them: study tours, work-integrated learning, and international internships in the Asia–Pacific region.

These efforts have contributed to an ongoing shift away from the dominance of English language and European destinations for outbound students. By 2012, according to Nerlich (2015, p. 55), one-third of all Australian students studying abroad went to Asia, with China and Japan the dominant destination. This represented a 26% increase over 2005. English-speaking destinations (the United States, United Kingdom, Canada, and New Zealand) also represented a third, but, in subsequent years, China has passed the UK and today is the

second-most-common destination for Australian students travelling overseas to learn.

The countries of Asia have already begun to anticipate greater intraregional exchange and are themselves preparing for a shift in the destination of their own students. In 2010, Japan's Ministry of Education announced plans to cooperate with Korea and China to develop a shared framework for assessing student achievement and certifying academic credit to facilitate greater educational exchange (Dall'Alba & Sidhu, 2015, p. 722). The shift of the balance of economic, political, and intellectual power towards the Asia–Pacific region simultaneously creates anxiety and opportunity for Australia: The country is well positioned to participate in regional economic expansion, but the growth of the tertiary sector in Asia, as well as intra-Asian educational exchange, may threaten the Australian university sector if universities here do not do even more to internationalize themselves.

This Collection

In 2014, the Office of Learning and Teaching (OLT) of the Australian Government identified outbound student mobility as a "strategic priority," awarding four special purpose grants with a total value in excess of $1 million (Australian). This commitment of funding allowed a wide variety of scholars to simultaneously explore the multiple challenges that all our institutions faced from a multitude of perspectives. In an effort to reintegrate the diverse lessons, an OLT symposium was convened in Sydney in June 2016, intending to present the major findings of these research teams (see Downey et al., 2017; Gray et al., 2016; McLaughlin et al., 2016; Salter, Halbert, Howard, & Singh, 2016). When the organizers put out a call for additional presentations to open the forum, however, they found that an even larger number of researchers were exploring these issues across a range of institutions, with a wide variety of innovative programme design and distinctive expertize.

The result was a broader, more dynamic conversation than the organizers initially envisioned, with participants sharing and being inspired by the insights of programme coordinators and academics doing similar

jobs across multiple institutions, confronting recurring problems and testing diverse solutions. The overwhelming consensus by the end of the conference was that we must find a way to further share the research and best practices being discussed with a broader audience. The assembled group realized that, without some vehicle to disseminate lessons learned at one university, or to preserve the accumulated wisdom of veteran tour leaders or outbound mobility programmers, people who were new to the field were condemned to repeatedly reinvent solutions to problems that colleagues had faced successfully elsewhere already. The growth in student mobility is leading new providers into the sector; universities are subcontracting to run innovative outbound mobility experiences. Many of the people working in these organizations likely will not have access to academic conferences and communication channels: We need to share best practices and key insights in forms that allow all participating institutions to take advantage of them in order to strengthen the educational effects of these programmes.

In particular, the symposium participants and the research teams working on the strategic priority recognized the complex repercussions of the effort by both the Australian Government and individual universities to shift the way Australian students were travelling abroad. The raft of new grant support from the Australian Government sought to realign the patterns of student mobility from a focus on Europe and North America to the Asia–Pacific. At the same time, the dawning realization that no amount of support would allow every Australian student to invest time studying abroad led both to the diversification of programme types, with mixed success, and to the recognition that on-campus culture had to change. Why is university management working with an increasingly internationalized student cohort, including large influxes of Asian overseas students, and not producing more globally aware students with better intercultural skills on Australian campuses?

Just as it is possible for universities to send students overseas and have them not become more globally conscious, it is necessary to ask why universities have made it possible to internationalize the student population albeit without necessarily globalizing student awareness. Exposure to culturally diverse others is not sufficient to guarantee the development of intercultural skills or a more cosmopolitan perspective on

cultural diversity (Gaudelli & Laverty, 2015, p. 20). Immersion without university management providing the time and support for reflection can even reinforce prejudices by keeping sojourners in a constant state of culture shock, when the "totality" of students' experience "suggests novelty, uncertainty and often anxiety" (p. 21).

Although the Australian university experience is distinctive, this ongoing attempt to support new kinds of educational travel and study-related experiences overseas, as well as more thoroughgoing internationalization of the home curriculum, is a much more widespread agenda. We hope that this volume will contribute to an international discussion, in our region and elsewhere, about how best to design programmes, face practical challenges, broaden participation, and create new opportunities in global education of all sorts. We offer a corporate body of knowledge, a collection of shared expertise from an evidence-driven community of practice, experienced in working with a wide variety of programmes and students.

The authors in this volume concentrate especially on innovative international experience; that is, rather than just semester abroad or international exchange, reflecting on study tours, internships, short-term placements, and work-integrated learning. We do this in part because the proliferation of these sorts of programmes places new pressures on international offices for managerial change and raises new questions for programme design. Teacher education was a special focus in the conference, and of this volume, because of the potential cascade of benefits arising from international programmes for educators: A more globally aware community of teachers could potentially push the benefits of that education deeper into the curriculum, into secondary, and primary education, as well (Hansen, 2011).

What emerges repeatedly in these chapters is the realization that international exchange and partnership requires a more thorough alteration of universities than simply moving around students or setting up new programme capacities. Just as intercultural encounters can be transformative for students, they can also transform the curriculum and the university itself. Profound internationalization holds out the promise of rejuvenating university institutions, management, and practice, expanding beyond a vision of what education should be bound by

English-only, Anglo-centric modes of learning. Deep internationalization requires not just exporting forms of knowledge familiar in Europe and North America for economic advantage, but using universities to more intensively gather the wisdom and insights arising from the full breadth of human experience.

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Part II

Office of Learning and Teaching (OLT) Projects

The Epitome of Transformation: Enhancing Outbound Mobility Experiences in the Twenty-First Century

Tonia Gray, Timothy Hall, Greg Downey,
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and Anne Power

Introduction

Internationalization and the education of global-minded citizens are prominent goals for most tertiary institutions (Downey, Gothard, & Gray, 2012). Developing global perspectives and producing graduates to live and work in an increasingly connected world are fundamental goals for tertiary education (Bell, 2008; Power, 2012). Definitions of internationalization vary, but generally, three features characterize the concept: "prioritising a global outlook in the curriculum, attracting international

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students, and encouraging domestic students to take part in an outbound mobility experience (OME)" (Jones et al., 2016). Central Queensland University defines an OME as "the total international study experience including the academic program and cultural interaction through an overseas institution/organisation" (2015, p. 10). In the past decade, universities have increased the number of OMEs that they provide, yet, the percentage of Australian undergraduate students participating remains low: just 13.1% in 2012 (Olsen, 2013, p. 14).

With the widespread adoption of greater internationalization as a goal (Chupp & Joseph, 2010; Clyne & Rizvi, 1998; Clyne & Woock, 1998; Daly & Barker, 2005; Leask, 2009), many universities have sought to increase the number of students participating in study abroad. Although terms like "study abroad" and "exchange trip" are still popular at some institutions, "outbound mobility" or "student mobility" are now standard in the sector. OME is a generic term encompassing all experiences of studying abroad, including trips shorter than a semester that may not involve enrolling in a host country institution. OMEs include spending time overseas to gain academic credit and the parallel socio-emotional and cognitive processes, such as personal growth (Brown, 2009; Gray, 2012; Jones et al., 2016; Mezirow, 2000).

In 2015, the EPITOME research team was formed: "Enhancing Programs to Integrate Tertiary Outbound Mobility Experiences" (EPITOME, 2015). Funded by the Australian Government Office for Learning and Teaching, the joint team from Western Sydney University (WSU) and Macquarie University (MU) was led by Tonia Gray and

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Tim Hall. EPITOME sought to better understand the student experience of outbound mobility to improve tertiary travel programmes and increase participation.

A key part of the EPITOME project was to listen to student voices. A mixed methods research design included surveys, travel diaries, reflective photography competitions, and online and in-person interviews. EPITOME researchers explored how students discovered and experienced OMEs from the point of first contact through the reflection process months after the sojourners returned home. This holistic approach maximized our understanding of student experiences and generated insights into how to promote and improve existing programmes and develop new ones.

Methodology

Although the EPITOME research was student focused, it was also concerned with the experience of academic staff members who acted as tour organizers and leaders (Gray et al., 2016). Building on the work of Daly (2011) and Leask (2008, 2009), EPITOME researchers considered students presented with outbound mobility opportunities (both those who did and did not take up the opportunity to participate), as well as the staff responsible for implementation and delivery. These perspectives were obtained across faculties (Arts, Education, and Business) and across two institutions (WSU and MU).

The EPITOME research design was a mixed method to capture different dimensions of the OME experience, including diversity in the subject pool. Presented here are the results of three complementary studies. The first, the Barriers Survey, gathered data from 157 undergraduate students to explore barriers to participation. The second study was EPITOME's online survey of 208 staff and students, The Outbound Mobility Experience Survey (TOMES), which collected data from staff, students preparing to participate, students who chose not to participate, and students who had already returned from overseas. The Barriers Survey and TOMES were complemented by in-depth qualitative data from a reflective photography competition.

Barriers Survey: Why Do Students Not Participate in OMEs?

Universities around Australia constantly seek to improve the range of OMEs on offer. With funding support from OS-HELP, AsiaBound, and the New Colombo Plan, more money than ever is available to offset student costs. One key issue recognized by the EPITOME team is that a stubbornly low percentage of Australian students take part in OMEs, especially given the availability of financial support. The Barriers Survey asked undergraduates to express in their own words why they "probably" would or would not take part in an OME.

The results revealed 12 primary reasons why students say they do not take part (see Fig. 1). In some cases, an OME is simply not appropriate or feasible. These can be referred to as "concrete" obstacles, and they include family or partner commitments. In many cases, these students
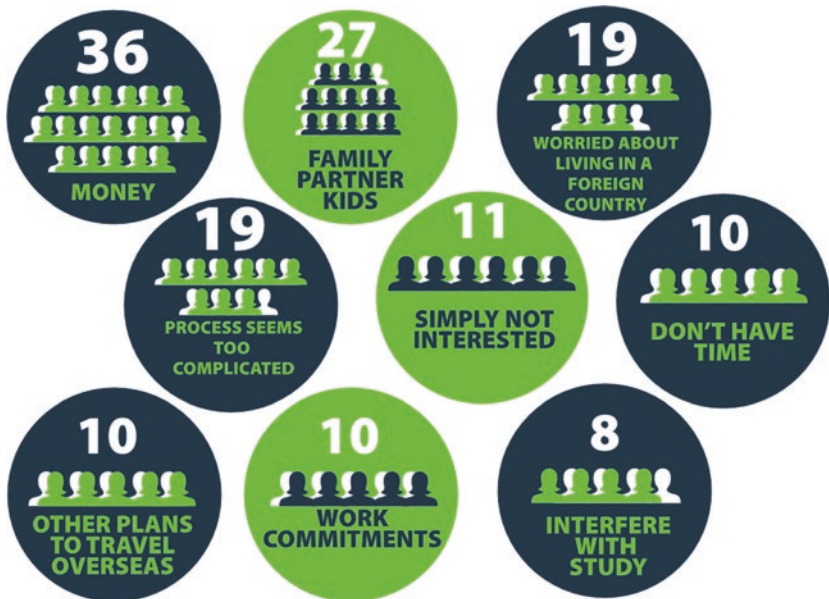
Fig. 1 Students' reasons for nonparticipation in OMEs

were parents or full-time carers, and spending even a short period away from home was simply not an option. Work commitments can also fall into this category of concrete and inflexible. Of the 157 reasons for not taking part, 38 were concrete: cases where the university would not want to pressure students into taking part, and no form of support would likely change a student's ability to participate.

In contrast, to increase participation rates, the remaining 119 cases, the "pliable" reasons, could be addressed. The pliable concern most qualitative often voiced by students was worry about money. As one student put it, "[I'm] too busy working and surviving" to participate. An OME may seem an unobtainable luxury to a struggling student, but this perception raises issues of both communication and social justice. As part of the strategic plan of the Australian Government, a range of scholarships and funding options exist, especially for OMEs to Asia. Nonetheless, money remains a major concern, and more could be done to demonstrate the affordability of OMEs as well as the value of money on offer.

The third and fourth most-cited reasons are related. Worries about living in a foreign country and a lack of information were cited 19 times each. Especially for students who have not travelled abroad before, or travelled independently, the prospect of spending two weeks away from home is daunting. Beyond that, students worried about potential problems: What if I get sick? What if there are issues with the host or my own university? Will I be safe? These concerns can be summarized as, "How much support will my home university give me whilst I am away?"

The findings of the Barriers Survey were mirrored by focus group discussions, postgraduate surveys, and an online survey. Three major recommendations emerged. The first is the necessity to *build greater awareness*. When OME advertising is difficult to find on a university website or when OME ambassadors are given only a couple of minutes before the start of a lecture to explain the opportunities on offer, an unwritten message is sent that OMEs are unimportant. Crucial information, such as the availability of scholarships, is not communicated. Longer presentations in a more intimate setting where students are able to ask questions would have a far greater impact. Intensive promotion,

however, is only possible if the university takes a comprehensive and proactive approach to internationalizing students. Support must come from the university leadership, right through to faculty heads, lecturers, and tutors.

The second recommendation is to *highlight the professional relevance of OMEs*. The impression that OMEs are entertaining holidays needs to be counteracted with a more substantial discussion of the professional and even national benefits of participating. With ever-increasing demands on students' time and finances, a significant investment needs to be tied to tangible benefits. In particular, short-term OMEs to Asia can be a powerful driver of cross-cultural competency with only minimal disturbance to participants' regular study programmes (Scharoun, 2016). Plentiful evidence highlights that skills acquired during an OME are important to employers (e.g. Downey & Gray, 2012; Gothard, Downey, & Gray, 2012; Lewis & Niesenbaum, 2005; Paige, Frya, Stallmana, Josića, & Jona, 2009; Xiaoxuan, 2004). A successful OME marketing campaign will feature, not only the potential for personal transformation, but also direct links to increased employability and professional opportunity.

Finally, to truly internationalize the tertiary teaching and learning landscape*, a culture must be fostered* in which OMEs are the norm rather than the exception. When first-year undergraduates sit through orientation lectures, they are asked to consider their major, unit selection, and career aspirations, but rarely are they asked, "What kind of OME will you take part in?" OMEs may be mentioned briefly, but they are presented as unnecessary, optional extras to the university experience. Ideally, we should not be saying "if," but asking "when" a student will spend time overseas as part of his or her degree.

TOMES: The Outbound Mobility Experience Survey

TOMES drew data from 208 participants. Forty-eight nonparticipants accessed the online survey, although nine exited the survey before finishing. The analysis was therefore based on the remaining responses

from 39 students for the "nonparticipants" group. The participants-to-be and participants all completed the surveys, so all responses were kept for the analysis, making the sample sizes 68 for the participants-to-be group and 50 for the participants group. Sixty-seven staff accessed the online survey: 16 staff did not complete it and were removed from the analysis. The results of the staff survey are based on responses from the remaining 51 staff (Fig. 2).

Nonparticipants were asked to rate the influence of a variety of factors on their decisions not to take part in an OME, using a 5-point Likert scale ranging from $1 = extremely\ important$ to $5 = not\ at\ all\ important$. Participants and participants-to-be reported whether they were capable of performing 17 items linked to their intercultural competence; those items originated from the Georgia Learning Outcomes of Students Studying Abroad Research Initiative (GLOSSARI) survey

	MALE	FEMALE	TOTAL
Non-participant	11	28	**39**
Participants-to-be	19	49	**68**
Participants	16	34	**50**
Staff	28	23	**51**

Non-Participants (n=39)
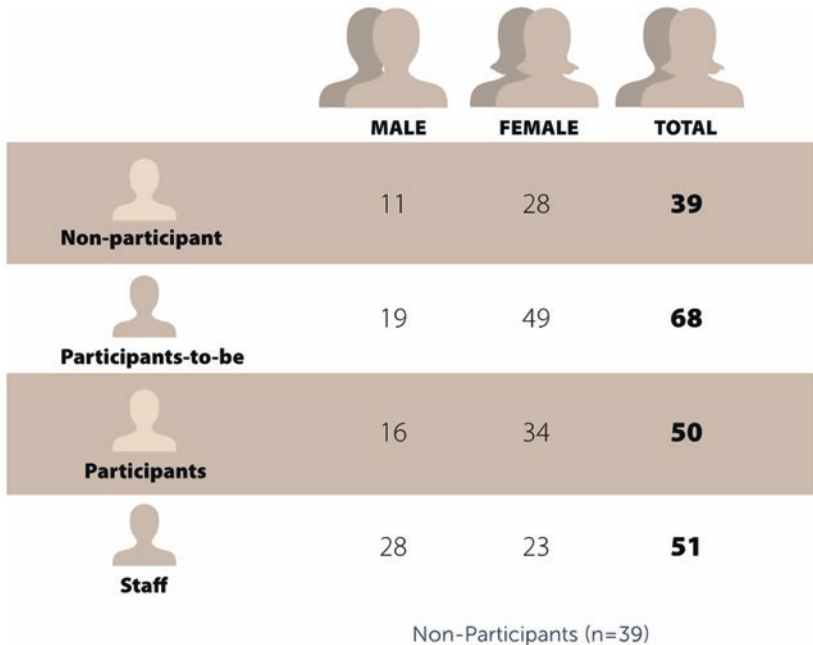
Fig. 2 Number of participants by group and gender

(Sutton & Rubin, 2004, 2010). The designers of the GLOSSARI survey found the result of asking students questions about their competence were as accurate as directly testing competence in areas like knowledge of world affairs or international relations and intercultural communication. Staff ($n = 51$) were posed a range of questions relating to their experience with OMEs and the support they received from their institutions in planning, supervising, and completing study tours of various types.

The mean and standard deviation of responses to questions put to the nonparticipants group are summarized in Fig. 3. The lower the mean, the more important that factor was judged by students to affect their decision not to participate. The mean scores range from 1.97 to 4.51. The most important factor was reported to be a financial consideration ($M = 1.97$, $SD = 0.96$), followed by time commitment and the level of interest students had in the destination country ($M = 2.38$, $SD = 0.89$). The three least important factors students reported in their decision-making were a preference not to fly ($M = 4.51$, $SD = 0.76$), religious considerations ($M = 4.41$, $SD = 0.82$), and a friend's discouragement ($M = 4.26$, $SD = 0.97$).

The descriptive statistics of students' opinions are shown in Fig. 4. *Participants generally have a positive opinion about OMEs*, as the means for all items are above the mid-point of the rating scale. This finding is especially interesting given that the students in this pool were those that chose *not* to participate. Generally, students believed that OMEs are fun ($M = 4.08$, $SD = 0.62$), life changing ($M = 4.00$, $SD = 0.80$), and would increase their attractiveness to employers ($M = 3.79$, $SD = 0.70$). In addition, students found the information provided about OME opportunities to be useful ($M = 3.49$, $SD = 0.64$). These results suggest that even nonparticipating students have a high opinion of OMEs in general, suggesting that university efforts to communicate their value are successful.

Eleven students (28%) were willing to share with friends about OME opportunities (see Fig. 4); leaving 72% of students choosing not to discuss OMEs with their friends.

That is, despite having a positive opinion about OMEs, only 28% of nonparticipants indicated that they spoke about travel opportunities

	MEAN	Standard Deviation
Financial considerations	1.97	0.96
I don't have the time	2.31	0.89
The OME host country did not appeal to me	2.38	1.07
I had other plans to travel overseas so this option was not appealing	2.56	1.19
I had work commitments	2.67	1.08
Simply not interested	2.77	1.06
Being away from family and friends	2.79	1.13
The trip interfered with my study schedule or plan to finish my degree	2.82	1.07
The application process seemed too complicated or difficult	2.97	0.90
Not enough information was provided by the university	3.23	0.87
Concerns for my safety convinced me not to participate in the trip	3.41	1.29
There were other events or activities on at the same time	3.59	1.12
My family would not permit me to travel or discouraged me	4.05	1.21
Although I considered it, my friends actively discouraged me	4.26	0.97
I decided not to participate for religious reasons	4.41	0.82
I prefer not to fly or I am afraid of flying	4.51	0.76

Fig. 3 Barriers: Factors influencing students' decisions not to participate

with friends (see Fig. 5). This finding indicates a potential impediment to increasing participation: a travel culture needs to be fostered to increase the student body's internationalization through high OME involvement (Jones et al., 2016). Many students have an interest in OMEs but ultimately make their decision based on whether or not friends are going. The degree to which OMEs are not a topic of discussion amongst students is key to understanding lower-than-hoped-for participation rates. Ideally, a changed campus culture would lead to more peer-to-peer socialization in the expectation of participating.

	MEAN	Standard Deviation
Taking part in an OME would be fun	4.08	0.62
Participating in an OME would be a life-changing experience	4.00	0.80
Taking part in an OME will make me more attractive to employers	3.79	0.70
Taking part in an OME will increase my confidence	3.77	0.81
There is limited university centralized support for OMEs	3.46	0.64
My problem is that academic credit is not available and difficult to finalise	3.23	0.78
Usefulness of information provided for OME	3.49	0.64

Fig. 4 Students' opinions about study abroad and an OME

Fig. 5 Number of students sharing and not sharing OME opportunities

Staff Surveys

A total of 51 staff surveys were obtained online. The group was highly experienced, many of them having already established long careers at the university where they led study tours.

- 63% ($n = 32$) reported more than 10 years' working experience at a university.
- 19% ($n = 10$) between 6 and 10 years.
- 14% ($n = 7$) between 2 and 5 years.
- 4% ($n = 2$) reported less than 2 years experience.

The staff's OME experience is summarized in Fig. 6.

Staff workload is a major issue affecting the success of an OME, directly impacting their ability to plan and organize. In the majority of cases (36), staff reported that they received no assistance developing OME itineraries. Figure 7 shows the different types of staff workload

Fig. 6 Staff OME experience

Fig. 7 Staff workload compensation

compensation and the number of staff that reported having received each. The most frequent workload compensation for staff contributing to OMEs is having time in the host country. Assistance with students' assessment was the second most common workload compensation for staff, and predeparture sessions ranked third.

Staff also reported the estimated cost of OMEs to students and possible subsidies for students (see Fig. 8).

The estimated costs range significantly, as the number of staff estimating costs of $1501–$2000, $2501–$3000, and more than $3001 per student are similar. The subsidy options ranged from as little as $300 to as much as $3000. Staff reported 10 opportunities for $2000 scholarship support and an international grant of $1500. The $3000 subsidy was from a New Colombo Plan grant.

Figure 9 summarizes how staff promotes OMEs to students. The most prevalent method that staff used was in-class promotion and emails (38, 19.9%), followed by word of mouth (32, 16.8%), and unit websites such as Blackboard (31, 16.2%). One staff member commented, on using Blackboard as a way to promote participation, that "You [staff] cannot use BB until the students are already enrolled. It is so difficult to advertise electronically at the university, in fact social media does not readily support marketing based on equity within their

Fig. 8 Estimated cost of OMEs to students
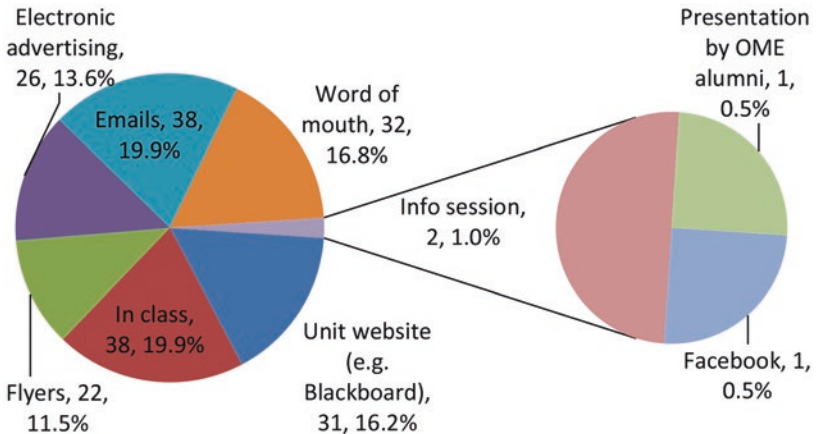
Fig. 9 Ways to promote study abroad experiences to students

protocols." In other words, promotion is often hampered by universities' internal guidelines on electronic communication.

Previous research by EPITOME has suggested that promoting OMEs in-class is the most effective (Jones et al., 2016). TOMES did not ask staff members to specify how long they spent presenting OME opportunities in class, but the evidence suggests that longer presentations have a greater impact.

Although universities are placing increased importance on OMEs, staff are often left unsupported when creating itineraries and operating trips. Given that OMEs are seen favourably, even by nonparticipants, one challenge for universities seeking to internationalize their student body is to create better opportunities for dialogue between staff and students about OMEs. This facilitation might involve greater support for staff wishing to tailor OME programmes to student needs, and more in-class time to explain the benefits, financial viability and logistical support available.

Photographic Competition

Photo-elicitation is a cluster of reflection techniques essentially using a visual image in an interview or activity; the method originated in anthropological and sociological research (Collier & Collier, 1986). Photography has long been associated with travel and enables travellers to better share their experiences with a virtual audience (Gray & Downey, 2012; Lean, 2011). The proliferation of digital cameras and social media has radically altered the way we travel and how we share our stories. Student photos and comments sent to digital networks often highlight the extent to which students have engaged in a different culture. Images of students in local dress, visiting landmarks, eating exotic foods, and observing different cultural practices are particularly popular.

EPITOME's photography competition encouraged a more authentic, self-directed student voice to emerge than from a survey with constrained responses, and in the process, highlighted some of the highest-impact events during OMEs. From a qualitative perspective, this

visual method produced rich data in the form of poignant and engaging personal narratives. Images of students and their surroundings can tell us a great deal about their experiences and the transformative power of OMEs.

We know that as a prosopographical whole (see Verboven, Carlier, & Dumolyn, 2007), students strongly value taking photos whilst abroad. On some recent trips with EPITOME staff, students commonly took over 1000 photographs in a two-week period. The issue, however, is whether students are willing to share those photos with teachers. EPITOME set up a Facebook page, launched a Twitter hashtag (#epitomeabroad), and encouraged students to load photos through Instagram. Whilst these various channels produced a number of images, the best results were achieved through a series of competitions which incentivized direct participation with prizes. For the contest, students submitted photos directly to the project team, knowing that their photos and accompanying reflections were to be judged.

The aim of the EPITOME photographic competition was to gain insights into student experience, as well as to see what types of images the students chose to represent their time overseas. The entry criteria were deliberately simple to encourage students to indicate the types of images that they found most indelible. Students were asked simply to select a photograph taken overseas that was meaningful. The photo had to be accompanied by a short narrative: something that they learned, a crucial transformational experience, a breakthrough or epiphany, an obstacle they faced, or any kind of lasting memory from their OME. No word limit was placed on entries, but the team suggested that a successful entry needed to provide at least a few sentences to discourage overly brief discussion. The process was as nonprescriptive as possible to try to learn, from the thousands of photographs taken, which images the students would choose as memorable and what stories accompanied them, including how students reflected on these experiences.

Many poignant photos and evocative stories were received, but three, in particular, illustrated the transformative power of OMEs. The first of these was taken in Vietnam by an Australian student of Vietnamese heritage in which he provided a black and white photograph of an elderly lady in a traditional boat selling lanterns in Hoi An, Vietnam at night.

In this case, the OME was deeply personal; he was not simply exploring a foreign country, but discovering the land his family had fled years earlier. He wrote:

> This was my first attempt at street food on the trip and it opened my eyes to the simple pleasures that come with hard work and struggle that the Vietnamese people face every day. The Vietnamese people do not have much. They do not have stacks of money, they do not have the designer brands, they do not have safe drinking water, but what they do have is a kind-hearted spirit which is dedicated to family and bringing people together.
>
> I see people posting photos of landmarks and brands being exposed for the Western culture all around Vietnam, but once you stop and appreciate the little things in life, you learn that straying off the path most often taken is much more exciting and captivating. The purpose of my trip to Vietnam was to experience the authentic culture and get back to my Vietnamese roots, and this photo and moment was the start of my journey in finding and appreciating the various cultural experiences a country has to offer.

Another of our students was deeply affected by the poverty she saw in New Delhi, India. Her photo depicts a small girl of no more than four years of age walking in the middle of a very busy road begging to taxis as they pass by. Along with this image of a girl begging on the street, she wrote:

> I found that I was particularly challenged when very young street children approached our mode of transport to beg for money or food. As a fourth year social work student, this challenge illustrated the importance of creating further awareness to Western Society of the many disadvantaged in the world and notably the privileged conditions we are afforded. At this juncture, I hope that my future role as a social worker will help make a difference in the plight for equality and justice to some individuals or families.

The final photo and winner of our photo competition was a simple photo which came from another student who travelled to India. Part of

his OME involved a three-day camel safari in Jaisalmer. The photo is of his guide, Napu who stands in his worn grey work clothes and a colourful pair of running shoes. The student writes:

> On our travels I asked Napu to show me his small village where I met his family. Houses are made from mud, and water is pulled from a well. During our second night, we sat in front of our fire on the sand dunes under the stars, and I asked Napu about his life. He told me how his father passed away three years ago after being very ill for many years. As the only able working male in the family, Napu has supported his grandmother, mother, and two sisters for many years now … I noticed that Napu had badly blistered feet which was confusing given he wore sandals. He told me that the sandals and the clothes he wears are his uniform; they do not belong to him. His boss lends them to him for work after which he has no shoes.
>
> I was honoured to give him my shoes … Napu never asked for a single thing from me while we were together. In fact, it took quite some convincing before he graciously accepted the shoes as a gift. I have to say that during my time in India, I had been given countless enlightening lessons that I will carry with me forever. Meeting Napu had surely been one. I'm sharing this story because it is such a real exposure into how so many in our world live, and a deep reminder about how easy it is for many of us Westerners to lose a bit of perspective. I constantly tell myself to think about what's really important, what's necessary, and what's authentic because of this experience.

In the photographic competition, the "selfies" that are so prominent in students' self-presentations through social media disappeared. The EPITOME photographic competition suggests that when students are encouraged to reflect more deeply on their international experience—albeit with prizes and an awareness that they will be judged—the most extraordinary narratives and insights emerge. Other powerful student stories spoke of teamwork, overcoming severe anxiety, personal growth, and building confidence and leadership skills. Most universities have post-trip meetings or reflection exercises to assist the student to process the travel experience, but photos are a powerful medium to map the

emotional journey and may be used even in the absence of face-to-face debriefing (Gray & Downey, 2005). The deeply affecting moments can never be fully planned, but a better understanding of what makes some intercultural experiences transformative is a vital resource for travel organizers. At the very least, this information helps us to plan programmes with the greatest chance of being meaningful for our students.

Key Findings and Conclusion

A number of additional key findings emerged from the EPITOME research:

- Women were twice as likely as men to take part in study abroad.
- Almost one-quarter of study abroad participants had already lived overseas for six months or more. The OME was not their first experience living overseas.
- Over 80% of OME participants received little or no intercultural communication training prior to departure.
- The images students highlighted as significant can be very different to what staff might think are significant (and vary from the photos students share through social networks).
- Guided reflection through images can help students process both joyous and traumatic experiences, such as witnessing poverty, and influence the way that students remember their OME experience.
- Individual academic staff members were often responsible for designing their own study abroad experience with little institutional guidance or support.
- Nonparticipants acknowledge the value of study abroad; their lack of participation stems from other barriers, not from a failure to persuade them of the value of the OME.

Low OME participation rates in Australia contrast to the frequency in tertiary education of declarations about the necessity of internationalizing the curriculum (Universities Australia, 2013). The vital area of outbound student mobility still offers many topics for research.

For instance, the gender imbalance in participation found by the EPITOME team is consistent with other studies (Desoff, 2006; Salisbury, Paulsen, & Pascarella, 2010; Thomas & McMahon, 1998); however, very little research attempts to explain the causes and implications of male underrepresentation and whether that imbalance can be redressed. Similarly, the Barriers Survey highlights finances as the principal obstacle for OME participation. Research by Green, Gannaway, Sheppard, and Jamarani (2015) has suggested that equity is a major issue within Australian tertiary student mobility. Implementing strategies that ensure OMEs are broadly available to the student body, not just the most privileged students, is incumbent upon universities.

Australian universities offer an enormous diversity of OMEs. Even within the same institution, great variation exists in terms of destination, price, length of stay, and overall experience. The staff section of TOMES suggests that most tour leaders receive little or no support in designing OMEs. That the student experience varies greatly depending on the style, focus, and experience of the staff member is unsurprising. Greater support, better sharing of resources and best practices, and the standardization of some OME policies could potentially reduce the workload for staff members who organize OMEs and improve the consistency of programming.

One of the most revealing findings from this research is that students simply do not talk about OMEs. Combined with low, albeit growing, OME participation rates (Olsen, 2013), this gap indicates a cultural issue across the Australian tertiary education sector, where student mobility is not prioritized. It is one thing for university administrators to talk about internationalization, global citizenship, and world-mindedness, but if students themselves do not talk about and actively seek out these opportunities, results are likely to continue to underwhelm. University OME experiences can offer great personal and career value for students, for the institutions that provide them, and even for the nation through the development of cross-cultural competencies. The EPITOME research indicates that even students who do not participate acknowledge the benefits of OMEs. The challenge, then, is to communicate, not only the benefits but also the feasibility of outbound mobility, and to remove as many pliable barriers as possible.

A university travel culture treats OMEs as the rule rather than the exception. Only when the practice of overseas study travel is embraced can we expect to see participation, and all the accompanying benefits, become a majority experience.

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"Classroom of Many Cultures": Educational Design Opportunities in Intercultural Co-creation

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Introduction[1]

One of the most important trends in international education in Australia is the increasing number of outbound students engaged in community-based service learning (CBSL) and work-integrated learning (WIL) placements overseas. Instead of the traditional study abroad model that enrols students in local universities for an academic semester, many of these new types of learning experiences put students in direct contact with other members of the community outside the university, some of whom the students—and even the hosts

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themselves—may not see as educators. These work- and community-related placements are invaluable, but making sure that they live up to their pedagogical potential requires thoughtful design and academic support: How can they be not just powerful life experiences, but also powerful educational ones?

Like many universities, Macquarie University, our home institution, has launched an ambitious programme of overseas placements and projects under its Professional and Community Engagement or PACE programme, especially throughout the Asia-Pacific region (Sachs & Clark, 2016). Many of these placements involved WIL and CBSL, which required ongoing cooperation with the partners to deliver. Over the course of annual review discussions with overseas partners, the project managers and administrators at Macquarie realized that the partners had significant untapped potential as educators. Many of the WIL and CBSL partners were themselves teaching locally, including conducting the kind of reflection activities, leadership training, and public awareness campaigns that were relevant to our students. Some of the partners expressed a desire to be involved more directly in the teaching and reflection activities in which students participated, not simply hosting their visits and providing them the forums in which they gained experience with the local culture.

In our programme design, we realized, we risked unconsciously entrenching a division between "experience" overseas and "reflection" at home in a university environment. Inadvertently, we had offered to students a simplified view of "hosts" and "teachers" as clearly distinct, not helping them to see that they stood much to gain from treating their hosts as educators, especially in CBSL and WIL contexts. Programme design failed to embody the types of collaboration, cross-cultural exchange, and solidarity that we held foremost in our programme principles: We needed to walk the walk of internationalization in our curriculum design as well as we did in student itineraries, and to "listen with respect" to our partners (Meadows, 2013). To avoid creating an extractive dynamic of learning, research and evaluation, the programmes had to be informed by "knowledge-flow theory" (Weerts & Sandmann, 2008, p. 77), and two-way exchange had to be nurtured by embedding knowledge production in a specific environment where it could be applied (see also Roper & Hirth, 2005, p. 3).

The result was "Classroom of Many Cultures," a curriculum design project that employed principles of co-creation to generate a new type of support for students in WIL and CBSL overseas. The co-creation process involved bringing together academics with experience facilitating WIL and international education with local host staff overseas, who also had significant experience receiving students on these sorts of international visits. In all, 11 partner organizations from seven countries provided 25 representatives who participated in the project: Pravah (India), Legal Aid of Cambodia (LAC), Bahay Tuluyan (the Philippines), Restless Development (India), Partners of Community Organisations (PACOS) Trust (Malaysia), KOTO (Know One, Teach One, Vietnam), the Arbitration Council Foundation (Cambodia), Peru's Challenge, University of the South Pacific (Fiji), the Deaf Development Programme (DDP, Cambodia), and the WSD Handa Centre for Human Rights and International Justice together with the AIJI (Asian International Justice Initiative, Cambodia). Participants came together in two international workshops and a number of in-country visits as well as through online collaboration. In addition, the project drew on the insights of returned students, inviting them, too, to participate actively to build the teaching capacity of their home university (Kotzé & Du Plessis, 2003).

The project especially sought to erase the deep divide between home and host in some outbound mobility experiences, where the hosts provide a place to gain experience and support during a sojourn overseas, but all the ostensibly "academic" parts of the programme—curriculum, reflection, and pedagogical tasks—are designed and administered by home country academics. This divide sends the implicit message that one has "experience" overseas, but "teachers" are members of one's own culture, and it runs the risk of imposing Western forms of teaching on situations where they are culturally inappropriate. Ideally, the curriculum support for intercultural learning experiences should be multicultural from the first orientation session in predeparture until the last reflection assignment in re-entry, with the tasks that students are asked to complete embodying globalized priorities and diverse worldviews.

Co-creation as Principle

The term "co-creation" is increasingly but inconsistently used to refer to the collaborative production, in this case, of learning design and educational materials. A wide range of collaborators can be involved, bringing together instructors with students, community partners and representatives of government, non-governmental organizations, and even businesses (Bringle, Clayton, & Price, 2009; Wadsworth, 2010). In international education, broad engagement and consultation are typical with tasks like setting up overseas WIL placements, delivery, and evaluation of these programmes, but the co-creation method directs this collaboration into the intellectual and academic components of their design. That is, this project sought to co-create the lessons and learning design from shared learning objectives, not simply cooperation on the provision of international experiences. In this collaborative process, the goals, priorities, and aspirations of partners other than the academics have greater influence on the overall learning experience, and the conceptual framework that emerges will be guided by contributions from all sides, including the development goals of partner organizations.

Co-creation does not require that all the partners have the same experience or training. The contributors "engage as different but equal partners (different regarding expertize and experiences; equal regarding rights and obligations), producing outcomes that are scientifically sound, applicable, and respond to the needs and rewards structures of all parties" (Brundiers, Wiek, & Redman, 2010, p. 312). This heterogeneity can make the lead up to production slow: Objectives must be carefully negotiated, a work method settled on that is congenial to all the partners, and each party's capacities identified and brought to the table. In our experience, participants—even members of the Macquarie-based team—had vastly different understandings of how curriculum resources might be generated. We found that many of our partners were not confident of their own capacity to contribute, although this reticence decreased when we brought them all to a single place. But once the partners began to share, especially with each other and not just

members of the project team, the result was a fascinating and unpredictable range of insights and observations.

For example, a representative from one of the partner organizations—Catherine Scerri of Bahay Tuluyan in the Philippines—felt that students needed to receive child protection training before participating in her organization's activities, whether or not they worked directly with children. Without that knowledge, the students could not understand the challenges that the organization faced and why child empowerment was such a crucial objective. The unfolding discussion led to a number of activities and profound critical reflection, both on what the concept of "child" meant in different societies, as well as when and how our students should engage with children when overseas. The discussions even touched on how students might choose to photograph themselves with children and the kinds of messages that certain images of children sent. The final module benefited from not only Catherine Scerri's expertize but also significant input from Hanh Hoang of KOTO (Vietnam), as well as university-based academics with expertize in child rights and protection. The materials feature a strength-based approach and stories of resilience from the perspective of the international partners to combat a tendency amongst some students towards paternalism or a "save the world" attitude, especially in relation to children in developing countries. From inception to delivery, this module on children's well-being and empowerment has been a collaboration in which partners' views were central in both the conception and design.

Co-creation Practices

One of the recurring lessons of the project was that co-creation is much easier to commit to in principle than to maintain in practice. The co-creation method employed by the project team was the result of some of the team members' extensive work in feminist, postcolonialist, and Indigenous projects (see Kovach, 2005), but it was also a result of lessons learned over the course of the project. In particular, we found five operating principles essential to the project as it unfolded.

Developing and Maintaining Diverse Relationships

Perhaps more than any other resource, relationships with individuals mattered. Although our administrators might like to describe the university's partnerships as existing between institutions, the reality, we found, was that cross-cultural relationships required person-to-person contact and strong ties between representatives at each organization. We had to make time and opportunities to interact and share with the individuals we sought to engage, and, when personnel at one of the participating organizations changed, we had to re-establish good relationships by building new personal contacts. High turnover in some organizations, including in some universities' international offices, can make this especially difficult.

Recognizing Multiple Knowledges

Initially, we found that some partners hesitated to share, not because they did not have important insights, but because they were not accustomed to the forms in which we shared ideas. We had to broaden out the types of things that might be shared, valuing each other's varied experiences. Even the respect and deference that our collaborators showed to our institutionally recognized forms of knowledge (our degrees and titles) could sometimes impede sharing. Only by fully recognizing what each participant brought could the collaboration be as robust as possible.

Ethics of Reciprocity

Maintaining these relationships and eliciting diverse contributions require searching for ways that all the parties in the relationship can benefit in an "ethics of reciprocity" (Powell & Takayoshi, 2003). We had to move away from a model of "service provider" or treating the overseas partnership as a patron–client link and move towards more mutual sharing. This required not just a change in principle, but also an examination of the daily practices of interaction. As Crabtree (2008)

suggests, "We need more than an ethos of reciprocity as a guide; we need to learn the theories, methods, and on-the-ground strategies that are more likely to *produce* mutuality in process and outcomes" (p. 26). The principle of reciprocity has become crucial to discussions of qualitative research, especially field-based social research (Weems, 2006), so the extension to pedagogical development is not necessarily radical, but relationships in education can default to asymmetry, especially because of power imbalances between institutions; that is, between wealthy Western universities and grassroots non-governmental organizations, for example.

Space for Storytelling

If some of the project team thought that we would move directly into the production of curriculum resources, they were soon disabused of this assumption. Some of the most important lessons that were eventually integrated into the curriculum materials arose out of storytelling when participants were given time to share their experiences. For example, much of the discussion of child well-being and empowerment arose out of quite personal reflections by participants. The benefit was not simply the immediate narrative, but the atmosphere that this sharing of experience produced: One story elicited others, as various participants recognized resonances with things that they had seen in their own sites. What started as abstract topics for elaboration turned into webs of stories that inspired other stories, all precipitating from a variety of important lessons, much more varied, concrete, and well integrated with examples and cases than we would have produced otherwise.

Challenging Linear Methodologies

Sometimes during the project, the team felt like it was returning to the beginning, to the foundational steps, again and again. Whereas some projects might have clear phases in which terms of reference are set early on and each stage builds progressively, we often felt like we were having déjà vu, discussing co-creation principles, for example, for

we-don't-know-how-many times. But each return refined our understanding, and the serendipitous, dynamic nature of how things emerged in discussion was the antidote to a project timeline and objectives set wholly by the team leaders. The less linear the method, the more likely we were to discover unanticipated opportunities brought to the table by one of our collaborators.

Practical Application

In practical terms, these principles arose from problem solving; they were not set at the start. Originally, the team envisioned using a more conventional workflow, with the academics on the team working independently, consulting with the various participants from our host countries and trying to transform teaching resources and concepts created by the partners into teaching materials that could be presented in a format suitable for dissemination. This type of straightforward approach virtually never worked. Without a strong sense of shared vision and personal ties, without moving forward together, the handoff of work back and forth quickly lost momentum.

In contrast, the strongest parts of our process involved face-to-face interaction with the time and willingness to engage all the collaborators on many levels: social, personal, ethical, practical, and even recreationally. The most significant and exciting events were two group meetings with representatives of all participating organizations, including individuals from multiple countries, the first of which was in Sydney and the second in Sabah, Malaysia. In these events, participants got to engage comprehensively with everyone participating, not merely to tell stories and exchange ideas, but also to cook together, swim, laugh, and grow as a small community. For some of our overseas hosts, the opportunity to exchange with representatives of other non-government organizations from diverse backgrounds, not just with the immediate project team, was extremely gratifying. For our host in Malaysia, the opportunity to receive a multinational delegation (with material support from our project) was a chance to show off their remarkable local projects, which increased the respect and admiration of all the groups for each other.

At the first workshop, team members from the university led most activities, even though the topics had been determined through consultation. In retrospect, all the participants agreed that the representatives of the partner organizations should have had more opportunity to lead discussion, a lesson that was put into practice in the second workshop.

After these events, when our relationships once again became virtual, they were charged with the goodwill and energy of the face-to-face encounters, and people wished each other "happy birthday" and exchanged photos, rather than just focusing on the pragmatic tasks they needed to tackle. Probably, the most important resource was the team itself, bound together by shared experiences and respect, which served as the foundation for the creation of the teaching resources.

The Role of Reflection

The entire co-creation process works best when treated as reflective practice (Harvey et al., 2016), with "reflection-in-action" embedded in the curriculum development process. In our project, we continually re-examined the assumptions and structures of our engagement practices (Kemmis, McTaggart, & Nixon, 2014; Schön, 1983). Especially because the co-creation method was both emergent and so new to many of the participants, the project team had to continually examine how we were communicating and whether our own methods and concepts had to be revised to embrace new participants. Feedback and reflection, including both informal channels and structured opportunities, were built into an iterative curriculum design process, especially at the collective workshops (Bringle & Hatcher, 2002). We provided a range of media for participants to work in, including both silent space for writing and drawing and a video recording space for spontaneous oral discussion; the availability of multiple media was designed to support multiple forms of reflection (Harvey et al., 2016). The integration of evaluation and reflection into the group activities allowed participants to see each other engage in these processes, share input, and gain greater confidence that their contributions were worthwhile and would be attended to carefully.

Integrating reflection and evaluation into the work process itself was crucial, because when the face-to-face workshops were over, participants returned to their regular positions and duties, and continuing to co-create in isolation or through virtual connections proved difficult. The generative success of the workshops and the much slower pace of development when working in isolation highlighted for the project team the degree to which social interaction and exchange had driven the most fertile activities when the team was brought together.

The Products of Co-creation

The co-creative, collaborative pedagogical design process, in our opinion, is especially urgent at the moment because the destinations that Australian students are travelling to are increasingly outside of Europe and North America (see the introduction to this volume). As our students increasingly travel to Asia and Oceania, especially, they encounter cultures in which the foundations of education and activities like reflection may be profoundly different. To impose a narrowly Western intellectual framing on these exchanges is a kind of imperialist hangover in educational format. Co-creation allows the cross-cultural encounter to transform education more deeply, accepting the lessons of exchange and reciprocity into the structure of the sending country's curriculum. Co-creation asks the international encounter to transform not just our students, but also the very way that we teach.

For example, in discussions with partners, we realized that the way we were preparing students going into international WIL and CBSL placements with respect to alcohol consumption needed to change and become more responsive to partner concerns. Because of some bad experience with students drinking excessively on placements, the training our placement support office had been delivering approached the issue with a blanket discouragement to students about drinking. One of our partners pointed out, however, that when visiting Indigenous groups in their country, sharing alcohol, even consuming an extremely small amount, was symbolically significant, a ritual of conviviality and solidarity. In that context, students who refused to drink were,

by implication, refusing hospitality and fellowship. Our partners asked us to teach our students not to adhere to some strict rule, but to be willing to join together with the communities they visited and act appropriately.

Another of our partners, when we discussed issues around alcohol, provided a much more compelling case for restraint than our orientation had previously offered. She pointed out that whilst on their placements with her organization, the students worked with children in primary and secondary schools, children who were impressed by the visitors, especially their educational achievement, and might look to them as role models. Since alcohol abuse was a significant problem in that community, the members of the organization did not want our visiting students to smell of alcohol or be visibly affected by nights out socializing when they met the children in the morning. They did not want to reinforce the idea that alcohol consumption was a necessary or inevitable part of life and would have to exclude our students from activities if their condition suggested excessive drinking was "normal." The fact that the team recorded many of the partners on video talking about issues like this meant that the partners' views could be shown to students in the classroom, coming directly from their own mouths.

A number of the partner and student videos are featured in the module on Workplace Cultures, addressing sources of friction and misunderstanding that arise during placements, especially around the expectations that partners have. Although the project team has designed activities, the videos are an excellent stand-alone resource as they present in our partners' own words how they experience intercultural cooperation with our students.

Two characteristics of the resulting materials are especially crucial: First, they incorporate authentic views of the students from their hosts, thereby provoking greater acuity of our students' own self-reflection (Shalabi, 2013). Sometimes, students, even when they are aware that they are causing conflict or that their actions are not communicating what they seek to, are not able to accurately frame what is happening. Even when they self-critique, they can do so very narrowly from within their own cultures. Providing examples of hosts' perspectives in their own words can encourage students to be more inquisitive and seek to

explore cultural misunderstanding from the other side before acting to "remedy" a problem that they do not yet fully understand.

Second, the resulting materials use forms of teaching that are unfamiliar, arising from pedagogies, guiding images, and concepts that are relevant to our hosts. This sharing of pedagogy means that activities like reflection are less likely to be familiar, Western academic ways of thinking exported to a new context. If our goal is to help our students truly achieve intercultural understanding, doing so on terms and through devices provided by other cultures will challenge them more deeply than familiar methods and ideas transported to a new setting.

For example, many activities devoted to team building in the curriculum are versions of the group activities used by international partners in their own work, including Pravah and Restless Development in working with young people. In our workshops, we found these activities extremely important to establish an atmosphere in which collaboration and listening thrived. Although the activities were new to the research team, they were thoroughly tested and refined in the partners' work, so they worked extremely well from our first use.

The co-creative process ended up producing a much more sophisticated discussion of issues like alcohol consumption, appropriate clothing, and forms of deference for our students, especially as they prepared to sojourn abroad. Instead of the discussion being framed as the university seeking to establish rules in loco parentis—and in some cases inspiring *adversus parentis* resistance—the preparatory materials shifted the discussion to how their actions would be understood in the various locations that the students would visit, including places where practices like dressing informally or alcohol consumption might prove problematic. Students could better see how their personal decisions could not be made in isolation because they were enmeshed in a variety of considerations; in this way, we hope to make them more interculturally sensitive, not by giving them a set formula for performing sensitively, but because we heighten their awareness of other people's perspectives.

The project has made all the resulting teaching materials, including videos, activities and teachers' notes, openly available through a purpose-built website: classroomofmanycultures.net. The form of publication—online Open Education Resources (OER) with Creative

Commons licensing for use—was specifically chosen because the project team sees the co-creation process as essentially open and unfinished. OER practices are more consistent with the ethos of reciprocity and intercultural exchange than other forms of publication (Johnstone, 2005). Ideally, instructors or institutions that make use of the Classroom of Many Cultures elements can, over time, modify and embed them in their own programmes, tailoring the components to suit the specific complexion of their own partnerships. The projects' final report (Downey et al., 2016) specifically includes discussion of the co-creation method so that others might use similar strategies to enrich the dialogue inherent in the materials they use to support international and intercultural learning opportunities.

In all, the curriculum is comprised of six teaching modules, 35 learning activities, 53 videos, and additional materials to support students in predeparture, in-country reflection and post-sojourn educational consolidation. The module themes are: developing reciprocal relationships, team building and group reflection, children's well-being and empowerment, workplace cultures, challenging perspectives, and creating videos for community advocacy. The resources have been tested in a range of classroom settings and include educational videos that share key ideas, techniques, or insights, in addition to partner and student perspectives.

Conclusion

Ultimately, co-creation requires trusting people and relationships over processes and workflow management. To truly practice co-creation is to welcome the unexpected. New ideas and insights are likely to emerge from the engagement with all the partners that may profoundly reset the project agenda and force wholesale revision. In retrospect, we find it hard to see any other way to truly live by the principles of collaboration and intercultural cooperation upon which many of our programmes are founded. Although co-creation can be expensive, time-consuming, and uncertain, it holds out the promise that it can produce genuinely original learning experiences that could not be designed by home country scholars alone.

Co-creation helps us to build a programme with integrity, where values of intercultural collaboration and sharing shape every level of the learning experience and the encounter with diverse people makes a lasting change to the institutions in which we work. We model in our own methods what we hope our students will learn from these international experiences. Our overseas partners can make sure that their priorities and ways of knowing are integrated into the foundation of our joint programmes.

When diverse forms of knowledge and insights from a wide variety of cultures are brought together, they can help to harness students' passion for learning. Better preparation for international experience, preparation that integrates more fully the perspectives of the people that they will work and live amongst, will help to assure that the investment of time and money that the students, our universities, and even our governments are making are most likely to result in profound learning experiences. In this way, students overseas can more easily become social actors whose energies are directed towards social transformation and the creation of a more just global society.

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Local Connections, Global Perspectives

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Introduction

The need for global perspectives in higher education is increasingly framed by neoliberal discourses of the "entrepreneurial student" (Ball, 2012; Camicia & Franklin, 2011) for whom participation in mobility opportunities serves as a marker of status and success (Rizvi, 2011). This frame is common in policy and mission statements of universities seeking to fulfil their graduates' "cosmopolitan promise" (Cicchelli, 2012)

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of increased personal and professional capacities. In this space, internationalization is often integrated with global citizenship, the latter having evolved from a set of discourses dedicated to developing competencies of "internationalization at home" (Haigh, 2014). The term *global citizenship*, which requires *global perspectives*, is itself a contested and elusive one (Lilley, Barker, & Harris, 2015). The hegemonic consensus of globalization is neoliberal capitalism (de Sousa Santos, 2006) that perpetuates notions of the entrepreneurial citizen; however, in higher education, there is a heteroglossia of discourses underpinning the association of the global with citizenship. Significant contesting discourses in this space identify that globalization is fundamentally local (de Sousa Santos, 2006; Sassen, 2004; Rizvi, 2009; Robertson, 2012) rather than something universal, and link global perspectives to moral and ethical dimensions of global citizenship (Engberg, 2013; Lilley, Barker, & Harris, 2014; Westheimer & Kahne, 2004) as opposed to utilitarian economic dimensions. Broadly, global perspectives can be defined as encompassing intercultural competence, capacity for critical thinking, and ethical action with an understanding of global issues and trends (Bamber & Pike, 2013; Lilley, et al., 2014, 2015; Rizvi, 2009).

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Touted as a prominent enabler of global perspectives, mobility is often identified in these discourses. The belief that an international experience is a prerequisite to fostering global perspectives and intercultural skills in students is bound in dominant constructions of mobility. In recent times, mobility initiatives have received a boost from the Australian Government's New Colombo Plan (Department of Foreign Affairs and Trade, n.d.), which seeks to increase engagement of Australian higher education students with Asian contexts in particular. This boost and its resultant outbound focus, however, neglect the local dimensions of developing global perspectives. Furthermore, this focus is problematic, as although student mobility is on the rise, it remains an experience for a minority of undergraduate students. In 2014, approximately 16.5% of undergraduates undertook an international mobility experience. The top four destinations were the United States, China, the United Kingdom, and Canada, with the New Colombo Plan partner countries receiving a small proportion of students at 12% of those undertaking an international experience (Department of Education and Training, 2016). Implicated in this is an assumption that such initiatives align with students' personal interests (Billet, 2011). Research suggests students may come to higher education not necessarily interested in further, or indeed any, engagement with the Indo-Pacific as privileged by the New Colombo Plan (Ang, Tambiah, & Mar, 2015; Hill, 2012; Wilkinson & Milgate, 2009).

Increasing emphasis on internationalizing the curriculum and mobility as a precursor for global perspectives risks rendering the local invisible. Service learning (locally or internationally), which is based on social justice and sustainability aims, has the potential to orient students to global perspectives through local experiences (Bamber & Pike, 2013). This points to the service-learning experience as a catalyst for developing and at times challenging student dispositions (Baldwin, Buchanan, & Rudisill, 2007). Service learning can be broadly characterized with a pedagogical framework of three phases: Preparation for service, Action of service itself, and Reflection on service or action (also known as PAR). It is a specific work-integrated learning (WIL) approach, which uses reflective and experiential pedagogy to foster students' intellectual

agency as learners, citizens, and agents of change (Britt, 2009). It engages students with their own community and both requires and further develops students' sense of intellectual agency (Petray & Halbert, 2013). Service learning can enable global perspectives through immersing students in intercultural experiences and challenging students' dispositions regarding their own contributions to local and global communities. Whilst study abroad experiences affect learning in students' cognitive, interpersonal, and intrapersonal domains, service-learning experiences can go further by developing a sense of social responsibility, identity development, perspective transformation, citizenship, critical thinking, social justice orientation, tolerance of difference, and intercultural knowledge (Bamber & Pike, 2013; Engberg, 2013; Gilbride-Brown, 2011; Talbot, 2011). Curriculum frameworks that develop students' capacity and predisposition to actively engage in, learn from, and intentionally focus on their development are central to maximizing learning and making connections to global perspectives in professional practice (Billet, 2011).

Method

The Local Global Learning project has researched the types of community-based learning experiences, curriculum, and pedagogy that foster critical global perspectives in diverse cohorts through local and international experiences. The complex nature of exploring effective pedagogical and curriculum approaches to developing global perspectives informed the mixed methods research approach (Creswell, 2014). An emphasis on qualitative data collection "grounded in an epistemology of complexity" (Kincheloe, McLaren, & Steinberg 2011, p. 170) that drew on distinct, yet complementary theoretical perspectives enabled in-depth consideration of the data across three project phases.

This first phase sought to establish a theoretical and practice-based foundation to the development of future phases, and inform key points of inquiry for case studies in the following phase. This included curriculum mapping and critical literature review. The former was a desktop survey of publicly available information on Australian university

websites. Information captured intended to reveal the kinds and extent of explicit treatment of global perspectives through community-based learning experiences, the curriculum surrounding the experiences, subject aims, and any references to student agency. This mapping of curriculum represented the endorsed aspects of ways in which universities engaged with "global" learning experiences as well as seeking to capture an overview of related pedagogical/curriculum frameworks.

The second phase followed with a series of six case studies focused on the lived experience of students enrolled in subjects offered at James Cook University and Western Sydney University. Each case served as an empirical inquiry of contemporary phenomenon of global/local learning experiences in real-life contexts (Yin, 2009). Seeking the "particular more than the ordinary" (Stake, 2005, p. 447), cases were drawn from a range of disciplines with distinctive cohorts and contexts and selected based on their incorporation of local and global experiences within a curriculum framework, as opposed to disconnected and unstructured cultural tourism experiences. All had the following characteristics:

- Participation of diverse learners in diverse communities;
- Development of global perspectives as a key curriculum aim; and
- Engagement with service-learning principles (PAR).

Data collection for the case studies aimed to develop a picture of the intended, enacted, and experienced curriculum (Billett, 2011). Case study data comprised the following:

- survey of students to ascertain dispositions to cultural exchange and their intellectual agency as local/global citizens by identifying inhibitors and enablers and demographic and cultural profile;
- document analysis of subject materials and resources, focusing on intended and enacted curriculum;
- focus groups with students to explore their experiences of curriculum enactment; and
- focus groups of staff to elaborate on intention and enactment of curriculum, and perceived experiences of students.

The final phase of data analysis adopted an iterative "spiralling" approach (Denscombe, 2007; Kvale & Brinkmann, 2015) to enrich the connections made between all aspects of the research. This was guided by four theoretical frames or lens: Billett's (2011) intended, enacted, and experienced curriculum, the global citizenship continuum (Engberg, 2013), Taxonomies of Service Learning (Britt, 2009), the Service-Learning Framework (Stanford University, 1996), and a Framework for Agency (Richards, Sweet, & Billett, 2013). These frameworks enabled analysis of student movement along the global citizenship continuum, students' development of agentic capacities, and the tensions that exist between educators' intentions and their ability to enact the planned curriculum, and the engagement of students with that experience.

Discussion

Barriers and Enablers

Survey results across the case studies indicate that despite the diversity of student cohorts, there is agreement that the main barriers to student participation in intercultural learning experiences are finances, time, work, and family commitments. Finances are the leading barrier, and also potentially interconnected with consequent barriers such as work (need to secure finances) and time (needed to balance study with work). This is reflective of broader statistics regarding the nature of higher education, which indicate most students rely on a wage or salary as their main source of income whilst studying (Australian Bureau of Statistics, 2013):

> Finances is always an important factor when making such a big decision. Some people may not be in a position to leave their family for any length of time or may be guaranteed their job will be there when they return, given many employers of students are already working around lecture and exam timetables. (SP6, Cohort 2)

Confirmation of the critical role of finances came with its identification as an enabler, with travelling students revealing that finances not only helped with the trip itself but also the preparation required prior to going overseas:

> With financial support I can ensure my caring responsibilities are met while accessing: skill building; language classes; intercultural learning experiences. (SP5, Cohort 2)

Furthermore, qualitative survey and focus group responses revealed that peers or buddies serve as a distinct enabler, allowing some students to overcome fears of navigating a different environment:

> I think going in a group and it was so well organized that pushed me over the edge. (P1, Focus Group 1)

> My parents didn't want me going there but I brought three boys with me, so they were ok after that. (P4, Focus Group 1)

Buddying up with students from a different cultural group is also an enabler for involvement with cultural perspectives, whether the experience is local or international:

> While I was initially scared to interact with different people when I first came here, the perspective changed once we were made to form groups with people from different cultures for group assignments. (SP5, Cohort 3)

Further survey questions revealed student confidence in awareness of global issues and relevance of global perspectives to their future careers, indicating that these aspects are not a significant barrier to the uptake of intercultural experiences. In addition, integrating intercultural experiences as part of degrees is seen as important. In general, responses confirmed that interest in intercultural experiences is high, with students showing greater interest in taking up a local opportunity. This may indicate that location can be an enabler (Fig. 1).

Local experiences to some degree address the barriers of finances, time, work, and family commitments, potentially enabling students to maintain work commitments whilst engaging in a local learning experience:

In the future, would you be likely to take up an opportunity to:
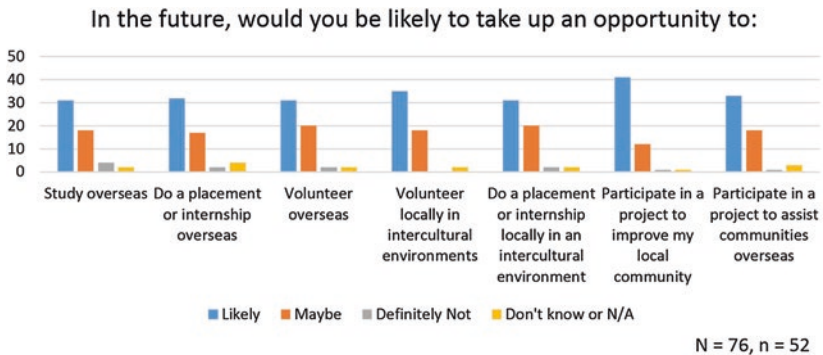
Fig. 1   Dispositions towards intercultural learning experiences

> My family situation constricts me to local placements however I feel it is beneficial to me to learn about all cultures and learning needs. (SP25, Cohort 1)

Local opportunities do not serve as an absolute panacea to student barriers, though. One case study focused on a compulsory subject undertaking a local service-learning experience and comments are indicative of students' concerns regarding whether the experience is local or international, and reinforce the lead barrier:

> Having already taken 10 weeks off work this year alone for uni, I think it is very steep to ask students to do [more unpaid work] … Universities forget that students are not all living at home—we have bills to pay and need money to come from somewhere. (SP25, Cohort 1)

In summary, whilst finances are a critical barrier, access to finances, local opportunities for learning, and group facilitation were found to be key enablers. Whilst funding initiatives such as the New Colombo Plan provide financial boosts to mobility initiatives encouraging students to take up international experiences, the diverse nature of our student cohorts and the invariably limited nature of such funding suggest international experiences will remain out of reach for the majority of students. This led us to focus on curriculum and pedagogical approaches that support

both international experiences *and* local opportunities for learning. The latter better enables students by minimizing disruption to lead barriers such as financial, work, and family commitments, and can include potential for group-based opportunities.

A Proposed Curriculum Framework

Meta-analysis of project data found that engagement with global perspectives was predicated by the integration of four important stages to the learning experience: intentional design, looking out, navigating engagement, and transitions and transformations. Whilst presented in stages, these steps are not linear, but integrated, and rhizomatic (Wang, 2015). In particular, we found that community-based learning that is structured within intentionally designed curriculum intent and pedagogy positioned students to develop global perspectives. A combination of critical preparation materials, positioning students as agents of their own learning, and experiential learning in unfamiliar situations and reflective practice enhances students' epistemological capacity and fosters global citizenship characteristics in diverse learners. Local contexts with global interconnections can present opportunities for increasing participation with intercultural experiential learning and supporting students through dialogic processes necessary to promote citizenship, agency, and intra- and interpersonal cultural insights.

Drawing on Billet's (2011) work, analysis of the case studies illustrates tensions between the intended, enacted, and experienced curriculum and highlights the importance of intentional design and alignment of this intent across subsequent phases of learning. A combination of service and critical analysis was found to be most likely to promote interest in and insight into complex social issues and students' own identity development. Learning phases that include preparation and reflective pedagogies that require students to challenge taken-for-granted, dominant constructions of social issues further assisted students with appreciating the complexity of finding solutions to complex social issues. We developed a curriculum framework to support these phases of learning that are characterized by four domains of practice (see Table 1).

Table 1 Domains of practice

Intentional design	Looking out	Navigating engagement	Transitions and transformations
• Establish benefit to students • Integrate into degree • Identify critical intent	• Orientate students to the experience • Develop learning goals • Explore multilingualism	• Opportunities for dialogue • Flexibility for nonlinear development • Reflect on troublesome knowledge	• Build knowledge and skills • Develop citizenship • Facilitate change

Intentional Design

Intentional design serves to identify and clarify the meaning and purpose of learning experiences to student development. Initially, this works to establish the benefit of the experience to students, moving beyond seemingly disjointed and randomized opportunities to "go overseas" and "do something different," to articulate clear links to how learning experiences contribute to student personal and professional development. This can work to appeal to student interest in becoming "work ready" and widen networks, and

For example, the course may be designed around a disciplinary-specific or cross-disciplinary framework that guides the critical intent. Some of these include the UN sustainable development goals, critical race theory, and disciplinary-specific professional standards.

potentially activate interest in contributing to communities. Extending on this, integrating such experiences into degree structures serves to raise the perceived legitimacy of experiences. This work is twofold; integrating experiences into credit-based offerings can "legitimatize" student access to finance (e.g. OS-HELP loans) and increase requirements around preparing for and engaging with experiences (e.g. incorporating meaningful assessment to scaffold reflective processes).

Finally, once the often more pragmatic elements of the benefit and legitimacy are established, the philosophy of the critical learning intent can be clarified. This learning intent is crucial as it informs the design of the experience in surrounding curriculum in the remaining domains. Critical intent requires students to critically examine the idea of "service" and the complex power relations inherent to new and unfamiliar contexts. This is an important foundation for critical global perspectives and intercultural learning as this requires students to develop a deep awareness of the values they apply to themselves and "exotic" others, and go beyond intercultural awareness to make sense of critical intercultural incidences.

Looking Out

Looking out prepares students for their experience and aligns with the "preparation" phase of service-learning frameworks. The primary purpose of this domain is to orient students to their experience: the contexts, communities, and situations they may experience and enact curriculum design that prepares students to "look out" to their upcoming experience. This can include reviewing student expectations and preparing participants to cope with the potentially unpredictable nature of community placements, and predeparture workshops for those students travelling abroad. This orientation can then be extended to encourage students to develop learning goals for the experience to motivate and guide learning. This recognizes that student intentions will differ from academic goals and can range from developing awareness of self and place in the world, intercultural awareness, becoming active citizens, and increasing employability skills. As noted by staff:

> The students who have very clear goals are the ones who tended to be more engaged: they want to go out and explore; they want to spend time with their partner teachers. … Those students who have a very clear picture of what they hope to gain and open to intercultural learning are the ones who will gain more from the experience. (BCK)

As a final point of preparation, students can also be encouraged to explore multilingualism as it relates to their intercultural context. Developing language skills enables deeper, two-way learning and can improve students' ability to engage with their experience. This can include enabling time and encouraging practice that extends students from learning about language, learning a language, and learning through a language. The latter is pivotal to constructing intercultural knowledge.

Navigating Engagement

Navigating engagement aims to support students in navigating the learning experience or placement itself. This domain focuses on pedagogical tools that can be applied to support students in negotiating demands and traversing contexts whilst on placement. A fundamental pedagogic

> *For example, facilitate regular check-ins during the experience to support students in making sense of experiences and cultural misunderstandings.*

tool identified for this domain is to create opportunities for dialogue. Dialogue is a critical "sense-making" tool and through regular individual and group reflection with hosts, staff, or peers, students can be supported to reflect on their experience and to move towards more sophisticated elements of navigation. Flexibility for nonlinear development is one of these elements. It is important to scaffold students who are challenged by navigating unfamiliar and uncertain environments and to extend learning opportunities for more experienced and/or agentic students. This recognizes that a range of experiences will contribute to diverse learning outcomes and encourage students to consider both the intended and unintended learning outcomes as "valid."

Furthermore, dialogue can help students reflect on "troublesome knowledge" (Power & Bennett, 2015) that challenges personal concepts or epistemologies and often emerges from experiencing new, unfamiliar, or challenging situations. This may vary from reflecting and debriefing on disorientating experiences or critical incidents to preparing, supporting, and encouraging students to identify personal self-care and learning

strategies. Here, educators undertake a type of "invisible" facilitation, questioning and probing students in relation to their experiences—the educator and their curriculum work to support students to shift from theoretical understandings of culture towards a practical and critical understanding of their own culture and identity.

The case studies demonstrate that disorientation alone can lead to positive or learning outcomes; the experience itself provides the catalyst for learning. The difference in creating rich learning experiences for students is a kind of "supported disorientation" in the form of critical preparation, regular debriefing with peers and staff, and reflection. In this equation, the level of support must be balanced with room for students to develop their agentic capacities. This balance is learner-dependent, with some students already displaying high levels of resilience needing extension beyond familiar boundaries, whilst others with less experience beyond the classroom requiring a more structured, scaffolded approach.

Transitions and Transformations

The transitions and transformations domain refers to the reflective process of establishing personal and professional links to future careers and facilitating transformation towards global perspectives. At a fundamental level, this points to the development of students as a "learners," focusing on cognitive development, self-efficacy, and transitions to future careers. At this level, students are able to draw connections between knowledge gained from their experience and disciplinary skills and future careers. Part of this includes intercultural awareness at a basic level such as cultural "dos and don'ts" and communication styles. Moving forward in the transformative process, a student may articulate their developing citizenship. At this level, students can reflect on relational development and democracy, particularly how they have developed understanding of global citizenship, such as reflection on the impact of the experience on notions of self-concept and developing awareness of notions of one's own place in the world and what it means to exist in relation to others in the community. This is often reflective

in relations-based pedagogy (Cain, 2014), through which an increasing awareness of community emerges.

At the ideal level, this reflective process facilitates student's development to agents of change and highlights the transformational potential of learning experiences sustained by critical and supportive dialogue processes. As one student notes:

> I believe that my experiences have given me the capacity to think more broadly about global differences and that I would be able to contribute in a social work capacity to be an agent for change. (SR)

This transformation seeks to mobilize and/or extend students' agentic capacities (Richards et al., 2013). At this level, students develop critical consciousness of global perspectives to prompt future actions, and staff can provide a sounding board for taking appropriate action in complex contexts.

Conclusion

Throughout this chapter, we have discussed the tensions and enablers of a proposed curriculum framework designed to facilitate local learning experiences that connect with global perspectives. There are of course key factors that underpin the success of this framework. First and foremost, the reciprocity of partnerships with community and contexts in which these learning experiences take place is paramount. Without these partnerships, there would be no learning experiences, and implications of neglecting these relationships are noted elsewhere (Miles et al., 2016). Additional to this is the importance of institutional support and competing and complementary agendas which academic staff, community partners, and students negotiate at all stages of the experience. Finally, as we have noted, barriers and dispositions, particularly in students but also staff and communities facilitating these experiences, are influential in the success and "take-up" of these very experiences. Together, these form crucial considerations underpinning the implementation of the framework and should be considered carefully in any context.

Overall, our analysis found that the experience itself is the catalyst for learning, and the type of learning that takes place as a result of the experience is dependent on the structure of the curriculum framework supporting the experience. Moreover, rather than simply tracing curriculum components through a predetermined rubric of the four dimensions, presented as an analytical frame here for ease of reference, a wider notion of curriculum mapping that sees the curriculum rhizomatically (Wang, 2015) will be more attuned to refining and extending current practices as well as alternatives. This approach takes up the notion that as a tool designed for academics seeking to engage students meaningfully in the development of global perspectives, it can be engaged in a nonlinear way—"dipping in and out" of different domains as needed. This aligns with the borderless nature of experiential learning to capture experienced curriculum in ways that go beyond what is merely intended, and address the multidimensionality of cultural exchange as a cognitive, social, and physical experience.

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The Global Canopy: Propagating Discipline-Based Global Mobility

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Introduction

This work has definitely changed my mind about the importance of global mobility as a student and the value of global connections for my future. (Textile student, RMIT, 2015)

The richness of the student body that assembles on Australian campuses, both on and offshore, virtual and physical, presents Australian universities with compelling global opportunities. Of this cohort, almost half a million are overseas students (internationals) studying in Australia, representing 193 countries (Universities Australia, 2016).

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This overseas (international) university student cohort is global, connected, and outward looking, making active decisions about their education and the location of this education. Woven loosely into this cohort is the outbound mobility activity of domestic students, with up to 16,000 Australian students undertaking international study experiences per annum. This number is growing as governments, universities, and students see the opportunities afforded by an international experience (Olsen, 2012) and the expansion of the New Colombo Plan (Universities Australia, 2016).

Whilst all Australian universities welcome significant numbers of inbound, globally focused international students, and also conduct and increasingly encourage outbound student mobility programmes, the two "strands" of cohorts rarely engage in deliberately organized

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learning and teaching mobility-focused, discipline-based work. In many Australian universities, the recruitment, placement, and ongoing learning and teaching activities of international students is handled in an entirely separate mode to the same activities of outbound domestic students. As Gothard, Gray, and Downey (2012) note, the advantages and depth of abilities of either cohort is rarely capitalized upon in any deliberate or cohesive way at the learning level. The two groups, inbound international students and outbound domestic students, are passing "as ships in the night," with opportunities for long-term relationships, improved global connectedness, cross-cultural understandings, and fertile learning interactions unrealized or operating coincidently at the margins of the organized curriculum. Yet, the two groups have much in common pedagogically and the potential for improved learning, cross-cultural understandings, lasting intercountry relationships, and personal and educational scaffolding has never been greater (Leask & Carroll, 2011). The continued growth of each cohort in isolation of the other is educationally restrictive, wasteful of potential cross-cultural connections, and globally unsustainable in the higher education institution of the future.

This project investigated coherent approaches of integrated teaching and learning between these two cohorts at six different, sector-representative universities. Building upon previous work, which identified the value of mobility for domestic students (Billett, 2011; Gothard et al., 2012) and the importance of cross-cultural interactions for all students (Leask & Carroll, 2011; Mestenhauser, 2011), this project created a global canopy of discipline-based case studies. A "canopy" by definition is a place of selected shelter where growth and nurturing occurs and where healthy specimens thrive with cross-fertilization, care, and interest. It is a place where new varieties can emerge as conditions change. This project was a global canopy of diverse disciplinary case studies, which showcased how separate cohorts of inbound and outbound students interrelate to enhance global perceptions, learning, and cross-cultural motivation and interest. The global canopy enhanced existing examples of globally focused mobility work and cross-fertilized new learning and teaching approaches for these cohorts, presenting coherent, discipline-based examples of global perspectives.

Why Global?

> It is way past time that Australia focussed on ensuring that the next generation and generations of young Australians thereafter have the opportunity to absorb what it really means to be global and to be located geographically in this part of the world. (Hon. Julie Bishop, Australian Government Minister, 2014, cited in Universities Australia, 2016)

Australia is one of the world's leading providers of international education. Hundreds of thousands of international students gain a world-recognized Australian qualification whilst experiencing an enriching local campus and community life. Australia's international education activities generate over A\$15 billion of export income annually, and this revenue supports more than 100,000 jobs (Australian Education International [AEI], 2016). In parallel, outbound domestic students account for 13.5% of the university cohort, a figure set to increase dramatically (AEI, 2016). The two cohorts together thus constitute a significant proportion of the Australian higher education sector and its income.

Australia's higher education sector is on the cusp of a changing future with considerable challenges, most notably a new generation of domestic and international students for whom a global career and mobility opportunities are major driving factors in their choice of study destination. The need for this project was thus based on the four key imperatives:

- Education is a pivotal aspect of Australia's global engagement.
- Coherency in global approaches at university level is an economic and pedagogical imperative.
- Australian universities need to develop a more student-focused, globally integrated curriculum.

Reliance upon coincidental learning overlaps between inbound international students and outbound domestic students is antediluvian.

Discipline-Based Learning and Teaching Approaches as a Global Mobility Nexus

Student learning experiences are at the heart of both inbound and outbound mobility. Although this mobility does not occur in isolation of the total living experience, the importance of the learning interaction cannot be underestimated. Students' mobility (inbound and outbound) is primarily around learning opportunities and where such opportunities may lead.

The value of peer interactions for learning (Arkoudis et al., 2010; Ryan & Hellmundt, 2005) is widely recognized in the literature. The value of ongoing, sustained connections beyond the classroom is also widely recognized in the literature (Universities Australia, 2016), yet rarely deliberately promoted. Any attempt to build future connections and partnerships between inbound and outbound students must be firmly grounded in the commonality of learning and teaching activity. As Arkoudis et al. (2010) have noted, peer interactions need to be planned and organized within teaching that is linked to learning outcomes and assessment.

Previous work has emphasized the relevance and importance of anchoring the pedagogic curriculum practices for outbound students into the curriculum (Billett, 2011). This project extended this work in a coherent approach that recognized the importance of both inbound and outbound students.

It endorsed and built upon the generational and structural range of factors now aligning in Australian universities and underlined this importance, to both the individual student and university, of improving and creating specific learning and teaching connections between inbound and outbound student cohorts. These factors included:

- Australian domestic students expect to undertake study abroad in one form or another. Student mobility is continuing to grow. An international study experience during the undergraduate degree is becoming part of the culture of Australian universities and one of the

rites of passage from study to career (Malicki, 2013). In a number of Australian universities, one in four Australian undergraduates study abroad during their degree. Though America and Europe dominate as the destinations of choice for exchange programmes, Asian destinations are the most popular choices for short-term programmes that make up more than 60% of the total experiences of Australian domestic students (Universities Australia, 2016). This project recognized this growing cohort and potential to embed the global mobility experience of students into discipline-related studies.

- The higher education sector in Australia has limited resources. Faced with limited resources and pressures upon the organizational capacity of smaller universities to provide global experiences for all students, universities need to review approaches to global mobility for domestic students. Increased outbound experiences for larger numbers of domestic students cannot be sustained within existing university resources. The development of global connections through existing inbound international students and the use of this cohort's skills and knowledge in organized, integrated learning activities can add to the university resource base and produce connections and relationships previously untapped. It can also engage new academics in global perspectives and encourage capacity building in university staff, thus extending the concept of a canopy that is self-supporting.

- Australian universities lack a coherent learning strategy for the integration of inbound and outbound students. The International Education Advisory Council (IEAC, 2013) report notes that Australia's success in international education has been driven in large part by the commitment and innovation of those working in the sector. There is a need to develop and implement a more coordinated, coherent approach to international and domestic mobility. The Australian Government has announced its commitment to ensuring that education providers adapt their existing practices to improve links with and access to the region. This project examined existing activities in international education to achieve synergies across separate inbound and outbound discipline offerings.

- Significant evidence exists that relationships and peer connections developed through learning activities extend beyond the classroom

into future arenas (Gothard et al., 2012). Providing opportunities for inbound and outbound students to build targeted learning relationships and to exchange global perspectives opens the door to future exchanges and connections. Specific learning activities also remove the coincidental and "chance classroom meeting" aspect of cross-cultural connections and places the activity in line with modern student expectations.

Drawing together and communicating examples of learning relationships between international and outbound students is vital for best use of relationships, capitalization upon existing resources, improved ongoing global connections, and scaffolding of teaching and learning.

Global Students Become Global Graduates

If Australia is to have a productive and progressive economy in the future, a workforce of graduates with global connections and perspectives is critical, in particular in the Asian region. Graduates who have benefitted from integrated cross-cultural learning and teaching can introduce new perspectives within their own organizations and, based upon their educational experiences, develop professional connections between Australia and the rest of the world.

Currently, Australia's international education activities alone generate over A$15 billion of export income annually, and this revenue supports more than 100,000 jobs. Australian staff, researchers, and students gain many benefits from the contributions made by global perspectives. The *Australia in the Asian Century* Australian Government white paper (2012) outlines the goal to have more Australian university students studying overseas, with a greater proportion of them undertaking part of their degree in Asia. Connecting inbound and outbound students feeds further interest in Asia as a destination given the proportion of inbound students already coming from this region. The value of the Australian international education industry alone indicates the relevance of building upon connections made through education to create sustainable longer term advantages. Building a global canopy of learning

case studies that demonstrate how partnerships can be made across countries through students in the learning context has the potential to create a strong foundation for future professional connections, trade, and industry opportunities.

Globally, students are increasingly seeking to expand their study horizons. A growing number of Australian undergraduate and postgraduate students are seeking short-term mobility options to obtain a truly global education experience. Alongside this is the capacity to provide international students with an integrated learning experience whilst they are studying in Australia. This will become increasingly important to the nation's capacity to attract international students and Australia's ability to forge the important, long-lasting people-to-people links with Asian nations and the global community. Reliance upon existing outbound support systems currently available in the sector does not take advantage of the enormous potential of international connections arising from the inbound student cohort. It also does not recognize the importance of pre- and post-mobility learning for outbound domestic students as part of the mainstream curriculum (Gothard et al., 2012). Student mobility programmes need to be anchored in the discipline pedagogy of the student and provide authentic learning using inbound student knowledge and local experiences (Arkoudis et al., 2010).

One of the most compelling factors to examine global mobility from a discipline perspective is that estimates for inbound international students are expected to increase. Australia can expect to host an additional 117,000 international students by 2020—a 30% increase on current figures (IEAC, 2013). This increase presents challenges for learning and teaching, but is also creates immense opportunities to connect inbound and outbound students in meaningful learning exchanges to build cross-cultural connections and the potential for future global understandings.

The Global Canopy Project

This project developed a global canopy as a partnership amongst six diverse universities in Australia: a G8 university (University of Sydney), an Australian Technology Network university with a substantial offshore

campus (RMIT), a regional university with a significant online presence (Deakin University), a rural and regional university (University of Newcastle), a multicampus university (Central Queensland University), and a university with a diverse domestic student cohort (Western Sydney University). Creating such a heterogeneous group of institutions to examine opportunities for interactions between two distinct groups of students at the learning and teaching "coalface" would, it was anticipated, identify approaches that could be applied to almost every institution in the sector. Represented within the project team were discipline academics from medical science, architecture, computing, engineering, health, mathematics, construction, and a range of subdisciplines. The project team was also diverse, with early career academics through to full professors represented. This combination and the universities they represented were not coincidental. It allowed opportunities for case studies across many disciplines and differing contexts. It also allowed detailed coalface information that it was hoped would inspire other academics and generate interest across diverse disciplines.

The overarching aim of the Global Canopy project was to use the best examples of integrated (inbound and outbound) student learning to build confidence in the sector around global mobility and to identify and expand the learning opportunities for specific disciplines so that all students could benefit from the learning exchange and engage in a total global experience.

The Global Canopy specific objectives were to

- identify and examine the organized learning and teaching relationships between outbound domestic students and inbound international students in discipline-based learning and teaching activities at six national universities;
- identify synergies in learning thresholds of both cohorts of students;
- impact, engage, and elicit responses from academic and other staff in the development of coherent integrated learning and teaching approaches to the two cohorts of students;
- build confidence and capacity in academic staff to pursue additional avenues of inbound and outbound student learning and teaching integration into the future.

The Global Canopy Project Methodology

The 18-month project had two distinct methodological phases focused upon data collection and case study information. Data were collected via a national survey distributed to all six universities in the project, and semi-structured student interviews were conducted at all of the universities. Across all six participating national universities, 217 students were surveyed, with up to 30 students from six universities interviewed and six focus groups held with participating students. The detailed data collection and case study phases were as follows.

Phase 1

In this initial phase of six months' duration, the project focused upon the building of a global canopy that identified existing curriculum connections and opportunities for learning and teaching integration between inbound and outbound students across diverse disciplines: built environment, architecture, medical science, textiles, and construction management. The project examined learning and teaching connections between these two cohorts at RMIT and the partner universities by posing the key research question to partner project team members to "identify deliberate discipline-based learning and teaching examples of inbound and outbound cohort interaction and engagement in their discipline." All universities involved in the project then undertook an audit of existing examples and submitted potential case study examples. These examples were then further examined by the project team against existing pedagogical data on internationalization and good practice student mobility (Gothard et al., 2012; Leask & Wallace, 2011). A questionnaire based upon a Likert scale of preferences and cross-match indicators was developed to distribute to all students involved in the case studies to ascertain student perceptions of global mobility in their specific discipline.

Phase 2

During this phase of 12 months, the academic staff at the six national universities involved in the discipline teaching met and discussed potential interventions and cohort interactions with the project team members to promote global mobility with their classes.

The result of this phase was six separate learning and teaching interventions at six national universities involving over 200 students, nine direct teaching staff, and 19 other staff. All of the learning and teaching interventions (workshops, classes, assignments, and group activities) were discipline based, involved compulsory or required courses, utilized and redesigned existing discipline curricula to address global issues and global mobility as themes, and occurred within the normal phase of the student's undergraduate programme. The different learning and teaching interactions were undertaken at six universities:

- Asian-focused group projects/videos and presentations with international student mentors in fashion and textiles over a semester period;
- Problem-based approach to global engineering issues with international students as mentors/advisers over one-semester course;
- Two or three targeted workshops on discipline study opportunities and employability in Asian countries with presentations by international students and staff in architecture and construction management;
- Problem-based learning assessment piece around global discipline issues in health and medical science over one-semester course;
- Interviews with international students/staff to springboard discipline learning of cultural requirements in built environment disciplines;
- International student study on mobility-related issues for construction management and construction economics students.

In all case studies, the emphasis was on interaction between domestic students and their opportunities to understand their discipline in a global context and international students as "home-country" experts.

Of the selected six case studies, four used international students in a mentoring role within the discipline classroom, whilst the other two did not use mentoring activities as part of their learning and teaching activities.

Phase 3

In this phase, follow-up student interviews were conducted using a semi-structured interview technique. Student responses were recorded digitally and 30 individual interviews across six universities were conducted. At three of the universities, student focus groups were also interviewed using identical questions. The questions and responses are discussed below.

The Global Canopy Project Results

The project data from the student surveys, focus groups, and individual interviews undertaken in parallel with the project case studies revealed a number of significant findings, each of which is discussed below.

1. Improved understandings by the domestic students of global mobility, with mobility seen as an aid in career opportunities and future cross-cultural network opportunities.

Across all disciplines in this project, there was an increase in global mobility interest and awareness after the learning and teaching interventions. The student interviews and focus groups revealed significant insights into this change in awareness. The total cohort of domestic students was diverse, so comparisons across disciplines and learning activities based upon this data are extremely limited. However, given these limitations, of the students involved in this research, students from medical science were less interested in global mobility related to their discipline studies, whilst those from fashion and textiles were more interested in participation in discipline-related global mobility learning

and teaching. The data from the student interviews are also revealing of actual perceptions.

Responses from focus group interviews included the following insights about international students actually creating change in global mobility perceptions:

> By communicating the ease and benefits of study in their countries, they can help to make connections for future interaction overseas for your career.

and

> Well I never really thought about it much, but like now that I know [her] it seems a lot more interesting.

In terms of the impacts of workshops on students' perceptions and willingness to participate in study abroad, students generally appeared to be more interested in considering going and studying when they worked with an international student as mentor:

> Yeah, definitely I know more about it than I did back then. Now, I know that I want to go, but back then I was just eager to go and had no more information about it. I feel like I am on top of it now.

Students interviewed indicated that working with the mentor, who was from another country, had given them new insights into the issues around being a "foreign" student in the local environment. It also gave them insights into the wealth of knowledge possessed by international students, especially around study opportunities and potential employment opportunities.

Another key issue to consistently arise during the student interviews and focus groups was future employment and opportunities global mobility offered to strengthen résumés of students for future opportunities. The value of global mobility as an aid in future employment and a resource for future networking was clearly understood by all the students interviewed. The emphasis on global employment and career

mobility, which was introduced during some of the workshops, made an impact upon the students involved:

> They said that now a lot of companies are coming over from Asia, you're not getting as many from America or somewhere like that. So if many of these companies are coming from Asia, there is [sic] going to be more job opportunities.
>
> I think having that sort of emphasis on getting employment with a multinational company now seems like more of a liable option, if you have done studies overseas, sort of having that experience of knowing that culture and discipline there.

2. Greater awareness of the value of globally focused learning and teaching approaches utilizing the home-country knowledge of international students.

All interviewed students saw the discipline intervention as positive, and when asked about learning and teaching and the learning integration with international students as mentors or sources of home-country information, further positive responses were received.

In response to the question, "How do you think international students from Asia studying in Australia can help increase the numbers of domestic students studying abroad in Asia?" the majority of the students highlighted the importance of communication between international students and Australian students and the role of peers in providing preparation for global mobility. Responses included:

> They can educate us on their culture, give us firsthand knowledge and experience.

And from a domestic regional student:

> Definitely, they can spread more awareness and educate students of what studying in Asia is really like.

The overarching aim of the Global Canopy project was to use the best examples of integrated (inbound and outbound) student learning to

build confidence in domestic students around global mobility and to identify and expand the learning opportunities for specific disciplines so that all students could benefit from the learning exchange and engage in a total global experience. Existing evidence around the benefit of such integration (Gothard et al., 2012) was further supported by the interviews conducted post-survey with these students:

> Gaining more knowledge about Asia through interacting with Asian classmates has increased my interest in global mobility.

and:

> For my chosen study area, engineering, there are many opportunities for work in Australia and overseas. I believe that global mobility activities we did in this course are a good way to prepare engineers for work overseas.

A number of focus group responses touched upon the relevance of personal, home-country experiences of international students and the advantages of such knowledge in motivating future mobility:

> By communicating and associating more with local students, maybe they can share their personal experiences with others in class and that makes it less scary for me to think about going overseas to study.

In those disciplines where international students acted as group mentors, their presence was seen as reassuring for domestic students thinking about global mobility. They were able to discuss and reassure domestic students about the way of life and the cultural traditions. These issues rated highly in the interviewed students' minds as the discipline study differences. Indicative comments included:

> We mostly discussed like the social aspects of going to India, like the food that will be there, what to wear and that sort of thing.
> I enjoyed just listening to what she said really about her country … it was not like I thought it would be and actually it made me feel confident about thinking about going.

The interviews with international students who were acting as home-country mentors also revealed their enthusiasm for the learning and teaching interactions:

> It was good to work like that with the students. Even though I am a bit older I can see where they are coming from with their questions and it is like I felt as well, coming to this country.

3. Greater understanding of domestic students' own global competencies.

A small number of students in the focus groups spoke of the cultural competency that comes with dealing with others from diverse international backgrounds:

> It was hard at first, 'cos like I had no idea what she was saying or if it was just the way it was in her country, then she knew so much about how her life was affected by the floods and that it was impossible to go and collect the textiles or get things sold, so I really found out how it would feel to be in that situation and how your business may be affected like things like that … just simple things.

Many students in the survey were sons or daughters of immigrants and their insights were particularly interesting and unique owing to their own cultural background:

> Personally, I think I learnt a lot about my own cultural background because I am from there and I have descendants from there, and I'm a first generation migrant. And so it helps a lot with my future health career choices as well. That's what I appreciated and then from my friends I gained a different perspective because we were all from different cultural backgrounds and so they've experienced life in Asia and life in Australia from the start. That would not have happened if I had not done this work.

4. More coherent discipline-based perspectives of their own global learning needs.

The effect of discipline-based global mobility activities on domestic students was strongly identified in the interviews and focus groups and illustrated a depth of understanding of the value of learning from others in discipline work:

> They tell Australian students the culture and education overseas and have a positive influence on their decisions.

and:

> I really didn't realize how much my mentor knew about her home country … it was fascinating and I was able to get this group work done with real insight. Normally I would not do this.

The use of discipline-based interactions to promote perceptions about global mobility was also asked of the students. Across the universities, the results consistently showed that students enjoyed the reorganization of the curriculum activities to include interactions between domestic and international students and understood the value of such discipline-related activities. Comments included:

> Well, I guess something like before the assessment task that I never really thought about this, how like even living in a developing country or just like in other parts of the world and then moving somewhere else how big an effect it can have on your overall health.
>
> Well this year, the teacher changed the course stuff, so that we would do this group work on the Asian country and look at aspects of like merchandising, and work with international students from that country … so it turned out to be different to what I thought, but I have learnt heaps.

Within the focus groups and interviews, students also commented upon the changed, interesting approach to the discipline deliveries and the many opportunities they had experienced through working with international students. The international students reported increased interest and engagement with the domestic cohort and a desire to continue to work in this way beyond the coursework. Students felt that the classroom activities, workshops, or assignments had greatly increased their

awareness of the importance of the Asian region within their discipline and were keen to further explore the region as a professional or graduate. The data revealed that good practice student mobility programmes are anchored in the discipline pedagogy of the student and provide authentic learning through the use of inbound student knowledge and local experiences.

The data also indicated that international students have significant home-country discipline information and knowledge to build global networks for domestic students, thus enhancing current relationships and ongoing future employment and social networks.

A key hypothesis of this project was that the learning opportunities between outbound domestic students and inbound international students in discipline-based activities could improve domestic students' understanding of global mobility. The results indicated that interest and participation in global mobility by Australian students can be developed and enhanced in discipline studies through active engagement and targeted discipline learning interactions with international students and staff.

The results in this project further endorsed the most recent study into student interest in mobility by Universities Australia (2016), which noted that learning about the experiences of other students has a profound impact upon convincing students to participate in a mobility programme. This research indicated that integrated discipline-based learning experiences between international and domestic students are of significant importance, and the results of the student interviews indicated that they rated as importantly as other features of mobility programmes previously noted in the literature, such as scholarships and the opportunity to study in another country (Malicki, 2013; Ryan & Hellmundt, 2005).

There is also a strong correlation between the intent to work in another country after graduating from university and participating in a mobility programme (Universities Australia, 2016). This study also found that undergraduate students benefitted from working with international students and mentors to gain an overall appreciation of the global employment market and were able to address concepts of global competency in their discipline-based work.

Recommendations for the Future and Ongoing Dissemination

The impact upon the tertiary sector of this project is significant. The partner universities and the disciplines within these universities (the case studies) were diverse, thus illustrating the value of the outcomes across a wide range of student cohorts. Building this global canopy of demonstrated case studies of learning connections will allow other tertiary institutions to access new sources of learning and teaching pedagogy and broaden the education offering for all students. As Universities Australia (2012) remark, the opportunities for growth of education may be significant, but these opportunities rely on developing effective relationships with appropriate partners and building learning connections. This project expands such opportunities by providing valuable data about learning interactions between inbound and outbound students. Whilst caution must be exercised about the small number of students, staff, and disciplines across the total Australian university sector involved in this study, the results are nonetheless informative and illustrate the value of using discipline-based learning and teaching to extend global mobility understanding to all students.

The final project recommendations were:

- Interest and participation in global mobility by Australian students should be further developed and enhanced in discipline studies through active engagement and targeted discipline learning interactions with international students and staff.
- Good practice student mobility programmes should be anchored in the discipline pedagogy of the student and supplemented with authentic learning through the use of inbound student knowledge and experiences.
- International students, who have significant home-country discipline information and knowledge, should be involved in building discipline-based global networks for domestic students, thus enhancing current relationships and ongoing future employment and social networks.

Conclusions

There is no doubt that Australian universities need to develop a more global curriculum with an emphasis on mobility of domestic students. Gothard et al. (2012) highlighted the importance of outbound experiences belonging in a wider culture of internationalization. Leask's (2009) work, which focused upon furthering the internationalization of the curriculum, also highlighted the sector's lack of coherency in its approach to globalization and mobility. This study sought to explore this lack of coherency and provided evidence-based data on a range of discipline-based learning and teaching interventions. The Global Canopy project developed and examined diverse disciplinary case studies of learning and teaching global mobility interventions. A key hypothesis of this project was that the learning opportunities of outbound domestic students and inbound international students in discipline-based activities can improve domestic students' understanding of global mobility. The results indicated that interest and participation in global mobility by Australian students can be developed and enhanced in discipline studies through active engagement and targeted discipline learning interactions with international students and staff.

The data from the student survey and individual interviews with the discipline-based students and staff revealed improved understandings by the students of global mobility as an aid in career opportunities, greater understandings of future cross-cultural network opportunities, increased comprehension of discipline-based cultural concepts, and greater awareness of the value of globally focused learning and teaching approaches for these cohorts. Students also presented more coherent discipline-based perspectives of their own global discipline. The case studies illustrated how separate cohorts of inbound and outbound students can interrelate to build discipline-based competencies for navigating tomorrow's world.

As with many other countries, Australian universities are now focused on quality, outcomes, global strategies, and programmes for effective, meaningful use of student—domestic and international—learning capacity. There is a clear imperative for Australian universities to address the learning and teaching opportunities afforded through deliberate

curriculum connections between these two cohorts. The university sector's capacity to absorb and provide an integrated cohesive approach for now and the next generation of learners is crucial. Whilst exchange of information and understanding opportunities for integrated learning between cohorts of inbound and outbound students are still emerging, this project explored this nexus and illustrated its positive effects upon global mobility perceptions of Australian students. The project identified the value of specific, organized, discipline-based learning interactions between the two cohorts of inbound and outbound students across the curriculum to enhance undergraduate global mobility, learning, and future global opportunities.

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Part III

The Importance of Developing Global Perspectives

The Critical Global Citizen

Angela Hill, Peta Salter and Kelsey Halbert

Introduction

In higher education, developing graduates as global citizens has been investigated through a change in graduate attributes as a result of mobility (Morais & Ogden, 2011; Tarrant, 2010). Hence, mobility experiences that are often peripheral to the core curriculum are positioned as a key tool in internationalization and developing global citizenship. Caruana (2014) asserts that the "norm of mobility provides such a powerful underpinning for the values and assumptions of global perspectives, that it has become an almost exclusive frame of action, perception

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and identification of the global citizen" (p. 89). Policy imperatives around mobility encourage students to take up international experiences to increase their marketability, underpinned by a perceived need to "globalize" their education and their "work-ready" skills in discursive constructions that position students as "entrepreneurs" of their own learning (Ball, 2012; Camicia & Franklin, 2011). *Marketability* is a key term in higher education discourse, dominated by a neoliberal paradigm in which ensuring the call for work-ready graduates is increasingly and seemingly urgently exclaimed in universities.

The global citizen, however, is rarely explored as a university responsibility (Lilley, Barker, & Harris, 2015a). Universities, as institutions for the public good, include in their remits engagement with the critical, insofar as they seek to address the ways in which generating knowledge is fundamental to future change and societies. It makes sense, then, that the global citizen universities seek to promote is one that operates within, or at least with, an awareness of critical discourses. Policies such as the New Colombo Plan, which largely focuses on individual mobility, can be situated within the contested discourse of critical and neoliberal global citizenship. This chapter seeks to explore the positioning of mobility initiatives within these two discourses to put forth a challenge to institutions to create supportive environments for the facilitation of critical global citizenship.

Constructs of Citizenship in Higher Education

The following synthesis uses a critical policy lens to review constructs of citizenship in higher education in existing research and publicly available promotional and curriculum documents. This includes a review of publicly available information on Australian university websites, which reveals the endorsed ways in which universities engage with "global" learning experiences. From this analysis, we assert that mobility approaches sit within a predominantly neoliberal frame of the global citizen as employee and entrepreneur. This frame positions a lack of global citizenship as a "problem"; it is a requisite disposition for success in future human capital endeavours and a perceived lack jeopardizes

economic and employment markets. In response, mobility is presented as the "solution" to the problem in its perceived ability to meet the "needs of creating global savvy graduates" (Salter & Halbert, in press, p. 5). However, promotion of mobility experiences without an explicit acknowledgement of alternative constructions of global citizenship risks creation of a mobile, international class that lacks critical awareness of the power structures that perpetuate global inequities. Explicit unpacking of the notions of global citizenship highlights the constructs and assumptions of global citizenship in higher education to reveal the contested discourses of neoliberal global citizenship.

As Lilley et al. (2015b) note, "the global citizen term is contested and eludes precise definition" (p. 957). Citizenship itself is a broadly contested field with multiple interpretations of what it means to be a citizen. Distinctions are often made between four types of citizen:

- The employable global citizen who is able to compete in the global marketplace;
- The responsible citizen who acts to comply with societal systems and structures;
- The active, volunteering, charity-giving citizen who participates in community yet still operates within existing structures; and
- The justice-oriented citizen who seeks to question structures and challenge the status quo (Bennett, Wells, & Rank; 2009; Engberg, 2013; Isin in Wood & Black, 2014; Rizvi, 2009; Westheimer & Kahne, 2004).

These notions of citizenship complement the range of disciplinary values and professional goals in academic programmes. However, a growing notion of "competition in which commercial and other interests sometimes overshadow higher education's fundamental academic mission and values" (International Association of Universities [IAU], 2012, p. 3) threatens to displace these concepts, particularly notions of justice orientations. The student is then co-opted into this agenda and encouraged to develop their skills to differentiate themselves as an internationally marketable "product."

In particular, the neoliberal paradigm has a market-driven rationale that envisions students as consumers of competitive higher education

products. The economic outcomes of higher education for individuals and for the nation state are privileged (Calhoun, 2006). Neoliberal discourses construct global citizenship as a competency for increased employability and marketability (Ball, 2012; Camicia & Franklin, 2011; Malicki & Potts, 2013; Nerlich, 2015; Rizvi & Lingard, 2010). This includes skills and attributes, such as intercultural competence, cross-cultural communication, adaptability, and resilience. De Wit (2002, in Lilley et al., 2015a) asserts that internationalization of the higher education curriculum has been dominated by economic goals at the cost of ethical and moral notions of the global citizen. In taking up mobility "solutions" to develop themselves as global citizens, students are constructed as self-governing entrepreneurs of their own learning (Ball, 2012), seeking out mobility experiences to differentiate their skill set in globally competitive knowledge economies (Salter & Halbert, in press).

In a literature review commissioned for AIM Overseas (a broker of international mobility), Malicki and Potts (2013) cite the benefits for students, institutions, and graduate outcomes, including employability. In this review, one of the explicit outcomes is that experiences are used as a marketing tool that provides benefit to institutions. In terms of recruitment, this differentiates the learning experiences within the higher education market. Global citizenship development cited is framed mainly as individual skills that differentiate graduates, with minimal reference to critical knowledge or dispositions. Market and performative politics encourage students to seek out mobility experiences as a form of "investment in future prosperity" (Rizvi & Lingard, 2010) in order to differentiate their skill set in globally competitive market places. Such approaches rely on convincing students that the "investment" will result in a "tangible return" (Nerlich, 2015). For example, concerted investment of the New Colombo Plan in Australia has been made to encourage the "very few" students "inclined to make studying in the region a priority" (Ang, Tambiah, & Mar, 2015, p. 36). This approach toys with notions of higher education for private good, where mobility experiences become "prestige experiences" that both rely on and perpetuate cultural capital (Calhoun, 2006). Whilst the increased impetus to "democratise mobility opportunities" (Nerlich, 2015, p. 54),

for example, "to see study in the Indo–Pacific region become a rite of passage for Australian undergraduate students" (Department of Foreign Affairs and Trade [DFAT], 2016) is to be lauded, funding is inevitably limited and the ideal of a "rite of passage" for *all* students unfeasible.

Furthermore, the individualized notion of the global citizen manifest in neoliberal discourse is counter to the qualities of critical global citizenship, such as resilience, empathy, understanding one's place in the world, and an ethical understanding of inequalities. Distinctively, a *critical* global citizen is justice oriented and has agency to enact change and critical thinking and to make sense of and understand the troublesome knowledge and limitations (Britt, 2009; Gilbride-Brown, 2011; Lilley, 2014; Power & Bennett, 2015; Westheimer & Kahne, 2004). Notions of critical global citizenship are most commonly informed by the intersections of the work of Dewey (1944), Mezirow (1991, 2000, 2003), and Freire (1970, 1986). This theoretical foundation contends that changes to frames of reference and expectations combined with critical reflection on experiences lead to transformative learning and changes in worldview (Dewey, 1944). Critical approaches seek to challenge inequality by confronting divisions created by race and class and instead promote equality and democracy through education (Gilbride-Brown, 2011). Primarily, a critical approach requires students to reflect on the cognitive dissonance that critical consciousness creates (Rosenberger in Gilbride-Brown, 2011). This requires supportive pedagogy focused on transformative learning, reflection, critical thinking and problem solving, and signposts imperatives for curriculum structures to support learning experiences in ways that challenge notions of "voluntourism" or disjointed and peripheral mobility experiences divorced from intentional core curriculum design.

Curriculum, therefore, can be an important marker of the social and disciplinary norms that construct notions of global citizenship. In higher education curriculum, global citizenship discourse intersects with neoliberal aims and social justice ideals of critical approaches, though it is important to note that educating all students as critical global citizens for the public good can be sidelined by instrumental and commercial neoliberal agenda (Green, 2012; Lilley et al., 2015b). Whilst institutions do situate themselves in relation to both local and global challenges

through their mission statements, how this is enacted can be peripheral to economic imperatives and managerial "evidence-based" decision-making. Recent curriculum mapping (Local Global Project, 2016) presents a snapshot of current Australian higher education subjects that facilitate global perspectives for students through their community-based learning experiences. Overall, 73 subjects across 26 institutions and 13 disciplines were found. The majority of subjects mapped cited an explicit or implicit intent to develop professional or disciplinary skills (56), closely followed by knowledge of academic concepts or cognitive skills (54). Awareness of social and environmental issues was important to over 60% of subjects (44), as were cultural knowledge and skills (42). A smaller number extended these aims to explicitly encompass social change, social justice or social responsibility (32). This compilation of subject descriptions also reveals how mobility experiences are "marketed" to students. Some examples of how specific subjects position students:

> Students will return from the experience with a deeper knowledge of the world outside Australia, a heightened awareness of another culture and possibly language and new insights that will make them more employable in the global market place. (University C, Global Studies)
>
> Clinical placements in a culturally diverse location also allow the students to meet the competency standards for the registered nurse in the areas of culture, health, professional communication, legal and ethical practice, critical thinking and teamwork and leadership. (University R, Nursing)
>
> Students will gain cultural awareness and confidence in different community settings with fellow Australian and Indonesian students across a range of backgrounds, skills and experiences (e.g. natural resource management, health, education, policy). The programme emphasizes ethical practice and leadership working in a cross-cultural environment. (University D, Rural Development)

The examples above highlight the many dimensions of citizenship discourse ranging from the explicit "more employable" citizen to values-based critical references to "responsible" and "justice-oriented" citizens such as "ethical practice and critical thinking." Importantly, these examples are taken from curriculum offerings and do not account for the

many peripheral mobility experiences that are offered and marketed as extra curricula experiences, which more predominantly position students as entrepreneurs.

Opportunities to Engage with Critical Global Citizenship

Higher education institutions have a central role in shaping the social and disciplinary norms that construct these notions and in recognizing the diversity of local and international experiences that can facilitate global perspectives. To illustrate the potential for transformative learning design, we present three examples of internationalized practice at a regional Australian institution. The university's distinctive mission clearly states its vision for graduates who will "make a difference" for the peoples of the tropics. Importantly, the undergraduate cohort are students who testament to the success of the widening participation agenda. Over 65% of students are first in the family and around 24% are from low socioeconomic backgrounds, as well as a high proportion of students who are Australian Aboriginal and Torres Strait Islander students. This cohort often has limited engagement with overseas travel and the geographical location brings a different shape to multiculturalism with strong ties to the Pacific nations.

University plans for learning and teaching speak to a transformative mission, with staff development focused on activist pedagogies: work-integrated learning, problem-based learning, service-learning, field experiences, and learning in remote, regional, and international settings. These more "activist" and experiential pedagogies are consistent with the strategic intent to "make a difference" in the tropics.

In considering the curriculum of each case, we ask a series of questions informed by Bernstein's (1971–1990) curriculum message systems and the significant:

- What is the curriculum vision for the placement experiences? What is the stated goal as a result of the learning experiences and how are these goals explicitly and intentionally stated?

- How is the choice of experience considered—how is selection justified?
- What is the pedagogical experience? What will students experience before, during, and after the placement? How will dialogue and critical reflection be centred in these pedagogical stages?
- How will assessment be developed to centre the goals of the experience, moving beyond records of attendance, competence, and completion?
- Finally, how will the design integrate and align these elements?

Cultural Exchange Programmes

The experience of cultural exchange is offered to students in a range of degrees, mostly as an "add-on" experience. It is promoted to students—that is, the vision of the outcome of this cultural exchange—as an experience that will provide personal benefit to a student, providing insight and opportunity. Students are invited to attend information sessions where staff provide "sales pitches," complete with slides of the food, culture, and landscapes. A typical promotion of these events reads as follows:

> [The] Student Exchange program offers students the exciting opportunity to undertake part of their study overseas. With over 50 different universities to choose from, students can spend a semester or two at a university in North America, Asia, Europe or the UK. As well as gaining credit towards your … degree students will gain personal and academic benefits.

These individualized discourses of benefit fit well into a neoliberal paradigm of the benefits of higher education. When embedded in a degree, these personalized benefits are articulated in learning outcomes that emphasize individual skill development; for example, *demonstrate effective nonverbal, verbal, and written communication skills with patients, carers, and other health professionals.*

With an emphasis on individualized outcomes, the assessment regimes are often limited, focusing on attendance and completion.

The curriculum design for these experiences often centres on briefings in relation to travel logistics and safety, and most often academics have limited involvement. Post-experience contact is often nil, with students returning to Australia and picking up their degree studies. Students are encouraged to consider the benefits for their curriculum vitae and networks developed. Such emphasis on the individual benefits of the experience obfuscates any engagement with the location or community and potentially limits the development of global citizenry.

Structured Placements

A second international experience model focuses on a structured placement. These international placements provide opportunities to build skills and confidence in a range of settings, with an emphasis on both technical and practical skills. Usually embedded within a degree programme, these experiences have outcomes that are assessable as the following example from dentistry typifies:

At the end of the experience students will:

- Understand the implications of social justice in the provision of healthcare.
- Address professionally and ethically the health care needs of patients, including both their direct clinical needs as well as their social and cultural expectations.

Again, pre-placement experiences focus on travel logistics, but with more involvement of academic staff there is also a focus on skill development during the experience. Assessment in this structured placement again often centres on completion of an attendance log with a presentation to peers on return—a recount, to highlight learnings about practical challenges.

Whilst the outcomes suggest a sense of student agency, unless the pre- and post-experience curriculum actively engages students in a reflective cycle, again the potential for revised worldviews is limited to the student. Whilst experiences such as the above provide opportunities

to engender the critical global citizen, it is the pedagogy of the placement—what wraps around and supports it—and the assessment that drives any transformative potential that is significant.

Action-Oriented Placement

The examples above retain a focus on individualized skill building—the uncritical citizen who has volunteered, actively taken an opportunity to contribute or experience a different culture. To move beyond these experiences, a third option is needed: A more action-oriented experience where students are explicitly encouraged to take up more agentic and reflective positions.

The intentional and action-oriented curriculum design for this third type of placement is apparent in the learning outcomes—in this case, an example from education. In this placement, the student learning outcomes are stated as follows:

- Critically reflect on professional learning, active citizenship and contribution to community;
- Demonstrate professional engagement with colleagues and the wider community in order to foster sustainable communities;
- Establish learning goals and participate effectively in teams in line with personal skills and responsibilities;
- Understand and apply the key principles described in codes of ethics and conduct for the teaching profession and ensure that service-learning experience enhances the status of the profession.

These outcomes suggest a sense of student agency, with an emphasis on student responsibility and sustainability. As a critical service-learning experience, the students are asked to select and design the placement in collaboration with a relevant agency—and the placement design must support an activist positioning in relation to the development of understanding in relation to social and environmental responsibility.

The curriculum vision is clear in these outcomes, but it is the curriculum design—the pre- and post-learning experiences—that contribute to

the more transformative potential. In this education example, the key curriculum message systems (experience, pedagogy, and assessment) are constructively aligned and integrated. Each works to support more activist and transformatory goals. Students set their own goals and are asked to draw connections amongst their experiences. The pedagogy or approach to learning is intentionally critically reflective, with active dialogue through structured pre-placement activities—beyond the logistics of placement through explorations of sustainability and community development. During the experience itself, dialogue continues through online reflections and collaboration with placement providers. Most significantly, an actively designed post-placement reflection requires students to share and reflect on their goals and outcomes. These intentional pedagogical stages embed deep critical reflection and establish the possibilities for critical consciousness.

In these examples, the shift in citizenry approaches is evident, from the promotion of the uncritical global citizen who is active and volunteers, yet lacks theoretical knowledge or critical analysis, to a more critical citizen immersed in a practical service-learning experience framed within critical and active curriculum structures. Moreover, these three examples are indicative of practices of higher education and are reflective of our constructions of global citizenship in which the construct of the employable savvy citizen looking to add to their curriculum vitae simultaneously complements and competes with responsible, charity-giving, and more justice-oriented types of citizens.

Call to Action

In its call to action, the IAU (2012) notes both the benefits and the "potentially adverse unintended consequences" (p. 1) of the internationalizing agenda of higher education that underpins mobility imperative narratives. This call demands "neither slogans nor vague abstractions … [but] concrete ways" (p. 5) to engender key values as principles to shape discursive norms, including the "pursuit of socially responsible practices" (p. 4). Without supportive environments that create opportunities for action-oriented placements, as we have advocated here, the drive for

mobility risks becoming at best a "vague abstraction" and at worse "a competition in which commercial and other interests … overshadow higher education's fundamental academic missions and values" (p. 3). Education for public good needs critical global citizens, and the time has come for higher education to question how it shapes social and disciplinary norms to create supportive environments for these citizens. Implementing action-oriented intentional pedagogies to move experiences from the periphery to the core is one important and necessary step. In the pursuit of the critical global graduate, what else can institutions do to put rhetoric into action?

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Tools of Engagement: Using Outbound Mobility to Grow Australia's Asia Literacy

Benjamin T. Jones

Introduction

On December 22, 1988, Indian Prime Minister Rajiv Gandhi visited the People's Republic of China to meet Premier Deng Xiaoping. Although the cant phrase "Asian Century" had been used previously, it was this historic summit of the world's two largest nations that popularized it and signalled the global impact of this rising region (Kamath, 2011, p. 271). Mario Fernando notes that the term is "widely used in the media to portray the projected dominance of the Asian economy, culture and politics in the twenty-first century" (2016, p. 9). The economic rise of Asia has certainly been led by China and India but is also reflected in dynamic growth throughout Southeast Asia. The Asian Century brings both challenges and opportunities. There is a particular need for non-Asian nations to grow their cultural competency to

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effectively engage with the region. Focusing on the Australian tertiary education sector, this chapter will contend that student outbound mobility is central to producing Asia-literate graduates with a global perspective, ready to prosper in the Asian Century.

Internationalization is already a key objective for universities around the world. As Jones, Power, Gray, Downey, Hall and Truong explained, "The process of internationalisation generally involves three planks: prioritising a global outlook in the curriculum, attracting international students, and encouraging domestic students to take part in an outbound mobility experience (OME)" (2016, p. 1). This third objective can prove problematic. OME is a broad term encompassing the various ways university students may study abroad. Low, albeit growing, OME participation rates indicate that the dominant culture in many Australian universities views overseas learning as an extracurricular, optional activity rather than a vital tool for transformation, personal growth, and cultural exchange. There is much university rhetoric about the importance of students spending part of their degree overseas. Universities Australia (2013) argues that global engagement should be a strategic priority for the sector. The OME participation rate of Australian undergraduates has grown from 8.8 to 16.5% between 2008 and 2014 (Australian Universities International Directors' Forum, 2015). Whilst this trend is pleasing (and comparable to the United States) it does not translate to a travel culture. Crucially, of the nearly 32,000 Australian students who did take part in an OME, only 33% went to a country in Asia. Those who travelled to Asia predominately took part in short-term trips (Universities Australia, 2016, p. 6). Increasing the number of OMEs in Asia will not only help universities to internationalize their student cohorts but also respond to a national imperative for greater Asia Capability (A-Cap).

The 2015 *Leading in the Asian Century* report by Diversity Council Australia (DCA) revealed that only one in 10 Australians have excellent A-Cap, with over a third having none or very little (p. 8). A-Cap is described as an "individual's ability to interact effectively in Asian countries and cultures, and with people from Asian cultural backgrounds, to achieve work goals" (DCA, 2015, p. 5). Australians lack not only Asian language skills but also Asian social capital and cultural

intelligence more generally. Australia and Asia are not only close in proximity but also in trade. Three of Australia's top four trading partners are in Asia with China alone accounting for 28.3% of Australian exports, more than double second placed Japan who take 11.7% (DFAT, 2016). Whilst Australians are largely familiar with even minor states and cities in the United States, few would be aware of the 34 provinces that make up their largest trading partner. Fewer still could name many (or any) of the 29 states of India. Improving Australia's Asia literacy has been a bipartisan goal of governments since the 1980s, but this must overcome a long-held cultural tradition of ignoring the region.

Australia's Relationship with Asia

Australia's relationship with Asia has dramatically changed since federation in 1901. The first significant action of the new federal parliament in 1901 was explicitly designed to limit engagement between the newly formed Commonwealth and the Asia–Pacific region. The Immigration Restriction Act (1901) was the basis of the overtly racist White Australia policy, which sought to ensure nonwhites did not enter the country. Speaking in support of the bill, Australia's first prime minister Edmund Barton quoted from Charles Pearson and warned that the "black and yellow races" would soon rise from European "tutelage" (Lake & Reynolds, 2008, p. 137). As Geoffrey Stokes noted, "For most of the last 200 years, 'Asia' and 'Asianness' was feared by Australians" (1997, p. 145). Asia was seen as a racial and cultural other. Despite Australia's close geographical proximity to Asia, the national identity was staunchly British with the traditional owners of the land largely excluded from the national story.

Although racial restrictions on Australian immigration were gradually relaxed following World War II, it was not until 1973 that the Whitlam Labor Government removed the last vestiges of White Australia and introduced multiculturalism as official government policy. In the 1980s, policymakers began actively re-imagining Australia as part of the Asian region. This was driven in part by the enormous economic potential of a rising Asia, but it was also an attempt to forge a postcolonial Australian

identity independent from Britain. The most significant call for Asian engagement in this period came from the former Labor Prime Minister Bob Hawke's economic adviser, Ross Garnaut. In 1989, he released his famous report, *Australia and the Northeast Asian Ascendancy*. The Garnaut report highlighted the economic opportunities of rapidly growing Asian markets but warned that Australia needed to become Asia literate to benefit. The government was urged to promote Asian languages, cultural exchanges, and regional partnerships.

Despite enthusiasm from the so-called Asia lobby and especially Labor's Paul Keating, who as prime minister also tried to remove the Union Jack from the Australian flag and bring about a republic, sections of the Australian public were nervous about the policy of engagement. Conservative leader of the Liberal Party, John Howard, who defeated Keating to become prime minister in 1996, claimed that Labor was ignoring mainstream Australians and that the nation did "not face a choice between our history and our geography" (Capling, 2008, p. 610). Nevertheless, both major parties have accepted the central premise of the Garnaut report; Australia needs to become Asia literate. Regional infrastructure such as the Asia–Pacific Economic Cooperation (APEC), which first met in Canberra in 1989, has had some impact in repositioning Australia. Free trade agreements are now in place with Japan, Korea, Malaysia, Thailand, Singapore, and the ASEAN (Association of Southeast Asian Nations) bloc. What is often lacking, however, is people-to-people diplomacy, cultural intelligence, and A-Cap, attributes that OMEs are uniquely placed to foster.

Former Prime Ministers Julia Gillard and Tony Abbott are notorious for their rivalry, but in power both took steps towards greater engagement with Asia. In 2012, the Gillard Labor Government released a white paper titled *Australia in the Asian Century*. This document emphasized the need for Asia literacy, noting that "Asia's extraordinary ascent has already changed the Australian economy, society and strategic environment" (2012, p. 1). Education was highlighted as the key to engaging with and understanding Asia. It noted, "As our schools improve, knowledge and understanding of Asia also needs to be a core part of what our students learn" (2012, p. 167). The Gillard Government specifically identified OMEs as one of the most effective tools for fostering Asia

literacy. Under her leadership, the AsiaBound Grant Program provided financial support between A$2000 and A$5000 for students wanting to study in an Asian country. The programme was supplemented by top-up grants of A$1000 for preparatory intensive language training.

When Tony Abbott led the Liberal Party to victory in 2013, his first official visit was to Indonesia. In a speech intended as much for the Australian public as the local press, he repeated Keating's claim from 1994, saying that there was no country of more importance to Australia. His policy would be "More Jakarta, less Geneva" (Acharya, 2014, p. 81). Abbott set the ambitious target of having 40% of Australian students learning a foreign language, with a priority placed on Asian languages. Like Gillard, the Abbott Government identified OMEs as the key to building A-Cap. Launched by Minister for Foreign Affairs Julie Bishop in 2013, the New Colombo Plan (NCP) was one of the Liberal Party's key initiatives. The NCP is designed to support future Australian leaders by allowing them to study at an Asian university and undertake an industry-relevant internship. Although an Abbott Government policy, the NCP continues to be funded by his successor, Prime Minister Malcolm Turnbull.

It is now over 25 years since the Garnaut report was released, and whilst its central findings have been accepted by both major parties, public attitudes and interest in Asia have not matched governmental enthusiasm. A 2013 Lowy Institute poll suggested that whilst a large majority of Australians recognize the rise of China as being economically beneficial (74%), only half (54%) view the nation positively (Lowy Institute, 2013). Attitudes towards Indonesia are even worse. A 2016 study by the Australia–Indonesia Centre found that whilst 87% of Indonesians feel positively towards Australia, only 43% of Australians had a positive opinion of Indonesia (Sweeney, 2016, p. 5). After Papua New Guinea, Indonesia is the closest nation to Australia with only 200 kilometres separating the northern tip of Queensland and Irian Jaya. Nevertheless, only 44% of Australians consider Indonesia to be in the same region (Sweeney, 2016, p. 17). Despite being our 12th largest trading partner, with two-way trade worth A$14.8 billion in 2014–15, only 51% of Australians consider Indonesia to be an important trading partner (Sweeney, 2016, p. 19). Perhaps unsurprisingly, only 19%

of Australians feel they have a "good understanding" of Indonesia (Sweeney, 2016, p. 19).

Understanding and engagement are crucial elements in any relationship, and Australia's dearth of intercultural competency impacts its relationship with Asia. DCA notes "there has been more talk than action" in terms of building A-Cap in the workforce. Only 11.4% of Australian workers have lived in Asia and speak an Asian language. Of these, two-thirds identify as being Asian (DCA, 2015, p. 9). This leaves just 3.5% of non-Asian Australians with a high level of Asia literacy and experience living in an Asian country. As Australia moves deeper into the Asian Century, university OMEs to Asian nations are uniquely placed to nurture deep understanding and genuine cultural exchange. In order to produce a graduate cohort with excellent Asia literacy, however, OMEs need to be remarketed in university culture. Rather than a fun getaway of little academic benefit, OMEs to Asia should be seen as important preparation for success in the Asian Century.

Where Australian University Students Go

Educators have been championing the merits of OMEs for a long time and the general benefits have been well documented (e.g. see Gothard, Downey, & Gray, 2012; Kowarski, 2010; Lewis & Niesenbaum, 2005; Slotkin, Durie, & Eisenberg, 2012; Xiaoxuan, 2004). It has been suggested that graduates who take part in university OMEs are more attractive to employers for their adaptability, global outlook, and willingness to step outside their comfort zone (Erasmus, 2014). The development of intercultural competencies is another primary benefit of OME participation (Messelink, Van Maele, & Spencer-Oatey, 2015). Personal growth is perhaps the most touted benefit. A survey of more than 3000 OME participants by the International Education of Students (IES, n.d.) found over 95% felt that they grew in maturity and self-confidence, and that their worldview had been impacted (n.d.). These benefits apply to OME participants wherever they may go, but for Australian students who choose to take part in an Asian programme, there are specific benefits relating to the increased demand for Asia-literate graduates.

Australian students have traditionally preferred to take part in OMEs to North America and Europe. Especially for longer OMEs of a semester or one year, the familiarity of an English-speaking country has been particularly appealing. The United States is still the most popular OME destination, but China has surpassed the United Kingdom (third) and Canada (fourth) in recent years to claim second place (Universities Australia, 2016, p. 6). Australia is already a very diverse and multicultural country, and graduates who are sensitive to cultural difference and able to adapt to different cultural environments are highly valued. Spurred by new funding opportunities such as NCP, cheaper flights, and a response to the Asian Century more generally, Japan (fifth), Indonesia (sixth), and India (seventh) now sit above Germany (eighth), Italy (ninth), and France (tenth) to round out the top 10.

These numbers can be misleading, however, as they do not break down long- and short-term OMEs. Whilst 52% of short-term OMEs are to Asia, for longer term trips, the Americas (36%) and Europe (47%) are by far the most popular (Olsen, 2015, p. 1). In particular, Australian students seek out English-speaking host nations for long-term OMEs, with the United States, the United Kingdom, and Canada accounting for 47% of long-term OMEs. Whilst students may be reluctant to live in a country for six months or a year if it has a significantly different culture or they do not speak the language, the rise in popularity of short-term OMEs (typically between two and three weeks) has provided a compromise solution. A 2013 Grattan Institute report suggested that Australian graduates lack "soft skills," meaning those personal qualities that support effective partnerships with people who may be from a different cultural background (p. 77). Short-term OMEs to Asia have particular benefits for Australian students looking to grow their soft skills and intercultural competency.

The Benefits of Short-Term OMEs to Asia

Short-term OMEs to Asia are increasingly popular and have four distinct benefits for Australian university students. First, they are significantly cheaper. Research by the Office of Learning and Teaching-funded

EPITOME project has found that finance is the number one concern raised by potential OME participants (Jones et al., 2016). Both the airfare and the cost of living are significantly less for OMEs to most parts of Asia when compared with Europe and North America. With NCP funding, university scholarships, and the Australian governments OS-HELP loans, which allow students to borrow up to A$6470 for an OME, a short-term trip to Asia can have minimal or no immediate out-of-pocket expense. The OS-HELP loans are particularly incentivized to encourage Asian OMEs. A student travelling to Asia may borrow up to A$7880 with an additional A$1050 for students taking part in Asian language study. The lower costs and greater availability of funds make OMEs in Asia attractive to students who may otherwise dismiss the prospect as too hard and too expensive.

Second, short-term OMEs are more feasible for students who are often time poor. Increasingly, university students need to work part time to support themselves whilst studying and may not be willing to jeopardize their employment by taking an extended break for a semester or full year. Other students have sporting commitments and other extracurricular activities. Some are parents, carers, or have other family obligations. Students who have not travelled much, or at all, may simply be reluctant to spend a long period away from home. In all of these cases, a short-term OME of two or three weeks, accompanied by an academic member, may provide an opportunity to travel to Asia that otherwise would not be viable.

The third benefit of a short-term OME to Asia is that, for most Australian students, this will represent a significant cultural difference. Of course, countries in Europe and North America have distinctive cultural traits, as do cities and regions within nations. Nevertheless, for most Australians there is a familiarity with the Global North and with OECD nations that would make an OME culturally comfortable. But the very act of stepping out of one's comfort zone and away from familiarity triggers much of the personal growth associated with OMEs. As Lisa Scharoun writes, "The benefit of studying in a culture significantly different to one's own … is that it increases the exposure to varied cultural viewpoints and social norms thus, making the student more adaptable to work places with multicultural teams" (2016, p. 84). Spending two or three weeks

immersed in a significantly different culture can cause moments of stress and anxiety for students, but the short duration and support of academic staff makes it achievable. Overcoming difficulties, language barriers and culture shock can be catalytic for transformation and personal growth. The experience also promotes a global perspective and an ability to understand, rather than judge or dismiss, different cultural practices.

Finally, short-term OMEs to Asia position graduates to thrive in the Asian Century. As Fazil Rizvi notes, "It is recognised that Australia's destiny lies within the Asian region" (2015, p. 57). Australia's future prosperity, in terms of security and trade, is geopolitically tied to Asia. Asia literacy is not only vital for Australians who work in Asia and for Asian companies, but for the increasing number of Australian businesses who operate and trade in the region. A-Cap more generally is highly valued within Australia's own multicultural work environment. A short-term OME in Asia may not produce the same level of cultural competency and personal growth as a semester or yearlong trip (Dwyer, 2004). Nonetheless, there is substantial evidence that even short-term OMEs significantly increase intercultural skills, foster a global perspective, and allow students to work more effectively in a diverse environment (Chamberlin, 2009; Gonyea, 2008; Lipsett, 2008).

Conclusion

For Australian university students, OMEs to Asia, especially short-term OMEs, are financially competitive vis-à-vis other destinations, more likely to produce a genuine cultural exchange than OECD destinations, and one of the most effective tools for growing Asia literacy. Universities and other mobility stakeholders, however, must be diligent in addressing the crucial matter of equity. An important article has suggested that OME participation is currently dominated by Australia's most privileged students and that "equitable access to study abroad is more myth than reality" (Green, Gannaway, Sheppard, & Jamarani, 2015, p. 1). To effectively reposition OMEs as a normal part of the university experience rather than a minority experience reserved for elite students, more needs to be done to address the barriers to participation.

Financial constraints are the main obstacle stated by students, and it is incumbent on universities to illustrate the viability of OME participation and to be constantly seeking out new sources of revenue to complement the existing pool. This is far from the only inhibitor. OME programmes must be equipped to accommodate students with disability. There must be support structures in place for students who struggle with mental illness. Best practice guides must be implemented so that students know they will be able to access help if they need it whilst overseas. Crucially, universities must dedicate time to articulate both the benefits of OME participation and the ways in which students will be supported before, during and after their trip. To match the rhetoric on internationalization, universities must prioritize, not only creating world-class OME programmes but also communicating these with the student body. With crowded curriculums, the promotion of OMEs is often left to brief announcements and after-lecture meetings. To make OMEs a majority experience, a holistic approach is needed with a consistent message from the Vice Chancellor through to department heads and academic staff.

Prime Minister Malcom Turnbull said before leaving for the ASEAN and East Asia summits that "Australia's future prosperity and stability are best served when we engage actively in our region and shape its course" (2016). There is virtually universal agreement that Australia must increase its A-Cap in order to thrive in the Asian Century. There is also a strong consensus that OMEs to Asia are a key tool in growing Asia literacy amongst graduates. To achieve this, however, greater support and communication is needed. Australian universities need to develop a travel culture where OME participation is part of the mainstream university experience. Some students will never be able or willing to take part for a number of reasons, but the vast majority of the student cohort could if universities displayed a genuine commitment to internationalization. This does not just mean financial support but also emotional and technical so that participation is as easy as possible. Effective, well-structured and well-communicated OME programmes to Asia can be a powerful tool of engagement. Encouraging and prioritizing university OMEs to this diverse and dynamic region has the power to produce culturally competent graduates with a global perspective equipped for success in the Asian Century.

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Multilingual Researchers Theorizing Mobility Education

Michael Singh

Introduction

Academics are researching the struggles to institutionalize mobility education (Lawrence, 2016). Multidisciplinary programmes have been developed to build multilingual higher degree researchers' (MHDRs') imaginations and connectivities in fields ranging from business, nursing, law, and engineering to education. Academics have the capabilities for conducting mobility education, at home and abroad, through learning/earning (l'earning) transformations ranging from study tours through educational exchanges to long-term internships. They deal with MHDRs' fears and hopes when confronted with the thrill of discomforting intercultural learning, negotiating with partner organizations, and managing risks. The education of MHDRs is deepened and their professional opportunities extended through multidisciplinary ventures to internationalize otherwise parochial university education.

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Thoughtful, tactful managers encourage MHDRs to study outside of the university by participating in mobility education because it marks the institution's international standing and enhances the recruitment of mobile international MHDRs. They provide MHDRs and academics financial assistance to legitimate the realization of Illich's (1973) deschooling agenda, in this instance through mobility education. Such managers make it their business to understand academics' efforts to make their universities more competitive in recruiting domestic and international MHDRs (Lawrence, 2016). They understand that mobility education leverages income-generating opportunities through international collaborations with universities, governments, businesses, and nongovernment organizations. Confronting government disinvestment in the public's education, managers make evidence of the financial benefits of mobility education a basis of corporate knowledge.

However, the few frameworks used to theorize mobility education give expression to, and furthers the globalization of knowledge in English (James, 2009; Vagi & Pivovarova, 2016). Some may see this as signifying the success of the Anglosphere (Vucetic, 2011), in particular, the nation states of Australia, New Zealand, the United Kingdom, and the United States in capturing the language of mobility education. Against this, some *multilingual* HDRs are willing to work with monolingual English-speaking research educators to affect shifts in the languages used in the theorization of mobility education (Handa, 2013; Lloyds, 2012; Meng, 2012; Qi, 2013). Specifically, they are questioning the exclusionary use of English-only pedagogies to traffic English-only theories of mobility education (Grant, 2010; Haigh, 2009; Maingueneau, 2015; Singh, Manathunga, Bunda, & Qi, 2016). How might *interlanguage knowledge exchange* become a constituent of mobility education? How might work-integrated service learning benefit from the *inter-referencing of theoretical knowledge* across intellectual cultures? How might the *coproduction of theoretic–linguistic knowledge* become a component of international work-integrated learning? How can mobility education be made a vehicle for *trans-linguistic theorizing* rather than just being used as a source of data?

Mobility education offers domestic MHDRs opportunities to study abroad and for international MHDRs from abroad to study locally. This chapter focuses on an instance of the latter phenomenon.

Work Integrated Service Education, Research and Learning (WISER Learning) is a local/international internship programme. Volunteers from Zhōngguó (中国 the People's Republic of China) come to Australia to support efforts to stimulate the teaching/learning of Zhōng Wén (中文 Mandarin Chinese) in schools (Singh, Harreveld, Gao, & Danaher, 2015). WISER Learning uses these person-to-person contacts to increase MHDRs' awareness of the likely benefits of university studies in Zhōngguó and opportunities for prospective Zhōngguó-related employment internationally. The rise of protectionist, white nation politics throughout the racialized, ethnocentric Anglosphere, where English-only monolingualism is demanded, have furthered Zhōngguó's international economic and political interests.

This chapter elaborates on the prospects of these MHDRs extending their *capabilities for theorizing* mobility education, thereby contributing to original knowledge in this field. The focus is on MHDRs' academic freedom to (a) make educational uses of their complete linguistic repertoire, (b) use Zhōng Wén metaphors for intercultural knowledge coproduction, and (c) contribute to developing more worldly, rather than English-only theorization of mobility education.

Here, "theory" refers to the language used to name, conceptualize, and explain mobility education. Etymologically, theôria refers to a journey undertaken to observe and better understand a phenomenon (Kvale & Brinkman, 2009). In other words, theôria means leaving one's own home to undertake a challenging, costly, time consuming, and often uncomfortable expedition to witness some interesting event (Nightingale, 2001). A theorist "walks along with local inhabitants, asks questions and encourages them to tell their stories of their lived world" (Kvale & Brinkman, 2009, p. 48). Engaging in theôria transforms the theorist's parochial place-based understandings through the challenging discomforts of intercultural learning. In effect, mobility education is an instance of theôria that is usually undertaken in more than one language. MHDRs who engage in mobility education may engage in theôria. By leaving behind what they know of their own lives and cities, they may go elsewhere to see and try different things. Through mobility education, MHDRs might expect to undergo changes, perhaps

shedding the familiar ways of home or possibly opening their minds to foreign ways by seeing the world through new terms of reference.

Contesting Mobility Education

Mobility education is a contested concept (Gallie, 1955). There are, for instance, disagreements about the use of English-only pedagogies to traffic English-only theories of mobility education (Alatas, 2006; Sen, 2006). Scholarly disputes over this contested concept bring to bear a range of evidence and arguments. The contested uses of mobility education outlined below make possible an informed appraisal of particular conceptual adherences and open up possibilities for preferences.

English-Only Mobility Education

MHDRs from China undertake mobility education in order to improve their English language proficiency. Universities respond by providing programmes through English-only medium instruction. They insist on English language proficiency: "Your examiners will be asked to provide a written report on the thesis which includes comments on your use of a high standard of English" (Anglophone university). To remind these MHDRs of their desires for English and the willingness of universities to meet their needs, they are labelled as "Non-English Speaking Background … [so] some international candidates may need additional training in English language" (English-only university). These MHDRs understand that their other languages are not "university languages," but "home languages." They recognize that some monolingual English speakers assume that their mouths just emit noises (Rancière, 1991).

MHDRs from Zhōngguó also undertake mobility education to improve their knowledge of English-only theories. Universities train them to use such theories:

Contemporary curriculum based on best practice … when developing our programs, we undertook extensive research into the changing

environment of teaching and education not only in Australia, but also Europe and North America, to produce the educators of today and the future. (English-only University)

It is unusual for MHDRs from Zhōngguó undertaking mobility education in an Anglophone university to make use of concepts, metaphors, images, or modes of critique from Zhōng Wén as part of their research. Only an eccentric would expect them to do so. This is especially so, given that a Nobel Prize winner had to apologize for using Hindi concepts to theorize justice:

> One of the unusual—some would probably say eccentric—features of this book compared with other writings on the theory of justice is the extensive use that I have made of ideas from non-Western societies, particularly from Indian intellectual history. (Sen, 2009, pp. xiii–xiv)

Engaging monolingual English-speaking scholars with theorizing in Zhōng Wén or other non-Western languages is a challenge. There are reasons for this situation. Horton (1971) identified two. First, there is unfamiliarity with theorizing in non-Western languages in Anglophone universities. Second, English-only universities fail to recognize and accredit similar modes of theorizing undertaken in non-Western languages. Not surprisingly, mobility education sees most international MHDRs from Zhōngguó travelling abroad to Anglophone universities to study English-only theory through English-only pedagogies (Lawrence, 2016).

English-only universities teach these MHDRs existing English-only theory. Is this preferable to teaching them the capabilities for theorizing mobility education by using their full linguistic repertoire? Could the exclusion of MHDRs' translanguaging skills be a problem for realizing mobility education? Could the exclusion of intellectual resources available in non-Western languages limit theorizing of mobility education?

There may be problems here. Zhou, Knoke, and Sakamoto (2005, p. 299) report a "lack of interest" amongst monolingual English-speaking MHDRs and academics in Zhōngguórén MHDRs' capability for theorizing. The devaluation of their theoretic–linguistic assets as "second class" reinforces their reticence to use their full linguistic

repertoire to further develop their theorizing capabilities. Zhou et al. (2005, p. 304) are concerned about the "disparity in knowledge production, dissemination and validation" created by trafficking English-only theories via English-only pedagogies. Mayuzumi, Motobayashi, Nagayama, and Takeuchi (2007) also report that monolingual English-speaking academics' and MHDRs' interests in the superficialities of Asian cultures ignore Asian theoretic–linguistic assets. Reinforcing this binary intellectual structure that holds languages have to be compartmentalized and kept separate in education offers little chance for the scholarly connectivities being pursued through mobility education. Thus, there may be problems with mobility education privileging English-only pedagogies and theories.

MHDRs expect intellectual reciprocity due to the significance of Asia's revival (Mayuzumi et al., 2007; Zhou et al., 2005). Such reciprocity does not mean the denial of English-only theories, but rather it allows theorizing to be developed and tested using humanity's diversity of linguistic resources (Anderson, 2012; Swedberg, 2016). Thus, MHDRs from around the world can provide mobility education with new analytical tools to test. Mobility education is not just a matter of learning about Zhōngguó, India, Indonesia, Malaysia, or Vietnam. Mobility education means MHDRs learn to theorize using their full linguistic repertoire to develop divergent intellectual resources.

Multilingual Mobility Education

Universities throughout Australasia, Europe, and North America recruit domestic and international MHDRs who speak languages from Africa, Asia, Europe, Latin America, and the Mediterranean. For governments, such recruitment is an economic good. The question is whether there are reasonable educational grounds for doing so. Lawrence (2016) reports that students participate in mobility education to become competent in and to learn through another language. On what grounds might a multilingual orientation to mobility education be justified? Of the reasons that multilingual mobility education might be desirable, five are worth considering because of their educational benefits.

Throughout history, people, languages, and knowledges have flowed from Africa, Asia, the Middle East, and Latin America to Europe, the United States, and Australasia (Goody, 2010). Historical research documenting interlanguage knowledge exchange across intellectual cultures through translation, inter-referencing, and coproduction provides an empirical validation for multilingual mobility education (Montgomery, 2000). Moreover, historical research suggests that over the long term there has been an *alternation* in the intellectually dominant centres of knowledge production (Goody, 2010). Contrary to the historical evidence of the admixture of peoples, languages, and knowledge (Beckwith, 2012; Belting, 2011), English-only mobility education ignores these.

For multilingual students, academic literacy skills developed in one language can enhance skill development in another language (Giambo & Szecsi, 2015). Prioritizing students' multilingualism in their education in English-only universities develops their academic literacy in their first language, transfers literacy skills to English, and improves their English literacy skills, making translingualism a norm of scholarship (Horner, NeCamp, & Donahue, 2011). Academics and university managers, multilingual and English-only monolinguals alike (Marriott, 2013), who understand the educational benefits of multilingualism and the negative effects of language loss, pursue policies of learning transformation by implementing curriculum strategies and designing pedagogies to extend the multilingual scholarship of their students and staff (Moore, 2016).

No language has a privileged capacity for producing theories or making an original contribution to knowledge (Gordin, 2015; Montgomery, 2000). Creativity in research benefits by employing the intellectual resources from a multiplicity of languages (Maingueneau, 2015). MHDRs in science, for instance, benefit from knowledge and understanding ways of skills of creativity and language used for problem identification, data collection, and theory formation (Marie, 2008). No single language has the solutions to the challenges regarding food, soil, and water; transport and cybersecurity; energy resources and environmental change; and health. Moreover, it is a mistake to view the world's knowledge production as "divided between *head nations*, such as

America, Britain, and Germany, and *body nations*, such as China, India, and Vietnam" (Brown, Lauder, & Ashton, 2011, p. 3, italics added).

Multilingual mobility education is also worth considering because of the benefits of having MHDRs name, conceptualize, classify, and explain local/global forces, imaginings, and connectivities using intellectual resources from multiple languages. This means considering MHDRs as having equality of intelligence in multiple languages for being reasonable and reasoning beings (Rancière, 1991). Pedagogically, this situates presupposition of intellectual/racial equality and its verification at the centre of mobility education (Singh & Chen, 2012; Singh & Meng, 2013). The task is to find out where pedagogical efforts to verify their capabilities for theorizing might lead. This is a challenge given that researchers whose studies have demonstrated intellectual/racial equality have had to confront constraints on their academic freedom (Benedict & Weltfish, 1964).

In addition, multilingual mobility education gains support from the multiple languages being used to theorize education, especially in the universities throughout the Anglosphere. For instance, Trowler, Fanghanel, and Wareham (2005) use *chi (qi)* to study change in British higher education. The Japanese concept of *ba* is employed by Fayard (2003) to theorize knowledge creation. Likewise, Haigh (2009) deploys the Hindi concepts of *gunas* and *dharma* to design an international curriculum in England. Similarly, Grant (2010) provides an approach to doctoral education that engages *mātauranga Māori* (Māori knowledge). Further, Singh et al. (2016) use the Samoan concept of *vā* to explore the transcultural mobilization of HDRs' production of theoretic–linguistic tools.

In sum, much of our work in mobility education arises out of adherence to one particular language (English), which is used to theorize this contested concept. The question is whether to continue privileging English-only mobility education, or a change to multilingual mobility education might be appropriate if this field is to have a worldly rather than parochial dimension. Recognizing the contested concept of mobility education invites questioning of prevailing English-only monolingual interpretations of it, whilst alerting us to the warrant for investigating supplementary, multilingual theorizing about this practice.

Postmonolingual Research Method

Over the past decade, the WISER Learning internship programme has engaged volunteers from Zhōngguó working in Australian schools to stimulate the teaching and learning of Mandarin (Singh, 2013). WISER Learning addresses policy concerns about producing a generation of Australian students with the capabilities for living, learning, and working in a world where Zhōngguó now drives changing local/global connectivities, given the rise of nationalistic protectionism in Britain and the United States. However, critical self-reflexivity is warranted here. Given the competition for global power, Ng (2013) argues for vigilance against reproducing Sinocentrism where China ignores the rest of the world to secure its own interests. To avoid the prospects of "replacing Eurocentrism with Sinocentrism" that might incite Zhōngguóren nativism and reinforce white nationalistic politics throughout the Anglosphere, multilingual mobility education needs to drive intellectual connectivity with "Southeast Asia, Papua New Guinea, the Middle East, Australasia, and the Pacific" (Anderson, 2012, p. 448).

WISER Learning also explores MHDRs' capabilities for theorizing mobility education (Singh et al., 2015). This longitudinal research programme aims to (a) map these volunteers' creative uses of their multilingual skills (Maingueneau, 2015) and (b) explore possibilities positioning them as part of the "head" labour (Brown et al., 2011) involved in theorizing and not just data collecting. This research goes beyond measuring what works, to establish for whom being able to theorize works, in what circumstances, in what respects, to what extent, and why. This study asked of these MHDRs:

1. What benefits do they gain from, and what value do they attach to using their multilingual skills?
2. In what circumstances can they do so, and where is this not possible?
3. How can they develop theorizing capabilities using their full linguistic repertoire?
4. What pedagogical interventions might build their theorizing capabilities?

5. According to their theorizing capabilities, what mechanisms might explain the prospects for multilingual mobility education?

A postmonolingual research method was employed for this inquiry (Caister, Green, & Worth, 2012). Multiple, collaborative case studies were conducted with MHDRs to work through the coproduction of theoretic–linguistic tools. Informed by knowledge of multilingual mobility education, evidence was generated that created shared conceptions of theorizing as a matter of intercultural divergence rather than synthetic closure (Stout, 2013). A flexible research design is used, maintaining openness to iterative refinements rather than following a technical, fixed, predetermined sequence (Robson & McCartan, 2016). This nonlinear design made possible changes in data collection and analysis methods across case studies that informed l'earning transformations.

L'earning Transformations

By working with MHDRs from Zhōngguó, this collaborative, longitudinal research project made explicit the educational uses they made of their multilingual skills (Singh & Fu, 2008). On the one hand, this research found that HDRs' multilingual skills tended to be muted. This study opened a window on the invisible intellectual labour, the "shadow work" (Illich, 1981) performed in Zhōng Wén by these MHDRs. Their shadow work represented undocumented and unaccredited theoretic–linguistic labour integral to their research education. Despite underwriting their research, English-only monolingualism prevented this shadow work from being recognized.

Thus, the second strand of research involved *bringing multilingualism forward* through explicitly integrating MHDRs' linguistic skills into their research (Singh & Cui, 2011). This was done through scholarly networking and using their theses to represent their full linguistic repertoire (Singh & Huang, 2013). This research illuminated the educational value of knowledge from the MHDRs' linguistic repertoire, their education, and in contributing to knowledge. English-medium universities

may capitalize on the fees paid by such MHDRs to advance the case for, and add further educational value through multilingualism.

The focus of this research then turned to extending these MHDRs' capabilities for theorizing. For instance, some used Zhōng Wén metaphors (e.g., *chéngyǔ*) to make sense of Australian education (Singh & Meng, 2013). Specifically, *chéngyǔ* were studied for their use value as theoretic–linguistic tools. This indicated the prospects of MHDRs using their full linguistic repertoire to develop their theorizing capabilities.

Pedagogies for developing these MHDRs' theorizing capabilities using their complete linguistic repertoire were investigated in the next stage of this research (Singh & Han, 2017). To develop these capabilities, the functions of and capabilities required for theorizing were illuminated through using Zhōng Wén concepts, metaphors, and images for making sense of mobility education. Importantly, non-Zhōng Wén speaking academics can extend the capabilities of MHDRs for theorizing by having them activate such intellectual resources in their linguistic repertoire.

A recent strand of this research programme has explored the claims made against international students from Zhōngguó regarding alleged deficiencies in their capabilities for critical thinking (Singh & Lu, 2017). Based on the mistaken claim that critical thinking is a peculiarly "Western academic norm," it is then taught using English-only monolingual pedagogies (Chiu & Cowan, 2012; Durkin, 2008). The taken-for-granted practice in both media and scholarly debates labels them as "Chinese students" and positions them as "non-English speakers" or "speakers of English as a foreign language." In contrast, postmonolingual research makes a shift to seeing HDRs from Zhōngguó as being multilingual, capable of speaking English, Zhōng Wén and one or more other dialects or languages. This opens up possibilities for them to be recognized and acknowledged as being speakers of multiple languages, and thus as having a linguistic repertoire that could potentially provide them with various modes of critical thinking. By using their full linguistic repertoire, they may extend their capabilities for critical thinking in Zhōng Wén and English.

The *l'earning transformations* made possible by this postmonolingual research means that MHDRs can:

1. present evidence of mobility education in the language(s) in which it was collected or otherwise generated, along with necessary translations;
2. theorize mobility education by multiplying the languages from academic research is sourced;
3. develop theorizing capabilities using concepts, metaphors, images, and modes of critical thinking from their full linguistic repertoire.

Moreover, through *peer-to-peer mentoring*, MHDRs can work with English-speaking monolingual HDRs, adding value to their collective linguistic repertoire and divergent intellectual resources, bringing worldly perspectives to mobility education. Strategies for doing this include

1. documenting concepts of "foreign" derivation in their language(s);
2. writing about how the multilingual skills of participants make for productive scholarly interrelationships;
3. listening to the lyrics of songs which use expressions from different languages for inspiration regarding their own translanguaging practices;
4. writing their own multilingual texts using loanwords from one or more languages.

Overall, this postmonolingual research method invites a reconsideration of mobility education in terms of theôria.

Mobility Education as Theôria

Reflecting on MHDRs' mobility education engenders new understandings of theôria. As theorists, they are prepared to bear these costs and risks of travelling beyond their homelands. Leaving home comforts behind, they wander and wonder abroad to explore interlanguage intellectual divergences. These theorists open their minds to other languages and ways of naming, conceptualizing, and explaining mobility education. New meanings for mobility education unfold through their reports home.

Understanding mobility education in terms of theôria brings into focus *interlanguage knowledge exchange, inter-referencing theoretical knowledge*, and *theoretic–linguistic coproduction*. Arguably, exclusionary use of English-only monolingual pedagogies and theories signifies an absence of theôria in mobility education. Developing postmonolingual researchers' theorizing capabilities sees mobility education achieve *theoretic–linguistic* connectivities. Multilingual mobility education contributes to changing the value of *theoretic–linguistic* knowledge produced outside English within Anglophone universities.

WISER Learning suggests that MHDRs' capabilities for theorizing benefits from activating, mobilizing, and deploying their multilingual skills rather than their negative assignment as "non-English background speakers." University constructions of English as the exclusive source of theory are interrupted by these MHDRs demonstrating their capabilities for generating a more worldly theoretic–linguistic repertoire. In doing so, MHDRs raise questions about what languages count as sources of worthwhile analytical tools for theorizing mobility education. In doing so, they might shake English-only universities free of the parochialism of monolingual pedagogy and theory.

Prior to this research, grounding mobility education in English-only pedagogy and theory could be taken for granted. Now it seems more than a little incongruous. Currently, of course, English-only theory production is globally dominant. However, the unquestioning operation of English-only mobility education constrains the theory-generating potential of some MHDRs. The insistence on them testing English-only theories of mobility education restricts the use of their full theoretic–linguistic repertoire. However, through postmonolingual research, it is possible to understand the rationale for English-only and multilingual mobility education. Informed decisions can be made.

By inserting theôria into mobility education, this may change the dynamics of mobility education, taking it beyond English. Mobility education presents opportunities for MHDRs to theorize the field anew. Multilingual mobility education makes possible local/global flows of MHDRs' languages and theories. Accordingly, mobility education remains open to change.

Beginning

What mobility education means is contested. Undoubtedly, English-only theories make good sense of mobility education. Yet, they may not be sufficient. Consider the shadow work undertaken by MHDRs in languages marginalized by English-only pedagogies. Academics are exploring how HDRs' multilingualism can contribute to re-theorizing this field. Mobility education provides *theoretic–linguistic contact zones* through which postmonolingual researchers facilitate the coproduction of worldly knowledge. Multilingual mobility education and postmonolingual research offer innovative possibilities for English-only universities.

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The Citizen Scholar in Developing Global Perspectives

David J. Hornsby and James Arvanitakis

Introduction

As universities grapple with how to position themselves in an ever-increasing global learning environment, the importance of developing global perspectives is continuously reinforced. For many years, developing global perspectives in higher education debate has focused on two fundamental pillars: the first being to offer students international experiences and second, broadening access for international students to our university environments. Both are undoubtedly important aspects in this area, which is based on a logic that by broadening our students' understandings of other people, cultures, and spaces, greater cross-cultural appreciation will emerge. Armed with such knowledge,

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the ultimate aim is to promote cooperation across the various social, political, economic, and cultural spheres.

Indeed, developing global perspectives in higher education has been a core pillar of American foreign policy since the era of Senator William Fulbright, who argued that promoting student international experiences in and out of the United States was a key element in improving American security. His view is captured in this iconic quote: "In the long course of history, having people who understand your thought is much greater security than another submarine" (cited in Vassiliou, 2014, p. 2).

The Fulbright scholarship that emerged with the aim of fulfilling the senator's vision is considered a model programme that other countries have sought to emulate in style and prestige.

As globalization has taken root and the recognition that international connectivity is imperative, it is now commonplace in university environments to seek to foster the development of global perspectives. Arguably, approaching this through providing international experiences is an expensive option for both universities and students. Conversely, the inclusion of international students into degree programmes seems increasingly driven by economic considerations in a context where universities are seeking to enhance or supplement their budgets through the option to charge higher tuition fees to students coming from abroad. This has had a perverse effect on the notion of internationalization and emphasized a checklist (or "bums on seats") type of approach rather than a deeper consideration of how international students enhance a learning environment.

In this chapter, we argue that developing global perspectives needs to fit into a broader rethink of higher education. It is not seen as being something that we "add on" the education experience—a "bolt on" so to speak—but a core part of that experience. In fact, we argue in this chapter that this sense of developing global perspectives is part of a new set of "graduate literacies" that we as educators must ensure our students build. Like reading, writing, and arithmetic, a global vision is something that is the core of the experience, not something added on.

To truly develop global perspectives in our students requires inculcating a set of attributes and proficiencies that enable students to

understand, exist, and take advantage of a globalized and rapidly changing world. We argue that to truly globalize requires universities to frame and orient their approach by developing the *citizen scholar*.

What Is the Citizen Scholar?

The essence of the citizen scholar encapsulates the idea that the role of universities is to promote scholarship as well as active and engaged citizens. That is, beyond the disciplinary knowledge that students develop during their studies, universities must inculcate a set of skills and cultural practices that prepare students for a turbulent and constantly changing world. This is a world continually being disrupted and challenged where forecasts in Australia, for example, indicate that up to 40% of current employment opportunities will disappear (CEDA, 2015). In this environment, our future graduates are likely to have multiple careers, not simply multiple employees.

This arguably pushes the debate beyond the simple transfer of knowledge that emerges from the activities and academic development necessary to complete a degree. Rather, it takes on a broader, more societal focus. The graduate is not only a potential employee, but seen as an active and engaged citizen who will help shape the various societies with which they interact.

Such thinking comes from the idea that universities maintain a social mission that mobilizes knowledge for the benefit of society. That is, we believe that a central purpose of higher education is to improve the societies in which we live and foster citizens who can think creatively and innovate with the purpose of community betterment. This is not to say that there is no value in individual and personal ambition, but this must be balanced with the social rights and obligations embedded in understandings of citizenship (Isin & Turner, 2007).

We mobilize the citizen scholar concept as a means of integrating aspirations of social change framed by a sense of social justice into higher education pedagogical development. It is well established that pursuing university studies can play a role in addressing inequalities in society because graduates tend to be healthier and lead prosperous

lives. The pursuit of a university degree can help to rectify structural injustices where certain groups are more privileged over others (Bloom, Canning, & Chang, 2005; OECD, 2008). But these facts only stand if we develop curricula and pedagogical stances that prepare students to participate in the economy, that challenge them to apply the knowledge they have gained to innovate, and make them aware and interested in understanding the societal structure in which they live. The contemporary challenges of climate change, growing economic inequality, poverty, terrorism, war, and displacement can only be overcome with an active and engaged citizenry with deep cross-cultural understanding.

By developing curricula or teaching that narrowly focuses on the content of our disciplines, we only enhance disciplinary knowledge and reinforce disciplinary boundaries and singular goals. This inertia means that we fail to inculcate the vital significance of breadth of understanding across disciplines and the importance of appreciating meaning and gaining knowledge as well as cultivating wisdom. By advocating learning environments that place new "graduate proficiencies" that have at their particular core skills and cultural practices, we are suggesting that higher education will be future-proofed.

Though we believe it may be obvious, it is important to emphasize that nothing we have argued so far or outline in the rest of this chapter argues against maintaining high academic standards. The disciplinary knowledge required to confer a degree is not negotiable. Our argument is, however, that discipline knowledge alone is not enough: not enough for the student to confront a complex and disrupted world as an individual, nor enough for our society that needs engaged and innovative citizens to confront some of the deep-seated challenges confronting our world.

Inspiration for the citizen scholar is derived from Gramscian views on education and intellectuals and Freirean pedagogical aspirations (Kourtis & Arvanitakis, 2016). Antonio Gramsci posited that education must, at its very core, be about promoting social change and challenging traditional power structures. As such, he argued that a true intellectual was someone who facilitated social change through pragmatic, problem oriented, and *culturally relevant* expression of ideas, feelings, and experiences of the masses. Unlike modern day interpretations

of the term "intellectual," which suggest elitism and reinforce social hierarchies, Gramsci (1971, p. 10) believed that anyone could be an intellectual because one carries

> some form of intellectual activity … [and] participates in a particular conception of the world, has a conscious line of moral conduct, and therefore contributes to sustain a conception of the world or to modify it, that is, to bring into being new modes of thought. (Gramsci, 1971, p. 10)

In this vein, Gramsci believed that the process of education was not about being ethereal, disconnected, and capable of making grand speeches but rather was rooted in "practical life" (Gramsci, 1971, p. 10).

The position of universities does not figure prominently in Gramsci's work but is rather implied as the institutions of education and spaces where intellectuals congregate. The concept of the citizen scholar extends Gramsci's analysis and as such, we argue that universities are integral spaces to pursue his overarching mission for social change because they are inherently engaged in communities and mobilize new sets of thinking.

Despite aspirational statements to the contrary, however, modern universities often reproduce existing power relations. This is particularly the case under current models of differentiated fee payments and decreasing public funding for higher education. Furthermore, our content-driven, discipline-specific learning environments do not encourage a pedagogy that fosters creative thinking or even societal action (Freire, 1970). Rather, it too reproduces disciplinary boundaries and the abovementioned power structures.

As Kourtis and Arvanitakis note, Gramsci raised concerns that the education system was disconnected, theoretical, and irrelevant to everyday lived experience, resulting in passivity amongst students rather than active engagement in societal problems (1971, p. 35). It must also be said that this also captures contemporary conversations in universities across the world. In *Pedagogy of the Oppressed*, Paulo Freire (1970) echoes Gramsci's concerns linking the role of education and how we teach to the persistence of inequality in societies. Freire (1970) developed his ideas in the context of Brazil, an appropriate place in which to situate a

discussion of societal inequality but not exclusively. Societal inequality is on the rise worldwide, the gap between the rich and poor is increasing despite more than half a century of explicit economic policies that have sought to counter it, and economic inequity is a persistent factor in post-apartheid South Africa (Wolf, 2015) as well as continuing to increase in Australia though in a very different context (ACOSS, 2015).

Freire's (1970) vision of a pedagogy that is rooted in the lived experience of the masses has never been more relevant. Freire (1970) argued that we must confront inequality by inspiring students to not only question the world around us but also challenge and agitate around existing power structures. Freire (1970) believed that education was about addressing the needs of the masses and teaching them to make a better society by addressing inequality. But what is additionally inspirational and reinforces of our vision for the citizen scholar is how Freire (1970) identified that the way we teach needs to connect with problems surrounding us, and whom we teach needs to be diverse:

> No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption. (Freire, 1970, p. 54)

Taking Gramsci (1971) and Freire (1970) seriously, we suggest that our learning environments require a pedagogical stance that integrates a sense of moral and ethical purpose to learning. In a context of increasing global connectivity, this means actively integrating cultural pluralism in developing knowledge and understanding that aspires to liberate the learner from existing power structures by fostering a desire to challenge and change the social system in which we live. But this can only be achieved if we connect to the reality around us, the many problems we face, as well as understanding the knowledge generation process that needs to be developed to disrupt the mechanism that created such challenges.

As established academics and researchers, many of us already do this in our intellectual projects. We tend to be problem oriented and push for change in our research. We seek to challenge existing power

structures and influence how society is shaped. We do not treat knowledge as uniform, appreciating that context is important and we take evidence seriously in the knowledge generation process. So why does it seem that we disconnect from this in our learning environments? Why is it apparent that the dominant pedagogical model is focused on disciplinary content transfer? Why do we privilege lecture spaces in which individuals stand up at the front and speak at, rather than with, students?

Such a context has to be challenged and radically changed: We must expect more from our learning environments. To do this, we suggest a pedagogical stance that moves us towards a practice that fosters citizen scholars of our students.

The Citizen Scholar Developing Global Perspectives

In our previous work, we have identified multiple dimensions of the citizen scholar (Arvanitakis & Hornsby, 2016, p. 15). For the purpose of this chapter, we are aiming to focus on the five key aspects that directly relate to developing a global vision and argue that these are key skills that our students should maintain in order to fully develop global perspectives. These include:

1. interdisciplinarity;
2. cross-cultural understanding;
3. developing new literacies;
4. internationalization;
5. inclusivity.

Adopting pedagogical stances that enhance or inculcate these types of attributes for students are important and work towards embedding global perspectives into student learning and development rather than assuming that simple exposure to international students or engaging in an international experience result in a new international frame of mind.

By focusing on these five key attributes, it is possible to instil skills important to fostering global perspectives to our students. These attributes are presented as stand-alone for conceptual clarity, but it is clear that they are interlinked and related, as captured in Fig. 1, which visually portrays the overlaps and interactions of these and the other attributes we have identified.

Interdisciplinarity is a fundamental attribute for developing global perspectives. This is because the ability to think across disciplines in pursuit of more holistic problem solving is more reflective of the world around us. Problems are most often multidimensional and the ability to think across the disciplinary dimensions fosters a sense that there can be different ways of looking at the same thing (Edwards, 1996; Gaff & Ratcliff, 1997). Indeed, developing interdisciplinary thinking as a key strategy in a university environment has been shown to maintain a number of benefits including recognizing bias, thinking critically, tolerating ambiguity, and acknowledging and appreciating ethical concerns (Field, Lee, & Field, 1994; Kavaloski, 1979; Newell, 1990). Furthermore, it enables students to begin to understand the subjectivity of their perspectives or even those of their lecturers, which creates a reflexivity and awareness that enables space for differences to exist.
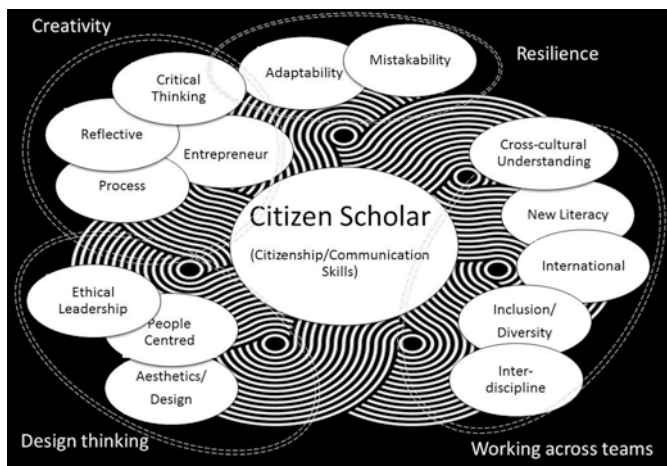
Fig. 1   The citizen scholar

Interdisciplinary approaches can also be transferred when presented with cultural or contextual differences. As such, this becomes a key element of fully embracing global perspectives as it gives space to different types of perspectives.

Closely related to *interdisciplinarity* is the attribute of *cross-cultural understanding*. We define this attribute as an ability to appreciate that different cultures may bring different ideas and thinking on how to advance understanding (Arvanitakis & Hornsby, 2016, pp. 17–18). Clearly, the link with developing global perspectives is inherently intertwined with the idea of building an understanding of other cultures.

We argue that it is possible to factor cross-cultural understanding into our classrooms and through our pedagogical practice. We both teach at institutions that maintain a high degree of cultural mixing. Johannesburg and Western Sydney Universities maintain highly diverse student populations from an ethnic, linguistic, and gender perspective. Adopting pedagogical approaches that recognize this and make space for these differences to be positively highlighted helps students build an appreciation for difference and enhances their capacity to adopt global perspectives and to adapt in international contexts.

In higher education, we tend to privilege particular types of literacies like reading, writing, and even advocacy skills (Arvanitakis & Hornsby, 2016, pp. 17–18). However, in a global context and within the pursuit of global perspectives, we consider that students need to understand new literacies in the context of the new and changing technological and cultural environment. For example, how do we teach research skills, such as analysis and critique, to students in a time of too much data? Or, how do I work in remote teams across the globe with people I have not met face-to-face?

Technology and globalization have brought about access to an incredible amount of information from all sorts of sources and places. In such an environment, it becomes key to find ways of empowering our students to be discerning and capable of determining what valid information is. By orienting our pedagogical approaches to *developing new literacies* in light of access to "excess amounts of data," it is possible to prepare our students for the global workplace.

These expanding connections also mean that we will need to apply these new literacies in an internationalized environment. As educators in higher education, we need to recognize and accommodate the growing interconnectedness of our societies. Our classrooms are becoming inherently more international with students from abroad, exchange programmes or even through migration and settlement. This means that our learning environments need to be more attuned to fostering student ability to work across diverse experiences. This is only reinforced when one considers that the demographic make-up of universities has fundamentally shifted in the last 10 years. In the context of developing global perspectives, we need to orient our pedagogical environments towards promoting the ability of students to work in different cultural contexts. We need to adopt a broader and more holistic vision of *internationalization* as an attribute that our students need to obtain.

Finally, we argue that in fostering the development of global perspectives, students need to maintain the attribute of *inclusivity*. Here, we consider this idea to be about recognizing that societies are diverse and with this come different and unique ways of thinking that can be important. Being open and inclusive of others and their unique ideas is an important factor in innovation as well as advancing overarching goals of achieving peace between nations. Adopting pedagogical practices that advance this attribute need to emphasize inclusive participation, pluralism, and the interdependence of the world.

Cultural Humility: At the Core of the Citizen Scholar

Underlying these five dimensions of internationalization of the curriculum to promote the citizen scholar is the concept of *cultural humility* (Arvanitakis, 2014; Nomikoudis & Starr, 2016). As noted, exposure to multiple methods of seeing, interpreting, and understanding is in itself a process of knowledge making. When this occurs on a societal level, we create a more resilient and robust culture—a culture that evolves, one that is open to learning and is flexible in response to the unknown: the new, the surprising, the intriguing, and the other.

What we are identifying here is not the "other" that is frequently a focus of derision and the source of much consternation of shock jocks who, in a narrow and inflexible subculture of their own, simply present an "us and them" viewpoint. This is a viewpoint that pitches the dominant culture against outsiders who we are told to fear, and in a very crass way can be summed up as follows: we, the civilized, and them, the aliens, who must learn to be like us.

This pushes us towards a homogenized culture that excludes and marginalizes. It is a violent culture. Whilst stopping violence is a goal on which all can agree, both society and the state allocate resources to not only exclude and marginalize but to forcibly remove those who can be described as not being "like us." And here is the challenge: What does "like us" mean? Is it those with the same religion, skin tone, family structure?

This is not to deny that different worldviews and traditions can come into conflict. One progressive response we see in workplaces, including universities, is "cultural sensitivity" training and its evaluative criteria, "cultural competencies." Whilst admirable endeavours in many ways, these have one limitation that is worth examining more closely, which is that we often (not always) end up with a "check list" approach.

If each item on the list is ticked off, can you be considered culturally competent? Can we ever truly understand a culture other than our own? If the deep historical and cultural contexts can never be fully conveyed, how can we continue to work against marginalization and exclusion and to share our different worldviews?

Addressing this dilemma is the work of Professor Colleen Hayward (Perso & Hayward, 2015), Head of Kurongkurl Katitjin, Centre for Indigenous Australian Education and Research at Edith Cowan University. Professor Hayward's approach speaks to the concept of "cultural responsiveness." Whilst supportive of this approach, the work of Nomikoudis and Starr (2016) expand it by exploring the concept of cultural humility or the understanding that working with other cultures is a never-ending learning process—and one in which it is an honour and a privilege to participate.

More than 15 years earlier, Melanie Tervalon and Jann Murray-Garcia discussed "cultural humility" in a 1998 article for the *Journal*

of Health Care for the Poor and Underserved. In contrast to the cultural competencies approach, which essentially involves a classroom environment where the teacher delivers sets of information about specific cultural practices, Tervalon and Murray-Garcia define cultural humility as a "lifelong commitment to self-evaluation and self-critique" (1998, p. 117). Whilst their focus was on doctor/patient relationships, the same approach can be adapted with respect to any cultural interactions.

In teacher/student relations, we can return to the work of Paulo Freire (1970). As noted, Freire advocated a move away from the type of classroom that assumed students are "empty vessels" passively waiting to be filled with the teacher's knowledge. His revolutionizing of literacy theory demonstrated that teachers have as much to learn from students as students do from teachers. Furthermore, and at the core of the approach we are advocating here, there is an opportunity that students will learn from each other. It creates a peer-to-peer learning opportunity where each person in the teaching and learning environment brings a wealth of human experience, informed and shaped by language, traditions, and practices. In other words, we learn from each student, and they learn from each other different ways of seeing, interpreting, and understanding the world. Cultural humility teaches us that there is always more to know and more to learn.

Within the Australian context, never is this truer than when working with First Peoples, as well as from the hundreds of cultures that are now an integral part of Australian society—for there is much to learn within the context of those experiences and different backgrounds. Within the South African context, we see a post-apartheid nation emerging from centuries of repression and exclusion. Without the five dimensions of the citizen scholar underscored by a sense of cultural humility, the opportunity to learn and grow in the classroom is lost. Turning to Nomikoudis and Starr (2016, p. 74), they note,

> For example, if we look to the Australian university context of cultural awareness training as a mechanism for better understanding indigenous education and broader indigenous issues, our joint experience is of a familiar pattern formed by facilitators in their approach to the content and delivery of the training. The most common foundation for this type

of training is the delivery of a historical perspective on Australian indigenous peoples and changes to their societies: for example, an overview of a 60,000 year sophisticated civilisation(s) interrupted violently by almost 230 years of Western colonial possession and rule.

This historical perspective is crucial to any discussion and understanding of the relationships between indigenous and non-indigenous people in Australia, past and present. However, all too often in cultural awareness and cultural competence training, the story takes precedence over what should be equally important and pertinent points for discussion, investigation and action. What we are saying here is that frequently the story of colonisation and its consequences is told, but not unpacked further to make it relevant to the present, and to the training participants' lives and work and outlooks. The story is central, but it also needs to be transformative.

For example, out of this often brutal and tragic historical tale of violent colonization … a colonisation that could be argued to this current day is the greatest influence on divisions of wealth, political power, health and education in Australian society—we need to ask key questions of participants in cultural education to make their learning active, reflective and accountable. (Nomikoudis & Starr, 2016, p. 74)

In the learning environment, it provides us with a "lifelong trajectory to make cultural humility a consistent part of our work interactions and our thinking" (Nomikoudis & Starr, 2016, p. 75). This, we believe, is only the beginning of a broader conversation on cultural humility—which we hope will be ongoing.

Conclusion

The aim of this chapter is to orient considerations about developing global perspectives towards the importance of developing skills relevant and integral to preparing students to engage and participate in a global and interdependent world. In this sense, the way we construct our learning environments within our institutions matters just as much as creating opportunities for our students to travel abroad. Indeed, we argue that it is a necessary precondition that we foster a type of student

akin to the citizen scholar as a key element of efforts in higher education to ensure our students develop, maintain, and advance global perspectives.

Within the context of this collection of educators represented in this book, we argue that the internationalization they represent is a core proficiency and attribute required by university graduates. This is something that is not only required to navigate a world characterized by disruption, change, global interactions, and cross-cultural experiences, but also establishes an ethic for framing those interactions and challenges.

As educators, we must adapt our teaching techniques to meet this constant change and ensure our students are equipped with the abilities to successfully respond as professionals as well as national and global citizens. If we fail to meet this challenge, not only will our students lack the important skills to confront this unpredictable world, we will be failing in our opportunity to promote a progress, culturally humble, and competent world.

Drawing on the discussion of cultural humility outlined by Nomikoudis and Starr (2016), we have aimed to align our work with a new set of graduate proficiencies that promote greater internationalization. In an increasingly globalized society, where cultures and the perspectives they represent are constantly coming into contact, this is our chance to promote the emergence of new knowledge that meets the vision of both Freire and Gramsci.

This is not an easy task—particularly in an environment where the goals of traditional liberal arts are under constant challenge. But anything less lets down our students—both the ones that are in our classrooms today and the ones that will soon be arriving.

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Part IV

Developing Globalization in an Online World

Virtual Mobility: Flipping the Global Classroom Through a Blended Learning Opportunity

Sally Parrott and Sandra Jones

Introduction

The rapid increase in the exchange of knowledge, trade, and capital around the world, driven by technological innovation, has resulted in what is referred to as a globalized world of business (Chen, 2005; Reimers, 2013). Employees are increasingly located in multiple countries, cultures, and time zones, creating centralized companies with a decentralized employee base (Alexander, 2000). Integrating processes and employees into each of these cultures is a key to operating successfully (Davies, Fidler, & Gorbis, 2011). Workers need to operate in, and communicate across, this multicultural environment (Chaney & Martin, 2014). A recent study found that 63% of global CEOs are concerned that they cannot find employees with the necessary intercultural

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communication skills and innovative mindset to operate across countries and cultures (PricewaterhouseCoopers, 2014).

At the same time, video and visual communication technology is rapidly evolving and presenting new and more effective ways to communicate and connect over vast distances. This is supporting the rise in virtual global teams. Described as "technology-mediated distributed teams with members from different countries" (Hardin, Fuller, & Davison, 2007, p. 131), virtual teams have been growing in popularity as they reduce time and cost and represent a more sustainable option for an organization (Dekker, Rutte, & Van den Berg, 2008). Understanding how to effectively use communication technologies is complex; it requires not only understanding the technical factors, but also how to build relationships using technology (Grosse, 2002). A key enabler of effective cross-cultural relationships is an ability to communicate across cultures in the virtual environment (Chaney & Martin, 2014; McLoughlin, 2001).

Universities play an important role in graduating students with skills to negotiate the opportunities and challenges brought about by globalization (Clark, Flaherty, Wright, & McMillen, 2009; Leask, 2008; McLoughlin, 2001; Poindexter, Amtmann, & Ferrarini, 2011). This requires universities to consider innovative approaches to provide more students with intercultural skills and cross-cultural communication. Universities have been focused on designing such learning opportunities (collectively referred to here as study abroad) through student exchange (semester length) and study tours (shorter term). Research has shown that such opportunities can improve intercultural attitudes and skills (Brown, Pascarella, & Terenzini, 2005). The provision of financial grants from government and institutions has resulted in considerable growth in participation in study abroad (Harrison & Potts, 2016). In Australia, study abroad has grown from 12.3% in 2011 to 16.5% in 2015 (Australian Universities International Directors' Forum, 2015), whilst similar outcomes have resulted from such support in the United States, Germany, the Netherlands, and Singapore (Gribble & Tran, 2016).

However, participation in global learning opportunities is still comparatively low (Salisbury, An, & Pascarella, 2013). This is particularly so in less affluent countries and has led to concerns that opportunities for study abroad favour more privileged students (Colucci, Costa, &

Silva, 2015). The dichotomy between the need for global skills and the opportunity for students to participate in such schemes has raised concerns about how to make opportunities more accessible and equitable (Gribble & Tran, 2016). In response, higher educational institutions are exploring alternate ways to develop student global skills without the need for international travel (Orpen, 2003).

To date, there has been little exploration of how the online environment can be leveraged. This chapter presents a case study of how a university added a blended global "virtual mobility" approach to provide more inclusive opportunities to its study tours and student exchange programmes. The case study reveals the enabling role of communication technology in designing high-quality global learning opportunities that connect students as a means to develop their global skills. The chapter concludes with a more accessible and scalable model for developing student global skills.

Case Study: Global Skills Development Though Virtual Mobility

This case illustrates how a major university in Australia addressed the challenge of providing more students with the opportunity for a global learning experience by offering a combination of physical travel abroad and virtual teamwork. Termed a "blended" global learning opportunity, this model expands the definition of global learning to include virtual opportunities. The chapter will focus on approaches for developing these skills, particularly digital communication technology and intercultural communication, as these have been identified as key skills needed in the future workforce (Davies et al., 2011).

The case demonstrates a progression through four cycles of change that gradually expanded opportunities for students to participate in global learning experiences. At the same time, the emergent programmes included more authentic learning opportunities as industry copartnerships were designed into the global learning experiences. The case demonstrates the cycles of improvement that are needed to continuously learn from the experiences of past cycles and build these into

new cycles. For this reason, the case is presented using the Plan–Do–Observe–Reflect model usually associated with an action research methodology. Each cycle demonstrates how small changes in redesign led to increased student participation, increased student understanding of the challenges of working in globally located teams, and increased skills in using digital communications technology to communicate effectively on authentic global business issues.

Cycle 1: Student International Exchange for Global Learning

Plan

At RMIT University in Melbourne, Australia, student exchange has been one of the strategies to internationalize the curriculum since the early 1990s. Over the past 20 years, the student exchange programme has contributed to more than 1600 students engaging in international learning experiences in 70 countries.

RMIT is a "dual sector" university offering both higher education (HE) and vocational educational (VE) qualifications. Until 2007, student exchange was only available to HE students. In 2007, a student exchange agreement for students in both VE and HE was signed between RMIT's College of Business and Kirkwood Community College (KCC) in Cedar Rapids, Iowa, United States. The agreement enabled students in business programmes to spend one semester studying at the partner institutions (hereafter termed "home" and "host" institutions to signify, respectively, the country in which the student was enrolled and the country in which the exchange opportunity was located).

Do

Between 2007 and 2016, nine RMIT students and 12 KCC students engaged in this exchange opportunity. Given this relatively low level of participation, coupled with the imbalance between the two countries, it was agreed that changes needed to be made to encourage more students to participate.

Observe

Research was undertaken into the reasons for this outcome, which revealed a mix of factors, both learning related and socioeconomic. This was similar to research in Europe, the United Kingdom, and the United States by Van Mol (2014) that found a mix of learning related, financial, language, and social factors limited student exchange participation. In the RMIT–KCC case, an additional socioeconomic factor was the different laws governing working visas between Australia and the United States that prohibited Australian students from undertaking paid work whilst on exchange in the United States.

Reflect

A reflective process by academic coordinators involved with the exchange programme in both countries led to the decision to apply a "flipped" classroom concept, in which students combined out-of-class and in-class learning to assimilate knowledge (Brame, 2013) to "flip the student exchange." This set the basis for the second cycle that expanded the design of a student exchange to include a virtual learning opportunity.

Cycle 2: Flipping the Exchange for Global Learning

Plan

The "flipped student exchange" programme combined a 12-week (semester) project undertaken online between the two countries with an (optional) two-week study tour in the "host" country. The design included an industry partner with an authentic global issue, which added a (RMIT required) work integrated learning opportunity for students. The inclusion of an industry client also enabled greater focus on business skills needed by students to work in a culturally diverse, online, global environment.

During the 12-week learning activity in each home country, students were required to work together as members of global teams, utilizing the online environment. The specific learning activity on which

students worked was a global problem identified by the industry partner. At the conclusion of the 12-week home learning activity, students could choose to participate in a two-week study tour to the host country to present the group solution to the industry partner. This mirrored how businesses operate globally.

Termed the Global, Work Integrated Learning (WIL) Project (GWP), this design provided the opportunity for a global learning experience at a reduced cost for all students. It also provided the option for some students to engage in a (shorter) student study tour.

Do

The GWP commenced in 2011 and continued for three years. It had three distinct but integrated components:

1. Global student interconnections;
2. An authentic (industry) client;
3. A "live" project from a brief provided by the client.

RMIT sourced an industry client that provided students with the task of developing an integrated marketing communications (IMC) strategy to solve a global challenge. In so doing, RMIT became the host country, and over a 12-week period, students from RMIT and KCC worked together in 10 cross-country teams of eight students (four from each institution). Student global team communication was primarily text based, with students emailing or using Facebook to share ideas and documents.

At the end of the 12 weeks, half of the KCC students (20) undertook a two-week study tour to the RMIT campus. This provided an additional (face-to-face) opportunity for students to share their different cultural and business knowledge. During the study tour, each team presented their findings to the industry client.

The GWP increased the number of students participating in the online activity to 200 students over three years. This was made up of 118 students from KCC and 90 students from RMIT. In addition, 60 students from KCC participated in the two-week study tour to

Melbourne. Despite this increase, the inequality of the lack of a study tour experience for RMIT created a further challenge.

Observe

The redesign of the semester-long exchange into the GWP proved successful for increasing participation. This could be attributed to the shorter study tour component and the associated reduction in time and costs to undertake.

However, the lack of a physical study tour option for RMIT students (given RMIT's host status), combined with further observation that revealed evidence of inadequacies in the online operating environment (with text-based communication leading to difficulties in following group conversation and decision-making threads), led to the need for a further redesign.

Reflect

At the same time, academic coordinators became cognizant of the global development of businesses operating in more than two time zones and their increasing use of emergent communication technology to link their various global operations. This led to the academic coordinators adding a third university partner from another time zone and culture to expand the existing "blended" global learning opportunity into three time zones.

Cycle 3: Expanding Global Learning Opportunities

Plan

In 2013, it was decided to add a third strategic partnership with Dundalk Institute of Technology (DKIT), Ireland. The GWP was redesigned to incorporate this third time dimension. This also provided the opportunity to add a learning focus on time management and project

management skills to the pre-existing focus on intercultural communication skills. The industry project was retained and DKIT sourced the client. This opened the opportunity for a study tour for RMIT students. DKIT agreed to host the first two iterations of the three-way global WIL project.

To manage the challenges of virtual communication in this multifarious environment, additional training and support for using online business communication tools were provided. Students were also encouraged to conduct regular video meetings. This was in line with emergent research that virtual intercultural communication is more successful when visual interaction is provided, as this builds nonverbal cues and trust (Shachaf, 2008).

Do

In 2014 and 2015, students from each university spent 12 weeks working in global teams on a challenge provided by the Irish industry client. In this case, global teams consisted of students from each of the three countries.

In 2014, an increased number of students (95) participated—20 from DKIT, 40 from KCC, and 35 from RMIT. In 2015, a further increase took the number of participating students to 120. This second increase was due mainly to an additional 20 students from ERASMUS (a European Union student exchange programme) who joined DKIT students. This brought the Irish/European student number to 50, with 35 each from RMIT and KCC.

Ten global teams were established of up to 10 students. The increased size of the teams required more complex communication and negotiation to manage project work around student study requirements, work schedules, and other priorities. Diverse cultural backgrounds (particularly within ERASMUS) and three distinctly different time zones added to the complexity of the global working environment.

Students communicated online with the preferred platform being Facebook, although the university preferred Google Hangouts for video meetings and Google Docs for collaborating. This enabled more synchronous discussions and more equal team input.

At the end of this iteration, students from both KCC and RMIT engaged in a two-week study tour to DKIT Ireland to finalize the project work and present to the client. Ten RMIT and 19 KCC students participated in 2014, and 20 students each from RMIT and KCC travelled to DKIT in 2015. This increase was due partly to the provision of government mobility in each country (introduced in Australia in 2015) and partly by student self-funding (half of the RMIT students).

Observe

Whilst the increase in student numbers justified the redesign, there was also evidence of ongoing problems with the online environment. In 2014, two teams experienced a breakdown in communications during the online project work. Aggressive behaviour, rudeness, and lack of cooperation of team members were cited as the reasons for the breakdown. However, it was found that when student team members met face-to-face during the study tour, strong bonds and effective working relations developed. Further investigation revealed that in the teams where communication broke down, members had not used the visual interactions but had relied solely on text through Facebook. It was concluded that, as with earlier research findings, without visual interaction student members were not able to pick up important nonverbal cues, and misunderstandings developed. In addition, the lack of visual interaction affected their ability to develop team trust and bond.

Reflect

Although this third redesign of the GWP was successful in improving the numbers of students able to participate, team communication breakdowns were concerning. This suggested that the aim of developing students' global business communication skills and cross-cultural understanding was not being achieved for all students. Students appeared to be lacking strategies for how to operate effectively online. This confirmed research that found that students need to develop an understanding of how to use computer-moderated communication to foster

intercultural understanding and develop intercultural communication skills (Sorrells, 2012; St. Amant, 2002).

On the other hand, students were positive; for example, RMIT students indicated a willingness to continue to self-fund their participation in the study tour if they could not access a grant. These reflections led to the decision to provide additional materials to assist students to manage technology, time zones, and cultural differences in virtual, global teams.

Cycle 4: Enriching the Global Learning Opportunity

Plan

To provide students with further support, a range of online business communication and technology resources were designed, and several adjustments were made for the 2016 iteration of the GWP. First, to provide students with the visual cues necessary for establishing empathy and trust in virtual teams, identified by Ferazzi (2014) as needed, participation in group videoconferencing was made a mandatory part of the assessment. Second, to address the need for students to understand cultural differences, students from each country in each team were required to prepare and share a video about an aspect of their culture (for example, food, employment, campus, cultural sights, or the built environment). Third, to prepare the students for working together, a series of lectures on culture and intercultural communication was planned for delivery early in the project. These lectures would be developed with the advice of an industry expert on intercultural communications related to Irish, Australian, and American cultures. Fourth, to further build students' skills to work in virtual teams across time zones, an "intense challenge" was added. This 24-hour challenge required students to provide a solution to a global business challenge (within 24 hours). Students would complete the 24-hour challenge by working in sequences, with each country-based team spending eight hours on the challenge before handing it on to the next country team to continue to develop, until the team in the third country produced a solution at the end of 24 hours.

Finally, to help students understand how to move from working together online to face-to-face and presenting as a cohesive team to the client, a training session on working and presenting in intercultural teams was planned for students. This would be undertaken at the commencement of their study tour in Melbourne.

Do

A total of 94 students in 10 teams participated in the GWP in 2016—35 RMIT students, 44 KCC students, and 15 DKIT students. RMIT was the host university, sourcing a Melbourne-based industry client who delivered the "brief." This was done face-to-face with RMIT students and via live video broadcast with KCC and DKIT students. This enabled all students to ask questions of the client, as well as overseas students, to see the RMIT classroom and students.

Following the briefing, students in teams met online weekly, using Google Hangouts on Air to conduct and record video meetings and Google Docs to work "live" on the communications plan. This synchronous editing made individual contributions to the plan transparent. When the students from KCC (20) and DKIT (10) met in the host country (Melbourne) for the study tour segment, all teams participated in an intercultural presentation workshop and a video filming and editing workshop. This was designed to develop team presentation skills as well as assisting in the creation of their final promotional video to the client.

Observe

Each team produced an IMC plan and promotional video for the client. They also presented professionally and cohesively and showed a marked improvement in intercultural presentation skills. All teams produced an effective outcome for the 24-hour challenge. This demonstrated developing abilities to conduct asynchronous communication and manage intercultural communication under pressure.

However, although teams were able to work effectively, not all team members were communicating and contributing evenly. Members who did not attend any video meetings were unable to establish their role or contribution in the group. This is consistent with findings that virtual team trust and respect comes from members sharing personal details, identifying their value to the group and the ways they prefer to work (Ferazzi, 2014).

Reflect

Reflection to date on this final iteration reveals that the addition of technology training and supportive resources did assist in the use and management of online business communication technologies. This was particularly evidenced by RMIT students who undertook the most training and emerged as the instigators of the online meetings and collaborations. It also appears that targeted lectures on culture and intercultural communications may have improved the effectiveness of team communications and, as a consequence, better project outcomes. Finally, regular use of video meetings appeared to encourage team trust and cohesiveness, as those teams that met most frequently online made the most progress and produced the best results. Further research is currently being undertaken to identify the effect of larger team size on individual student contribution, the need for clearer roles and task expectations of each team member, and how to handle team member absence.

Conclusion

This case was designed to illustrate how a blended global learning opportunity can provide a more inclusive opportunity for students to help develop intercultural understanding and communication skills. The example demonstrated how students from universities in different geographical and time zones worked in teams using a mix of the digital environment and a short study tour in a host country (physical travel)

on a common global challenge. The example showed that effective use of the online learning environment supported by digital communication tools could provide students with a global learning opportunity.

In presenting this case, the authors have chosen to identify not only the final outcome, but also how designing such a blended global learning opportunity required several iterations based on observation of student interactions and feedback, assessment of the student experience, and reflections on lessons learnt. It demonstrates that designing, managing, and organizing student engagement in global learning activities is challenging; it requires academics to also develop new skills, to continually search for solutions to emergent problems, and to interact closely with the students. This places more pressure on academic staff than simply supporting students participating in student exchanges, where the pressures for adaptation lies mainly with the students. However, the rewards for the participating students, the industry partners, and the academics involved are significant. Greater understanding of intercultural differences, increased sophistication in the use of digital communication tools, and increased skills for cultural communication are all evidenced. Research into the extent of these skills development is the subject of postgraduate research of one of the authors.

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Demonstration of Twenty-First Century Skills Through an ICT Teaching Problem: Experiences of Pre-service Teachers in a Fijian Classroom

Vinesh Chandra and Donna Tangen

Introduction

Global Competency and Twenty-First Century Skills

Globalization is viewed as a "powerful economic, political, and cultural force" (Ramos & Schleicher, 2016, para. 2) and there is no doubt that citizens in this century need to demonstrate global competence so that they can engage and communicate meaningfully across the cultural divides for productive outcomes. Its importance is so significant that the Organisation for Economic Co-operation and Development's (OECD) Program for International Student Assessment (PISA) may include a global competency test to ascertain students' abilities to "navigate

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an increasingly diverse world" with "people of different cultures and beliefs" (Ramos & Schleicher, 2016, para. 2). According to the OECD:

> Global competence is the capacity to analyse global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity. (OECD, 2016, p. 4)

Thus, it is imperative that for citizens to demonstrate global competency, they need twenty-first century skills. With such capability, they can apply their knowledge and navigate efficiently through "new forms of socialisation" and as a consequence, participate in "emerging models of economic and social development" (Ananiadou & Claro, 2009, p. 5). According to Rotherham and Willingham (2010), these skills are necessary in the twenty-first century for both individual and collective success. To support the development of successful citizens, Rotherham and Willingham described that there is a need for a paradigm shift in the curriculum, teaching, and assessment at the school level that incorporates more student-centred pedagogies (e.g. project-based learning) that enables students to respond to problems by applying the 4Cs where needed. This chapter describes one application of the 4Cs in an experiential service-learning pathway for pre-service teachers.

Outreach pre-service teacher education programmes overseas that are focused on service learning can develop a strong foundation centred on the 4Cs through student immersion in project-based learning activities with themes on globalization. These projects engage learners in situ and provide a distinctly different learning experience (Wessel, 2007). Wessel believed that experiencing another culture, its norms, and language provides a powerful learning experience for the students, advocating that study abroad allows students to appreciate "the look, sound, feel, and even smell of another country [that] cannot be completely understood by description or grasped by study" (Wessel, 2007, p. 74). According to Silberman (2007), when participants are immersed in "concrete activities" in unseen contexts they get a chance to "experience what they are

learning about" (p. 8). Participating in these kinds of activities (such as the SEE project) also provides rich opportunities for students to reflect deeply on their lived experiences. The learning that occurs as a consequence can promote positive and lifelong cognitive, behavioural, and affective outcomes (Silberman, 2007).

Share, Engage, Educate (SEE) Project

For more than five years, the Share, Engage, Educate (SEE) project (https://theseeproject.org/) has supported more than 45 schools in developing countries, mainly through the donation of digital technologies. Collectively, these resources have the potential to impact more than 10,000 children. At present, however, many children in developing countries have yet to put their hands on a computer (e.g. children at the school in this study). Whilst the SEE project provides digital resources to schools, the ability of teachers to design classroom activities by using these tools is a challenge. Research suggests that even though schools have access to computers and the Internet, the technology is either displayed as a showpiece or used for basic computer literacy instruction (e.g. Chandra, Chandra, & Nutchey, 2014; Hinostroza, Isaacs, & Bougroum, 2014). What is misunderstood is that technologies on their own do not make a difference—teachers do. By enhancing teachers' technological, pedagogical, and content knowledge (TPACK; Mishra & Koehler, 2006), they can develop classroom activities which can impact positively on student learning. However, in many developing countries, developing this capacity in teachers is an issue.

The SEE partnership, to date, has included five groups of Australian university students participating in service-learning projects in remote and rural schools in Fiji and Malaysia. The university students engage in transdisciplinary teams to deliver classroom activities that showcase the integration of information and communication technology (ICT) in lessons aligned with the local curriculum. In this chapter, we investigate how one group of pre-service teachers demonstrated their 4Cs as they tackled a teaching problem in a Fijian primary school. The school was located on a remote island with no access to the Internet and an

intermittent electricity supply. Apart from teaching, the students also set up the school's first learning centre with library books and a classroom set of laptops. Through this outreach service-learning project, the pre-service teachers were able to showcase strategies on how ICT can be embedded into classrooms using the donated technologies.

Methodology

An Australian Government grant subsidized 10 ($N = 10$) Australian university students' 10-day travel to Fiji. The participants were enrolled in third-year bachelor's degree programmes from the faculties of education (7) and information technology (IT) (3). There was one student (design faculty) who was a Fijian national and played the role of cultural ambassador, who liaised with the school in Fiji prior to the Australian students' arrival in the country. Data in this chapter focus on the education students who are identified numerically from 1 to 7.

The education students were enrolled in a unit where the assessment was a group project, whereby they had to develop an activity that demonstrated how ICT could be used to teach a concept/some aspect of the content of the Australian Curriculum. All activities were underpinned by higher order thinking skills that enabled the learners (in Fijian classrooms) to demonstrate their conceptual knowledge by creating digital products (e.g. digital stories) (Krathwohl, 2002). It should be noted that not all students in the unit went to Fiji. The Fiji-bound students focused their project on the Fijian Curriculum with some noticeable differences to the projects undertaken by those students not travelling to Fiji. First, their engagement immersed them in experiential learning in all four phases—concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb & Kolb, 2008), whilst the rest of the class did not get a chance to trial their ideas in the real world. Second, the teams started communicating with the schools in Fiji and the student cultural ambassador at least three months before their departure. This interaction facilitated ongoing feedback to the teams; this did not happen for those students who were not travelling to Fiji. Third, the education students had the support of one IT

student who provided disciplinary knowledge and technical assistance. In particular, through this collaboration, the education students developed their understanding of how the Ubuntu operating system and the uploaded software could be used in the classrooms. All participants used this system for the first time.

Throughout this project, data were gathered using multiple strategies of field notes, students' artefacts (publically accessible websites), interviews (semistructured and conversational), student journals, and participant observation (Cresswell, 2012; Kawulich, 2005). A thematic analysis drawing on six phases outlined by Braun and Clarke (2006) was adopted, and the resulting themes were considered from a 4Cs' perspective.

Findings

Design of the Activities

The student who played the role of the cultural ambassador visited the teachers in Fiji and the community before the Australians embarked on the trip. It was his ancestral village, and he came from a family of chiefs. In the Fijian culture, chiefs have a similar status to that of royalty. In his role, he not only knew the context and the culture but also acted as a mediator between our students and the school. This connection led to productive communication which benefitted the team members; for example, the cultural ambassador was able to ascertain what curriculum strand the teachers in Fiji wanted the Australian students to focus on:

> As requested by our hosting teacher, we planned to teach a series of Science lessons; more specifically electricity which is part of the Physical Science sub-strand in the Fijian Curriculum. The achievement indicators were embedded into two main topics—conductors and insulators; and series and parallel circuits. (Student 1)

The design of the activities showed substantial evidence of meaningful connections between content, technology, and pedagogy as outlined in the TPACK framework (Mishra & Koehler, 2006) (Table 1). Students

Table 1 Group activities

Group	Title	Primary target year level(s)	Curriculum connections	Theme	Sample product	Digital resources
1.	Fishing for knowledge	7	Science Literacy (English)	Sustainability	Digital book	Freemind Libre Impress Powtoon Microsoft PowerPoint
2.	Electric circuits	6	Science	Series and parallel circuits	Multimedia presentation	Libre Impress
3.	Folktales	8	English	Fijian folktales	Digital book	Libre Impress Digital cameras

described that the TPACK framework was a useful planning tool to help them develop the unit and assist them to think through the curriculum problem that was at hand:

> To introduce the theme, we planned a grand conversation to discuss Fijian myths. We were unsure of how much the class knew about Fijian myths … so we created files of Fijian myths on the laptops. The focus of our content knowledge was the structure and features of a myth or legend … To teach the content we planned activities to deconstruct a myth and to support students to construct their story. Storyboarding skills also needed to be taught to create the digital book. We also planned to explore possible ways to illustrate a myth using some reference texts on myths and legends. (Student 5)

The above data illustrate students' critical thinking and communication skills (two of the 4Cs) as they were not familiar with the Fiji curriculum about myths. With these initial limitations, they had to consider what they should include in the curriculum for effective learning. They chose to concentrate on the structure of myths (deconstruction/construction, storyboarding, etc.) as learning skills for the Fiji students.

The collective deep thinking and planning that occurred long before the trip commenced gave the Australian students confidence:

> With the help of our technology partner, we had discussed our ideas months in advance and were able to create a consistent unit plan … The pre-planning and thorough organisation was reassuring. (Student 1)

However, all students were also mindful of the fact that no matter how well they prepared, it was not until they arrived that they would have "an idea of what to expect."

> One of our biggest challenges was creating a plan without knowing the prior knowledge of the students we would be teaching. We decided that our strategies needed to be flexible. (Student 3)

Teaching in an unseen environment also triggered a range of similar emotions: "excitement, nerves, curiosity and anxiousness" (Student 6).

For some, a different culture meant that they were moving from the familiar to the unfamiliar in that they did not know

> what to expect or what I'm walking into … I'm not sure how the students and teachers will react to us being there at the school and introducing new teaching tools. (Student 6)

Delivery of Activities

As the students on the team had predicted, no matter how well they prepared they knew that they would have to adjust to the context of being in Fiji. Targeted preparation and prior communication with the teachers made a difference regarding how well the team fitted in at the school. The school community was very welcoming:

> I thought the school was going to be less accommodating, but the teachers were great, always communicated and accepted the decisions in the lessons that we had planned … how easily we developed a good relationship was a humbling experience. (Student 1)

This emotional assurance ensured that the teams delivered the lessons with greater ease. It also enabled them to troubleshoot problems as they arose and implemented solutions with greater confidence, rather than being dictated to by the classroom teacher. For example, in some instances when it came to reading and writing in English, team members felt that the Fijian students were at a lower level then what they expected. In such cases, the teacher's assistance in translating made the delivery of activities easier. The team members learnt how to simplify their language and give more examples to aid explanations.

Bringing technology into the learning environment for the first time was challenging. For all university students in Australia, technology is a part of the furniture. The situation presented in the context of the SEE project was unique. Despite comprehensive planning, it is only through immersion in such an environment that one can understand how individuals respond when they get to experience technology for the first time. This scenario becomes even more complicated when resources

are in short supply. The team members had to think of creative ways to include all students, such as grouping students to use a single computer and managing the behaviour of excited children using computers for the first time. Constant communication with the classroom teachers developed new understandings of the culture in Fiji, which influenced pedagogies, as a team member noted in her journal:

> I learnt from the class teacher that in the Fijian culture, children are not expected to speak up in large groups and therefore it would be best if we based all activities in small groups so that students could feel more comfortable. (Student 4)

For the team members, the change in teaching tactics enabled them to see some remarkable changes in the Fijian students' learning. One team member noted,

> one of my most memorable moments teaching these basic skills was when groups of five students happily shared one computer and cooperatively played games which developed basic typing skills—a sight that I have never seen in Australia. (Student 3)

Despite challenges and uncertainties about the context, all team groups were able to deliver their activities as planned. All participants rated the overall experiences with a score of 10 out of 10. All team members were buoyed by what their achievements, as summed up by Student 1: "Relieved! Work which was planned months ahead finally pulled through successfully."

Discussion

The data demonstrated evidence of global competency (OECD, 2016) in the participants because they were able to respond to the problem that was presented to them by applying their 4Cs and their disciplinary knowledge throughout the project. Two-way communication with the key stakeholders (e.g. the SEE project members and the student cultural

ambassador), and the school enabled the teams to understand the problem of incorporating ICT into the Fijian Curriculum at a deeper level. Participation in the project helped to develop team members' understanding of the expectations of the curriculum and what was doable in the context (e.g. technology resources). Through this communication, the teams also developed an understanding of the cultural boundaries that needed to be taken into consideration in designing their activities. Collaboration in the project also gave the schools in Fiji a voice regarding the initiatives of the teams. As a consequence, when the university students arrived at the school, they were very quickly embraced not just by the teachers but the community as a whole.

Collaboration and communication between the team members were significant factors in ensuring a meaningful outcome. The teams were formed at least three months before departure, enabling all the team members to play their part in the design of the activity. Whilst the education students took leadership of the activity, the IT students explored and developed technological solutions to the problems as they emerged.

According to Halpern (2013, p. 8), critical thinking entails "the use of cognitive skills or strategies that increase the probability of a desirable outcome." She also pointed out that this thinking should be "purposeful, reason, and goal-directed." Participation in the SEE project presented substantial opportunities for critical thinking regarding how the teams designed and presented their activities. The problem that was presented to the participants had a clearly defined purpose and was goal directed. The TPACK framework presented them with an opportunity to reason their actions and team members found it useful. This structure enabled the participants to understand the interplay between technology, pedagogy, and content in a given context and apply their cognitive skills and strategies accordingly.

Plucker, Beghetto, and Dow (2004, p. 90) define creativity as "the interaction among aptitude, process, and the environment by which an individual or a group produces a perceptible product that is both novel and useful as defined within the social context." Each group in this project was able to design and deliver classroom activities that were creative because they were both novel and useful. The activities were novel because this was the first time that the university students were able to

use ICT to demonstrate their conceptual understandings associated with a part of curriculum by creating a unique digital product. It was useful because it showcased how ICT can be used in the classroom and gave the teachers a chance to think outside the box and pursue the idea further.

Conclusion

Teachers need to demonstrate global competency themselves before they can teach their students about the complexities of globalization. This development in competency needs to start with pre-service teacher training. This chapter has demonstrated that an effective service-learning project in a developing country with a clearly defined and conceptually appropriate problem had a positive impact on pre-service teachers. Amongst the many benefits, their ability to apply twenty-first century skills (critical thinking, communication, collaboration, and creativity skills) to a teaching problem in an unseen context delivered new levels of confidence and competence for these teachers of our future generations. These outcomes cannot be delivered through conventional university programmes. The view of these pre-service teachers about the value of participating in well-designed service-learning projects overseas is summed up by Student 3:

> My knowledge as a future teacher has significantly increased as I have learnt a lot about my teaching attitudes, pedagogy and styles. As a teacher, I hope to implement this learning experience and unit in my future classes. Personally, this experience has been life changing—going to Fiji has been a catalyst for big ideas. (Student 3)

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Incorporating Participatory Action Research and Social Media as a Research Tool Whilst Gen-Y Studies Abroad

Tonia Gray and Greg Downey

Introduction

New technologies such as digital photography, social media, and weblogs offer tools for learning and research, in part because they are thoroughly embedded in our students' lives (see Croghan, Griffin, Hunter, & Phoenix, 2008; Truong & Mahon, 2012). Specifically, using a participatory action research (PAR) design, digital tools provide education researchers with a way to examine study abroad from a scholarly perspective, where student movement and dispersed subject pools make conventional, nondigital investigation a challenge (see Downey & Gray, 2012; Gray et al., 2016). This chapter explores how social media and

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PAR may be combined to better embed transformative learning design in programming for students sojourning abroad.

Developing global perspectives is a central goal within the higher education landscape, including study abroad and international exchange (Bell, 2008; Engberg, 2013). Only recently has research in Australia, however, sought to determine whether the educational benefits for students sojourning overseas align with explicit programme objectives (Forsey, Broomhall, & Davis, 2011; Lawrence, 2010; Universities Australia, 2013). Although students claim that they have had "the trip of a lifetime" (Lean, 2009), and study abroad offices collect anecdotal evidence, researchers have often failed to clearly demonstrate what sojourners learn (Merritt, 2011; see Schartner, 2016). For many students, the experience may be dramatic and memorable, but their exchange appears to be hermetically sealed; they struggle to develop metacognitive insights that translate to broader intercultural learning. Moreover, our students' use of online tools threatens to insulate them from engaging with host cultures (Wooley, 2013).

Research Context

University students' worldviews and their intercultural skills can be significantly enhanced through study abroad (Chieffo & Griffiths, 2003; Hall et al., 2016; Lawrence, 2010; Rowan-Kenyon & Niehaus, 2011). Frustratingly, however, study abroad advisors often hear positive but simplistic descriptions from students when asked to reflect on their sojourns: they were "awesome," "great," or "wonderful" (Merritt, 2011). The fact that students apply such bland, superficial terms to encapsulate such potentially powerful learning can be troubling; can we be confident that they are growing more sophisticated and cosmopolitan in their perspectives? Too often, study abroad participants fall into the trap of shallow learning, confirming stereotypes or drawing only simple conclusions about confidence or personal growth that do not leverage the fact of being abroad. Sojourners need to concretize their learning into metacognitive processes (Jones, Rowan-Kenyon, Ireland, Niehaus, & Skendall, 2012). The use of online social media, where short posts and

photos dominate, threatens to exacerbate the tendency towards superficial learning, with quantity of expression in place of deep reflection, and excursion into host culture replacing immersion.

For all its transformative potential, simply spending time abroad is not sufficient to produce change (Coleman, 2001). As Aldous Huxley (1932, p. 5) warned, "Experience is not what happens to a man; it is what a man does with what happens to him." Based on this recognition, our PAR study attempted to reinforce international study programmes by incorporating best practices for experience-based learning and online reflection to work with Gen-Y students. In particular, we used a group photo blog to develop a cultural "third space," a term from Homi Bhabha (1994), in which students could reflect in more sophisticated ways upon cultural difference, sharing experiences with peers sojourning in a variety of places.

Gen-Y as "Digital Natives"

Over the past decade, social researchers have developed a profile of "Generation Y" (Barnes, 2009; Howe & Strauss, 2000; McCrindle, 2009). Gen-Y is marked by high technological savvy (Holland, 2012; Oblinger 2003; Twenge, 2006; Young, 2009) as they have been immersed from an early age (Black, 2010; McQueen, 2010). As "digital natives" some use social networking tools such as Facebook as a fundamental part of their academic as well as social lives (Gunn-Lewis & Leenheer, 2011; Roberts, Foehr, & Rideout, 2005). Although older generations may recognize that these technologies are pervasive, our students often see them as obligatory, necessary for daily life.

Given this dependency, many members of Gen-Y resist any attempt to disconnect them from these technologies. Part of an "always-switched-on" cohort, many are "wired 24/7," researchers are finding, monitoring social media during most daily activities (McQueen, 2010; Roberts et al., 2005). The intensely tight, always-on social networks, in addition to small family-size and consumer-based lifestyles, can make members appear excessively focused on themselves, leading some to refer to them as "Gen Me" (Twenge, 2006).

Study Abroad with Gen-Y

As a result of these demographic, technological, and peer culture developments, the landscape is changing in study abroad. Whereas most students did not have mobile phones as recently as 2005, acquiring a phone and local SIM card are now amongst the first order of business for students arriving in a host country (Gunn-Lewis & Leenheer, 2011). Especially because Australian students disproportionately travel to Europe and North America, where communication technologies are ubiquitous, they bring their online social milieu with them. They can maintain high levels of connection when overseas (Wooley, 2013), complaining bitterly, for example, if they do not have wireless Internet access (as do their parents, in some cases!).

Anthropologist Robert Gordon (2010) writes that "connectivity" tends to intensify interaction with people who are already socially close at the expense of encounters with strangers. That is, IT-based connectivity reinforces existing social relations at the expense of discouraging new social contacts, especially in challenging contexts like international exchange programmes. In addition, the asymmetry that once held in communication whilst travelling—that the traveller chose when and how to communicate—has been upset. As Gordon (2010, p. 117) explains:

> The new electronic technology has also problematized the relationship between home and abroad. People are able to participate in preexisting social networks even while physically absent. The social implications are important. In writing and sending postcards and letters, the decision to communicate is the traveler's, and these decisions remind one of who and what is important. With e-mail and cell phones, the traveler and those at home have equal and reciprocal opportunities to communicate. Travelers can easily be overwhelmed by the quantity of email and the obligation to respond.

These specific patterns of communication can undermine intercultural learning, including exacerbating tendencies towards snap judgment, exoticization, excessive criticism, and withdrawal from social

interaction. With little chance of persuading students to disconnect, our project sought to consciously counteract potential deleterious effects of our students' online connections.

Reflection: Significance and Background

Reflection is a core component of many programmes to deepen the learning process (Ash & Clayton, 2009). Dewey (1998) defined reflection as the "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (p. 118). For Dewey, reflection unfolded in a series of stages commonly known as the process of experiential learning. Educators within study abroad rely heavily on journal writing to facilitate reflection, even though handwriting is less and less familiar or comfortable to our students, who now use Web 2.0 technologies for many of their daily writing activities (although they may not see those as "reflective").

Journalling to Augment Learning

Reflective journals have been embraced across a diverse range of learning environments including preservice teacher training, early childhood education, medicine, nursing, business, physical therapy, literature, and psychology. Irrespective of discipline, a reflective journal can serve as a means to collect information, knowledge, questions, revelations, and self-awareness, and can support reflecting both during and after a learning experience (Connor-Greene, 2000; Kerka, 1996). Through journals, students can relate new experiences overseas to their current personal and academic context and future professional life, and, more importantly, move beyond recall of facts towards "connected learning," or the skill to actively and critically analyse knowledge in different environments (Connor-Greene, 2000).

Despite its potential, several problems with journal writing have been noted, including: students writing at superficial levels without critical

reflection; students feeling "journalled to death"; the use of journals to attack hosts or other students; "writing for the teacher"; a general dislike of journaling; the challenges of evaluating journals; and often a lack of clear structure and purpose (Chandler, 1997; Crème, 2005; Mills, 2008).

Weblogs as Teaching and Research Tools

The term, "Web 2.0," refers to computer applications and websites designed to allow information sharing and collaboration rather than broadcast sites that feature static content, created centrally. The adoption of personal weblogs (or "blogs") in education practice has augmented exchange amongst professionals and students (Churchill, 2009; Top, 2012), and have emerged recently as useful for research (Dyment, O'Connell, & Boyle, 2011; Lee, 2010, 2011, 2012). Specialists have found that blogs can generate rich qualitative data for educational researchers (Deng & Yuen, 2011; Ellison & Wu, 2008; Halic, Lee, Paulus, & Spence, 2010).

In essence, blogs are a form of personal publishing consisting of text-based entries presented in reverse chronological order (Downey, Gothard, & Gray, 2012). Blogs allow participants to share personal reflections, photographs, and web links whilst creating a steadily growing archive which can be searched, accessed, or linked to by visitors to the site (Hourigan & Murray, 2010; Lee, 2010; Yang, 2009). Unlike fixed web pages, blogs are dynamic; new content does not replace old, but merely displaces it further into the archive or "down" the blog.

The Web 2.0 shift is away from designer-driven or "broadcast" models towards more dialogical or conversation-like structures (Dyment et al., 2011). Blogs frequently allow visitor "comments," facilitating asynchronous discussion with peers or instructors (Downey et al., 2012). According to Halic et al. (2010, p. 207), blogs allow the "social construction of knowledge, which happens by means of sharing knowledge, asserting different perspectives and interpretations, and critiquing viewpoints." Unlike closed learning management systems (LMS), like Blackboard or Moodle, accessible only to enrolled participants, blogs

can reach much broader audiences. Blogs also encourage multimedia expression as online platforms support embedded video, photographs, and web links.

The Visual Image and Blogging

Contemporary online communication relies increasingly on the exchange of visual images. Mitchell (2002; cited in Ibrahim, 2015, p. 42) explains that "to live in any culture is to live in a visual culture," as images capture the sociology of everyday life. The ubiquity of digital cameras, embedded in many devices, and the availability of high bandwidth transmission are causing more online communication to shift from text to images and videos.

For this project, we chose blogs and images as reflection tools because of our commitment to storytelling in experience-based learning. Research on narrative finds that a good story moves us, teaches us, and potentially even transforms us (Gray & Stuart, 2009). By virtue of its episodic nature, blogging incorporates many elements of autobiographical storytelling. Blogs tend to be personal and introspective, unlike shorter-format online media, such as Facebook, Instagram, and Snapchat, and their multimedia format encourages students to share both reflections as well as primary evidence of their experiences (such as photos or links to websites about places they have been). Because of the chronological structure of blogging, students can review their own transformation over the course of study abroad and generate new narrative understandings, or "re-story" older experiences on the basis of new insights.

Photo Elicitation

According to Loeffler (2005), photo elicitation has emerged as an effective means to link experiential and theoretical knowledge through the exploration of values, attitudes, memories, and meaning (see also Gray et al., this volume). Photo elicitation was purposely chosen as a research method and discussion format because of the perceived educational

benefits in both memory and motivation (Bessell, Deese, & Medina, 2007; White, Sasser, Bogren, & Morgan, 2009).

First, photos support memory. Molly Rogers (2005) writes:

> Since the advent of photography the photographic image has been regarded as an aide-mémoire. The very act of taking a photograph signals the moment as worthy of remembering and, while objects break, landscapes change, and people die, the photograph endures, allowing it to be used to remember "what has been."

Students can share photos, ask about each other's images, and generally engage with a shared artefact. Talking through a visual image encourages introspection, dialogue, self-discovery, and personal development (Harper, 2002). By using photos in reflection, the research team sought to help students recall changes in their perceptions and adaptation to their host culture. In re-entry activities, for example, we used a "photo passport" assembled prior to departure to reflect on changes in students' values and perceptions (see Gray, Downey, & Gothard, 2012).

Second, as researchers seeking student participation in research, we had to engage them strategically. The best way to capture their energy and hook the attention of Gen-Y students, especially given that our project was entirely voluntary, was a method built upon their own ways of sharing experience, memoralizing their lives, and reflecting (to the degree that they did). With digital photography so pervasive in their day-to-day interactions, we leveraged their prior patterns of interaction, including sophisticated but only partially conscious visual literacy, into greater experience-based learning and metacognitive development.

In this project, photo reflection also aided curriculum development (Banks, 1998; Collier & Collier, 1986). That is, student photos helped us to understand student experiences and encourage greater reflection and also, in turn, to share concrete examples of this learning in publications about facilitated reflection in study abroad.

Methodology

In the last decade, an increasing number of studies of international education have taken a critical, theoretical, and reflexively oriented approach (Gothard, Gray, & Downey, 2012; Gray et al., 2016; Harper & Webster, 2017). Underpinning this project are innovative participatory methods that empower students to actively participate in research. Our students became co-researchers in analysing their social worlds, as well as co-creators of knowledge (Canosa, Wilson, & Graham, 2016). When incorporating PAR in this study, a three-stage data-reduction process outlined by Patton (2002) was followed: first, the condensing of data to codes and categories; second, finding commonalities (themes); and last, reviewing the data to further illuminate themes, find additional support, and generate robust understandings.

This research draws on a broader research project (Gothard et al., 2012) that explored the experiences of Gen-Y students in study abroad. Given the project considerations, including the need to produce publicly available teaching materials, our team started a group weblog (OzStudentsAbroad.com) to collect student photo reflection. Previous research on incorporating blogs into learning demonstrated that the asynchronous nature of online "discussion" made blogs a useful tool for experience-based learning, especially when students were not having parallel experiences, due to scheduling, the diversity of overseas programmes, and the intensity of cultural difference (see Deng & Yuen, 2011; Halic et al., 2010; Lee, 2010; Top, 2012).

Because project participation was voluntary and no credit was offered, we relied entirely upon student interest. Our experience revealed class-based LMS were not attractive to students; they only participated if required. In addition, an LMS platform could not be employed with students enrolled from multiple universities. We hoped that the opportunity to publish their own reflections on a collective website would provide incentive to participate. The resulting dropout or attrition rate was high, but we collected approximately two hundred reflection essays collected, some with a dozen or more photos and running to over five thousand words. In addition, the team discovered

students initiating their own travel blogs, or using pre-existing blogs to document their trips, which they shared with us.

Students were encouraged to post photos and reflect, and they were oriented prior to departure, when possible, to basic frameworks for understanding experience-based learning, including Kolb's (1984) cycle of reflection. In our most extensive predeparture workshops, we used photo elicitation to encourage student reflection on their current state in anticipation of travel and to create a visual representation, a "photo passport," that helped them to communicate their sense of self to their hosts (as well as for reference during re-entry).

Overall, we collected more than a thousand photographs and conducted multiple workshops with over six hundred students on the three participating campuses (Macquarie, Murdoch, and the University of Wollongong). Most photos are available through the project weblog (OzStudentsAbroad.com), and videotapes of the workshops are accessible, together with the resulting curriculum materials, through the project website (http://www.tlc.murdoch.edu.au/project/btlh/index.html).

Findings

The project provided a compelling proof-of-concept, that blogging and photo reflection can help students to become aware of inchoate lessons learned whilst abroad, including increased communication skills and heightened global awareness. As many study abroad programmes cannot institute obligatory, credit-granting educational programming to accompany international exchange, voluntary blogging is a viable option, attractive to a significant minority of students. In addition, a voluntary weblog builds a body of articles, photos, and other materials that will enrich a campus' international exchange programmes.

Future Research: Pragmatic Issues

One strength of blogs as an online forum is that free providers (such as WordPress, Blogger, and Tumblr) provide excellent tools at virtually

no, or very low, cost. Opening a blog on an independent platforms is an attractive option, but university IT policies about online publishing vary, when they are provided at all. In general, Australian universities do not have clear policies about blogs; some universities are hesitant to encourage student online publishing—fears running ahead of actual problems—and others are benignly oblivious to the proliferation of online publishing. If your institution has an online publishing policy, or better yet, supports the creation of programme blogs, these are likely the best option, not just for promoting student learning, but also for reincorporating student work into promotion, publicity, and orientation for international programmes.

Using an independent blog platform means that whomever is designated the site "administrator" controls content; that role can be demanding, especially if reviewing all content before it becomes publicly accessible. An independent site will likely not be able to carry the visual identity or official recognition of your university, which may pose a problem if posting is a requirement for assessment.

External blogging platforms bring advantages, including that independently hosted websites are easy to change, and that providers offer sophisticated support so that the site will appear professional even if administrators have no web design expertise (see Downey et al., 2012). For research purposes, independent providers often include tools that can be used for thematic analysis or tracking of traffic useful in qualitative analysis.

Interactional Dynamics

One of the primary advantages to using blog-based reflection was the opportunity for other students to read, comment upon, and link to each other's work. The strength of Web 2.0 technologies is that these platforms decentralize production and communication, allowing wider participation, even interaction with people not part of a class or closed community. Blogs can be semi or fully public so that students can compare their experiences across different host countries and comment on each other's experiences. Because online discussion forums

are asynchronous, students can participate when their schedules permit without online "meet-up" times, especially useful if students are dispersed geographically. If the resulting works are public, students can include them in preprofessional portfolios, examples of their work shown to potential employers or graduate programmes, or even used with future cohorts of students preparing for international exchange.

As a genre, blogging encourages greater introspection and reflection than social networking sites, although instructors may still need to scaffold student participation. Some blog platforms, especially Tumblr and "micro-blogging" sites such as Twitter, do not allow or encourage extensive posts but may be integrated into a more comprehensive online communication strategy to support students' learning, especially whilst overseas.[1]

Perhaps the most crucial lesson about the use of the blog for reflection and in-country support is that, even more than with face-to-face discussion groups, facilitators must work to create a sense of community amongst students. Deng and Yuen (2011) found that students appreciated comments made on their posts and were disappointed when no one responded. Even so, Deng and Yuen found that students did not, on their own, take the initiative to post comments on each other's posts; we found the same. Research on blogs in education has repeatedly found that students do not comment on each other's work unless required to, and even then do not get as much out of comments on their own posts as they report deriving from reading other students' posts (see Ellison & Wu, 2008). One problem is that their habitual forms of commenting on other social media do not translate well into educational settings.

Students are accustomed to high volume, shallow exchange, with the posting of affirmations or "liking" posts and clever comments in text-speak. We believe that modelling more substantial comments and questioning—publicly—can help students to develop more robust

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[1]Communication strategies in the "Bringing the Learning Home" curriculum, including the integration of multiple media channels, are discussed in Downey et al. (2012; see also Gunn-Lewis & Leenheer, 2011).

engagement with each other's ideas. But this requires commitment by the instructor to the online forum, including consistent monitoring for new posts and comments. If considering this option, you may want to enrol all members of your office in online groups and use other mechanisms (such as notifications for any new post) to facilitate more agile interaction and provide a built-in community of commenters. In other words, support staff for online reflection must become a bit more like the digital natives themselves for these types of support to work.

In summary, although students are digital natives, they do not instinctually know how to create vital reflective communities online. Instructors need to foster a community of critical reflection (Yang, 2009), in part by modelling the types of interaction, commenting, and discussion that they wish to see. We must build these ideals into the requirements for courses, but also become more thoroughly engaged ourselves in this digital milieu. The best predictor of student satisfaction with blogging in the classroom, according to Top (2012), is "sense of community," gained from reading and commenting on each other's posts and receiving feedback, in turn. At the same time, instructors should recognize that, even if students are not commenting, they may take away a great deal from opportunities to read each other's reflections.

Creating a Third Space Online

Scholars of intercultural competence, like O'Dowd (2003), advocate the creation of what anthropologist Homi Bhabha (1994) has called a "third space": neither students' home, nor their host culture. Here, students can be more neutral and comparative, recognizing how life varies significantly across cultures. Without in-country support, students can instead use online social networking to stay partially in their home "first space." They may even use friends at home to complain about their hosts and reinforce an unwillingness to adapt to or understand their "second space" (recognizing that some of our students are *already* intercultural, depending on their backgrounds).

By reflecting publicly on a blog, students help others to construct this broader comparative perspective. On a shared blog, students can read about fellow Australians adjusting to life in Spain, Austria, Fiji, Argentina, India, Sweden, Japan, or the United States. Public exchange amongst peers can provoke students from other institutions, even members of the host country, to respond. Making a forum open and not focusing on a single country allows Web 2.0 platforms to facilitate a multidirectional flow amongst students and instructors. In this way, a reflective blog can become a shared third space reinforcing the value of cosmopolitanism and modelling a global perspective.

A successful online third space for study abroad may counteract some of the pernicious types of interaction in which students can engage. For example, an online community of fellow students can fight the tendency of some to "enclave" whilst abroad, joining with other international students to complain about the host culture. They can also find support from others sojourning internationally if their hosts or friends back home are not sympathetic. Often, the most willing ears are students experiencing similar concerns in a range of places. Students overseas, eager to compare, can constitute a receptive, empathetic, and inquisitive audience for each other.

A scaffolded, well-structured online third space encourages students to see cultural comparison and adaptation more broadly. Instructors can point out conceptual links between different students' observations, just as students can put up links to each other's posts. As they communicate laterally, reading each other's reflections, they can gain a broader perspective on cultural variation, notice that they are not alone, and move to a position of cosmopolitanism from which they gain greater analytical appreciation of both host and home cultures.

Concluding Comments

Upon return, students who have sojourned internationally are a resource for the whole community if they can share their experiences, improving programming in international offices, add global awareness to on-campus education, and generally inspiring greater interest

in other countries. If successful, student reflections should become the most persuasive proof of the power of international education to bring about deep learning and personal transformation, conveyed in their own words and images.

For online reflection to be effective as a tool for shared learning, we must realize that our students, although digital natives, may be habituated to forms of interaction not adequate to create a vital, cosmopolitan third space. Without encouragement, they are unlikely to realize the global perspective available through their international exchange. The same online tools that might nurture greater cosmopolitanism can instead be used by students to affirm their preconceptions, avoid greater interaction with hosts, and insulate themselves in a virtual bubble of "home." Although some might de-connect to engage with their hosts, most Gen-Y students will not do so voluntarily, so we strongly advocate using new communication practices, including digital photography, to leverage students' pre-existing strengths into new awareness. To do so, however, "digital immigrants," including researchers, have to follow our students where they go, even when it is online.

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Service Learning in a Virtual Classroom

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Introduction: Service Learning

Service learning provides tertiary students with opportunities that promote the development of a sense of social justice. The basic premise of service learning is that students volunteer their services in a wide range of "real-world" activities, the purpose of which is to benefit others (Butin, 2005; Waterman, 1997). Through this process of reciprocity, students also benefit by reflecting on their understanding of applied social justice and by having their assumptions about the world challenged (Carrington, Mercer, & Kimber, 2010; Chambers & Lavery, 2012). Part of social justice is developing an intercultural

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awareness and developing a wider worldview. The focus on learning shifts away from individual cognitive processes to a consideration of the kinds of social engagements that provide a context for learning to take place. Through this form of virtual engagement, students have the opportunity to value "other" voices and contexts as significant components of the construction of knowledge (Plater, Jones, Bringle, & Clayton, 2010).

In Kearney, Perkins, and Maakrum's (2014) programme, for example, Australian preservice teachers travelled to Kenya for their service learning, engaging with people located in an internally displaced people's camp, a local school, and a home for orphaned children. These preservice teachers were immersed in the "real-world" circumstances of the communities they visited, which challenged any preconceived notions about the country, the people, and the environment they may have had before their arrival. Tangen, Mercer, Spooner-Lane, and Hepple (2011) explored the interconnections and growth of both Australian and Malaysian preservice teachers who participated in a service-learning pathway to promote intercultural awareness and understanding. Approximately 120 Malaysian preservice teachers learning in a twinning programme in Australia partnered with Australian preservice teachers. Initially, the Australian preservice teachers positioned themselves as "ambassadors" of Australian culture but, through their continued interactions with their service-learning partners, came to appreciate learning more about Australia and Australians through the eyes of the Malaysian preservice teachers. Through this process, the Australians were repositioned, not as the experts of the Australian culture but as learners of their culture.

Recent research has shown that not all service learning is completed in its traditional face-to-face format. An alternative pathway allows for the incorporation of service-learning elements in a virtual environment. Guthrie and McCracken (2010), for example, conducted a web-based service-learning course that included completion of an individual action plan, 60 hours of community service, reflective writing, and participation in structured online discussions. Whilst a virtual space was provided for interactions through discussions, the students in this course

sourced their own service-learning placements but did not actually do their service learning online. Naude and Reinhart (2012) provided an international collaboration between adult students living in the United States, Mexico, and Kenya. These participants interacted in online discussions and reflections about their service-learning engagements but did not do their service learning in an online environment. Until we established our pathway, no service-learning placements at our university had been offered in a virtual environment. This chapter reports on the intercultural development that fourth-year Australian preservice teachers gained through their participation in a service-learning pathway in a virtual environment. It draws from inductive analysis (Braun & Clarke, 2006) of qualitative data gathered under ethical clearance and obtained from those students who consented to participate in the research at the conclusion of the programme.

Our form of service learning was conceived because academics were concerned that preservice teachers who were either unable to or chose not to do service learning overseas were missing an opportunity to enhance their development as inclusive educators with a heightened intercultural awareness and, therefore, felt that it was important to provide an alternative pathway. Each of the authors had been involved in short outbound mobility programmes where Australian preservice teachers travelled to either Malaysia or Fiji to develop their intercultural awareness and understanding of what it means to be a global teacher. Through these programmes, significant partnerships with our international colleagues had developed. Part of our conversations with colleagues acknowledged that not enough preservice teachers were involved and that part of the problem for lack of engagement was the cost of time and travel commitment asked of preservice teachers, which are common concerns when asking students to engage in any international venture (Doyle et al., 2010). A conversation then began about how to work with our international partners to deliver service learning differently. The service that the Australian preservice teachers were providing was in offering international partners an understanding of Australian schooling and the importance of developing their intercultural awareness in this globally connected space. The idea of having preservice teachers complete their service learning with overseas partners in a

virtual classroom was then conceived. After several more conversations and iterations of developing procedures and materials, the pathway model was ready as an alternative pathway for preservice teachers.

Methodology

Service-learning connections occurred as a virtual classroom delivered through the Faculty of Education's Blackboard site, e-mail between lecturers and students, Skype, a purpose-built Google+ community site the first year of the pathway, and an Edmodo community site for the second year of the pathway. In the first year of the pathway, 16 fourth-year Australian preservice teachers, 12 Malaysian preservice teachers, and four Fijian teachers participated; in the second year of the pathway, 19 Australian preservice teachers, 10 Malaysian preservice teachers, and five Fijian teachers participated. The Australian preservice teachers chose whether they wanted to interact with partners in Malaysia or in Fiji. In the Malaysia pathway, preservice teachers connected with fellow Malaysian preservice teachers to create a cultural storybook that would be appropriate for children in both Malaysia and Australia. The Malaysian preservice teachers had completed a subject on developing cultural storybooks as part of their course before engagement in the service-learning pathway so were considered to have some prior learning in this area. In the Fijian pathway, preservice teachers connected with in-service teachers to write a segment of curriculum that could be used both in Fiji schools and by the Australian preservice teachers in Australian schools. In this partnership, the Fijian teachers were deemed the "experts" in the process who had knowledge of the Fijian curriculum that the Australian preservice teachers did not. It was anticipated, then, that the Australian preservice teachers would gain some understanding of internationalization of curriculum through a heightened cultural collaboration with partners overseas. It should be noted, however, that participation in the virtual classroom for the Australian preservice teachers was attached to a compulsory assessment component of their inclusive education unit of study. Engagement by the other participants was voluntary.

Findings of the Study

All of the Australian preservice teachers described their participation in the virtual classroom as both rewarding and challenging. The biggest challenge was maintaining an online connection with their overseas partners:

> Even though I regard myself as technology capable, I found it hard to navigate and communicate with my Malaysian peer. In response to this issue I steered away from Google+ and instead chose to utilise Facebook as a tool of communication … I find Facebook to be extremely user friendly and simply set out, my peer agreed. (Student 11–15)

Indeed, whilst the international partners were invited to participate in the various online sites, the majority of contact with Malaysian partners was conducted via Facebook, as this was the format most used by the Australian preservice teachers. The majority of contact with Fiji partners was via Skype and e-mail, although online contacts were not without their problems:

> Technology was an important issue as I believe there are very few people in Fiji who have access to the internet from a location other than school. Network stability was also a problem as I recall their services were also down for some time due to bad weather. (Student 7–15)

The Australian preservice teachers were instructed that they were responsible for allocating time to interact with overseas partners as part of their professional development. They found that communication with overseas partners was sporadic, depending on the time of day for connection, weather interference, and poor Internet connection. Another challenge expressed was that some of the preservice teachers did not feel confident speaking with people from different cultures face-to-face, but working with someone overseas through technology provided them with a kind of safety net where they felt more comfortable in their interactions:

> To me, face-to-face conversations with people from a different culture can induce feelings of anxiety, embarrassment and intimidation. Conversing online removed those feelings … as I did not have to respond immediately and had time to gather my thoughts, research and respond appropriately. (Student 1–16)

This is a curious stance as this preservice teachers, as did all the Australian preservice teachers, took pride in describing Australia as a multicultural society in comparing their situation with that of their overseas partners. The above comment suggests that the rhetoric of multiculturalism may not necessarily filter down to person-to-person interactions.

Another challenge the Australian preservice teachers faced was to their cultural assumptions about their peers. Student 4–16 expressed a fundamental but common assumption about language:

> When I started this assignment I didn't expect to communicate so well with my overseas student H. H.'s [English] language is almost perfect. (Student 4–16)

Assumptions were also made about everyday activities:

> During our first couple of Facebook messages as part of the online virtual classroom R. [Malaysian partner] and I were discussing how to create our story. I suggested that we make our main characters pen pals as this is a fairly common concept in Australia. However, R. mentioned that she was unsure her students would understand this idea. I was confused at this point of time because I assumed writing to pen pals was a global concept. It was only after I replied that I realised I had taken this knowledge for granted. Moments later, R. responded again and said we should go ahead with them being pen pals as she thought it would be an important notion for her students to learn. (Student 6–16)

In these data, the preservice teacher is confronted with understanding that what she assumed was a simple activity understood globally was not understood by her overseas partner. What is interesting in their exchanges is that they worked towards a common understanding

together and came up with the solution from R. that Malaysian students might gain by learning about this relatively simple notion of pen pals.

Assumptions went further than ignorance of language and overt cultural differences, however, as described by Student 3–16 who struggled to work with her partner:

> I found it difficult to empower my colleague to offer direction on the plot of the story … I attempted to offer F. [Malaysian partner] opportunity for input to give the story a stronger basis for inclusive practice … [but] F. did not seem confident in doing this, explaining that she had never done a cross-national collaboration before (neither had I), and continued to defer to me, asking me to supply the ideas, and simply agreeing with the one I put forth. I found this quite frustrating. (Student 3–16)

This preservice teacher continued to work with her partner but found there was an "inconsistency in work ethic." Student 3–16 reflected deeply on her frustration and found upon further consultation with her partner that she needed to adjust her perspective and expectations. Her partner, F., was not in the fourth year of her course and had little prior contact with people from overseas. In response, Student 3–16 considered:

> Looking in hindsight, being further along through my studies, I likely had a moral responsibility to offer stronger mentoring to F. … [and] … upon reflection, I am able to identify that I needed to guide the process and empower my teaching partner through delegation. (Student 3–16)

This preservice teacher was able to consider the process of working with her partner in relation to future efforts in working collaboratively:

> In future efforts … should I find myself working with a colleague less invested in our pursuit, I will know to discuss the reasons why what we are doing is important and how it could help to guide our pedagogy. (Student 3–16)

These final reflections indicate that Student 3–16 was able to extend her learning from this experience into her future collaborations with colleagues in schools.

In spite of the challenges preservice teachers faced, they also described the benefits to them as graduating teachers:

> I have learnt about the importance of Asia and Australia and its relationships and the necessity to educate and teach these ideas to my future students. (Student 3–15)
>
> This experience has allowed me to explore the ideas, values and beliefs of the Malaysian culture as well as reflect on my own beliefs during the process. (Student 1–15)
>
> I aim to use this new knowledge to my advantage … it is not only important to me as an educator to enhance my intercultural communication competence so as to connect with my students and ensure they connect with one another but also to ensure I can fit into [their] cultures. (Student 1–16)

These findings indicate that the preservice teachers were able to extend the learning they acquired through participation in the virtual classroom and project this learning into how they hoped to be as future teachers. The Australian preservice teachers were able to reflect on their preparedness to interact with people culturally different to themselves and in the process learnt more about themselves:

> As a person one never stops learning; it is continually said and very well known that knowledge is, in fact, the key to success. During this experience there were times when I felt very knowledgeable and also times where I felt as though I knew nothing at all … I know that as a learner and a future educator I still have a lot to learn, but I am glad that this experience to learn of culture has made me more eager than ever to learn as much as I can. (Student 2–16)

Discussion

Service learning in a virtual classroom allowed Australian preservice teachers opportunities to take responsibility for their learning through engagement with overseas partners. In the process of learning

about other cultures, they can come to learn more about themselves (Kearney et al., 2014; Tangen et al., 2011). Indeed, interactions in the virtual classroom provided a space for reciprocity in developing intercultural awareness where cultural assumption from both partners were challenged (Carrington et al., 2010) and met to some degree. The above comments from Student 3–16 indicated that her Malaysian partner also struggled with the idea of working with an overseas partner who was not Malaysian. These reflections signify that more work in connecting preservice teachers internationally will help to promote intercultural awareness and understanding between cultures.

A significant benefit was the safety net that a virtual environment provided when communication occurred via text, giving participants opportunities to reflect on comments and then respond with confidence. As highlighted in the feedback from Student 1–16, spontaneous face-to-face communication between individuals from different cultures cannot be assumed. Thus, the mode of communication in virtual classrooms needs online tools (e.g., Facebook) that offer this option.

There were challenges with participants' individual capabilities to use the technology. Some of the preservice teachers spent little time on any kind of social media and felt uncertain about how to interact with a stranger online. There is danger in assuming that all university students have access to and regularly use online social media. In light of the worldwide problems of Internet privacy potentially being compromised and that technology is continually changing, it is important that lecturers provide a safe place for students to interact online. In our service-learning pathway, we provided a space on our Blackboard site as well as closed communities on both Google+ and Edmodo through the university website. The preservice teachers, however, chose to interact mostly on Facebook. Interestingly, the Malaysian partners, who were in a similar age group to our students, also preferred Facebook. On the other hand, the Fijian teachers who were older preferred Skype and e-mail. The dilemma for us as lecturers was to either insist that preservice teachers use the secure university site or allow them, as responsible adults, to use a platform they knew and felt comfortable using. We chose to provide the virtual space but also allow the preservice teachers

to make an informed decision to use their preferred platform. Whilst to date we have not had any major problems with this arrangement, it is an area worth further consideration for future interactions in virtual classrooms.

There were problems with connectivity. Understandably, this issue was more significant with our partners in Fiji. Consequently, it impacted students' timely interactions with teachers. In some students, this led to uncertainty and anxiety because their assessments had to be completed by a certain date. In developing countries like Fiji, reliable networks are beginning to emerge. However, many schools and teachers cannot afford it. Weather events (e.g., cyclones and floods) can also play havoc on the infrastructure. Whilst our programme was able to accommodate the students with an extended assessment timeline, this issue and how it can be dealt with needs to be considered when students engage in service learning in virtual classrooms. Students need to understand the challenges of providing online service to communities in developing counties.

Conclusion

In this chapter, we have described a pathway of service learning completed in a virtual classroom. None of the Australian preservice teachers had previously completed classroom interactions with overseas partners in such an online environment and found their engagement both challenging and rewarding. A key factor for engagement was to assist preservice teachers in developing intercultural awareness; in this, service learning in a virtual classroom was a success. The preservice teachers described that they learnt much more than they thought they would, not only about the culture of their overseas partners but also about their own culture and about themselves. The preservice teachers described that international interactions in such pathways was something that they would consider incorporating in their own classrooms when they became teachers.

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Generating and Deepening Reflection Whilst Studying Abroad: Incorporating Photo Elicitation in Transformative Travel

Tonia Gray, Greg Downey, Benjamin T. Jones, Son Truong, Timothy Hall and Anne Power

Introduction

> No matter how familiar the object or situation may be, a photograph is a restatement of reality; it presents life around us in new, objective, and arresting dimensions, and can stimulate the informant to discuss the world about him [sic] as if observing it for the first time. (Collier, 1957, p. 859)

The power of critical reflection as a vehicle for transformative learning in experiential or applied learning cannot be underestimated. By bridging two interrelated disciplines—internationalization in higher education through study abroad and reflective learning to amplify

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student introspection and professional growth—this chapter explores the pedagogical and transformative power of the visual image. An inherent expectation for students participating in outbound mobility experiences (OMEs) is that they will undergo a transformational experience (Brown, 2009; Downey & Gray, 2012; Gray, 2012; Gray et al., 2016; Lean, 2011; Mezirow, 2000; Neppel, 2005; Truong, 2015). Overarching mission statements for OMEs, such as that of the prominent Australian Government New Colombo Plan (NCP), include broad generic goals that programmes should be

> transformational, deepening Australia's relationships in the region, both at the individual level and through expanding university, business and other stakeholder links. (Australian Government Department of Foreign Affairs and Trade, n.d., para. 3)

To concretize the student's learning whilst travelling abroad, a variety of pedagogical tools can be employed to amplify their transformation. Formal debriefing sessions, reflective journals, and alternative methods such as social media are often used to great effect. Encouraging sojourning or returned students to reflect upon their experiences and to distil lessons about intercultural competencies, critical self-awareness, social justice and global citizenship issues, are key aspects of the transformative experience. This chapter examines the power of photo elicitation as a reflective tool used in the Enhancing Programs to Integrate Tertiary Outbound Mobility Experiences (EPITOME) research project investigating the impact of OMEs on student learning (see Gray et al., 2016; Hall et al., 2016).

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EPITOME was a multifaceted research project investigating the student and staff experience of study abroad and was funded by Australia's Office for Learning and Teaching in 2015–2016 (see Chapter 2). In addition to surveys, interviews, and focus groups, the results of the self-reflection and photography competitions suggest the adapted use of photo elicitation is an evocative tool to better understand *how* the transformation to a more global perspective can be achieved beyond the provision of funding to universities and documented reporting requirements (Gothard, Downey, & Gray, 2012). That is, the project assumed that increased funding by itself is not sufficient to achieve the goals of internationalization and global awareness that government agencies and their university partners often share. Student learning and the development of a broadened worldview involve a facilitated process of critical self-reflection (Ash & Clayton, 2009).

Tertiary Education and Outbound Mobility

Developing global perspectives and preparing graduates to live and work in an increasingly interconnected world are fundamental goals within the tertiary education landscape (Bell, 2008; Power et al., 2017). Over the past decade, expanding the participation rate and variety of OMEs on offer in higher education has become a strategic objective for the sector. In recent years, Universities Australia (2013) identified the need to develop Australia's globally engaged university sector as one of four key themes driving the agenda for Australian higher education. Additionally, global education and student mobility were listed as strategic priorities in its 2014–16 *Strategic Plan* (Universities Australia, 2014). In this national context, student participation in international student experiences has seen a steady increase from 10,718 students at all levels in 2007 to 18,340 in 2010, then 24,763 in 2012 and 29,487 in 2013 (Olsen, 2014).

This growth is consistent with global trends and Australian universities continue to see an ever-increasing number of programmes on offer largely due to success in AsiaBound funding and, more recently, the NCP and Endeavour Mobility Grant initiatives. At every level, from the

federal government to individual university programmes, international study and study-related travel advance important educational agendas, but internationalizing the tertiary curriculum requires both a whole-of-institution approach and the broad-based integration of a global dimension into our teaching, research, engagement, and overall outlook.

Photo Elicitation to Augment Research

The origins of photo elicitation are found in anthropological and sociological research (Collier, 1957; Collier & Collier, 1986). Collier's (1957) seminal work is considered pivotal in Western scholarly literature for first describing the use of photographs to elicit responses from research participants, which is a method that came to be referred to as photo elicitation. Related variations of photo elicitation such as "photo-interviewing" (Hurworth, 2003), "photovoice" (Wang, 1999; Wang & Burris, 1997), or "photo feedback" (Sampson-Cordle, 2001) have emerged in recent years. All variations are considered a suite of reflection techniques that place a visual image or images as a stimulus or focal point in an interview or activity (Mitchell, 2002). As a teaching or pedagogical technique, it is widely used within the field of experiential learning to promote reflection, discussion, and activism (Anderson, 2014; Fischman, 2001; Sánchez, 2015; Shaw, 2013; Torre & Murphy, 2015).

   The facilitator employs evocative and symbolic photos or images as stimuli to delve deeper into the meaning of an experience with participants (Ibrahim, 2015). Talking through a visual image encourages introspection, reflection, dialogue, self-discovery, two-way communication, and personal development. The visual image provides a stimulus which allows students to project their thoughts for reflection and further processing of the experience (Cooper, 2010; Gray & Downey, 2005, 2012; Gray & Downey, 2018; Harper, 2002; Liebenberg, Ungar, & Theron, 2013; Samuels, 2004; Smith, Gidlow, & Steel, 2012; Strachan & Davies, 2015). The stimulus can be an image supplied either by the researcher or generated by the participant, with the latter more specifically referred to as auto-driven photo elicitation

or participatory photography (Truong & Mahon, 2012). This distinction is a key influence in how participants will relate to the images (for example, whether the image provokes memories and retrospective self-examination or whether more abstract, nonpersonal images are used to elicit general reflection). In addition to its pedagogical use, photo elicitation can be deployed as a form of qualitative research, by its nature distinct from many traditional data gathering methods.

Collier (1957) introduced the photo-elicitation method in the early 1950s, with his research on mental health in communities in Canada. The image-based discussion was originally used by Collier as a tool to establish rapport with interviewees, but over time, this technique to spark engagement has become a qualitative research method in its own right, used in a variety of disciplines including anthropology, sociology, outdoor education, health sciences, and engineering. Suchar (1989) identified three main uses of the photo elicitation interview: (1) to reveal participants' cultural understandings, (2) to uncover aspects of participants' "social psychology," and (3) to examine participants' understandings of their thoughts and actions in social situations (p. 177).

Initially, Collier (1957) found that photo-based interviews were significantly longer and more focused than traditional ones. Those interviews involving photo elicitation produced "deeper" reflections, based on the observation that photographs "can trigger responses that might lie submerged in verbal interviewing" (p. 854). In addition, the presence of the image anchored the interview, helping the interviewee to maintain a continued focus on a single topic or scenario. To this end, Collier believed that photographs served as a tool through which participants could share their knowledge and through which intense feelings and truths could be realized and shared. The subsequent methodological literature on photo elicitation bridges many disciplines. Recent qualitative research that embraces visual methods has become even broader with the advent of low-cost disposal cameras and digital photography, encouraging the use of photography-based research far beyond the specialist field of visual arts.

Lived experience can be difficult to articulate because many processes are unconscious or ephemeral. Photographs help to draw these ideas out

into the open and move beyond the limitations of the spoken or written word, whilst additionally buttressing event-based memory. Harper (2002) theorized that because the portions of our brains that process images are evolutionarily older, the use of images is a way to access the deeper recesses of our subconscious. He also argued that when combining words with the presentation of images, more of the brain's capacity is utilized than dialogue based on words alone. He writes, "Photo elicitation mines deeper shafts into a different part of human consciousness than do words-alone interviews" (p. 23). Thus, the use of the photo-elicitation interview is an important method to assist in memory recall and expressing thoughts and reflections about a lived experience. In our experience, a photograph also transforms what might be recalled as a general or typical memory into a more specific event memory, which aids students to re-examine their experiences by removing them from their initial interpretive framework. Photographs help reground what students have learned, in particular events or encounters that sparked insight, but might also offer additional unforeseen avenues for reflection.

Work by Van Auken, Frisvoll, and Stewart (2010) also suggests that photo elicitation is a valuable research tool to use in qualitative research. They investigated participants' involvement in activities related to sustainable community development and found that

> photos can provide tangible stimuli for more effectively tapping into informants' tacit, and often unconscious, consumption of representations, images and metaphors; produces different and richer information than other techniques; and may also help to reduce differences in power, class and knowledge between researcher and researched. (p. 373)

This reinforces one of Banks' (2001) suggestions that photo-elicitation processes enable people to do and recall things they had forgotten, or to see things they had always known in a new way (p. 95). A photograph also makes a memory more available for collaborative reflection, whether in interviews or in group discussions, allowing the personal reflection to provoke and recruit others to help in the process of making meaning of past events and experiences.

In her work on collecting information about adults' and college students' experiences in the outdoors, Loeffler (2004, 2005) found that this technique can help sharpen informants' abilities to reflect upon and explain their experiences and perspectives, and provide memory "anchors" related to specific places or events from previous weeks and decades. She advocated that photographs can capture greater levels of detail about the emotional meaning of experience than purely discursive data (2004). Harper (2002) suggested that photo elicitation enables this more meaningful reflection by allowing the individual to contemplate the picture itself in more detail. He writes, "That extraordinary sense of seeming to retrieve something that has disappeared belongs alone to the photograph, and it leads to deep and interesting talk" (p. 23).

Bignante (2010) discovered the use of photography by accident in her work with a Masaai community in Tanzania. Whilst doing her research, the main barrier she had was the engagement of the people; they were shy and unwilling to answer questions in a typical interview format. She observed their fascination with her camera and incorporated using the camera on the spot to facilitate her research. She introduced the notion of what she called *native image making* in which she gave interviewees cameras and asked them to talk about their photos afterwards; actively engaging subjects in making photographs gave them greater authority to shape the specific configuration of the topic of inquiry itself. She recognized that the images they produced opened up a relationship built upon empathy between the participants and the researcher. Using photos created greater involvement and enjoyment and proved effective in breaking down communication barriers. She found that "picturing significant aspects of their lives was 'easy,' something these people felt they were able to do, and it was just as easy for them to comment on their pictures" (p. 17). Instead of responses to abstract interview questions, the interactions stimulated by the photos were more genuine and accustomed for her participants.

Hall and Bowen's (2015) work to determine the efficacy of photovoice as a participatory method of research found that their project facilitated "learning beyond the bounds of the traditional classroom through students' reflection on experiences" (p. 205). Their project also produced outcomes in personal growth; the students they worked with

expressed themselves creatively through their photos and provided interesting insights into their values and attitudes. In the analysis of their data, the process of photo elicitation also gave students the opportunity to exhibit self-knowledge as they shared insights about their personal values and goals, suggesting that the task helped transfer lessons from the classroom to their everyday lives.

Pyyry (2015) also uses photographs to engage in participatory research, in which the researcher and participant work in conjunction with each other in the collection and analysis of information. Photographs are often treated as "data" in a researcher's mind; doing so creates a danger of "stiffening and aestheticizing reality" (Pyyry, p. 150), taking the photograph as an end rather than a means to research. The visual image can enable what Pyyry calls "dwelling with" the world, whilst also serving as "field notes that inspire thinking and bring back memories" (p. 150). Emphasis on the participatory nature of the work is crucial and directs attention to the process of co-creating research and constructing knowledge together with the participants, rather than on "data" as the end goal. Introspection coupled with photographs allows the interviewees to pause, relax, and reflect, thereby providing the opportunity to talk about themes meaningful to them.

Mills and Hoeber (2013) suggested the use of this method "can contribute to theory building by offering alternative ways of accessing participants' ideas, particularly when their viewpoints differ significantly from the researcher('s)" (p. 18). As such, the image offers an opportunity for people to introduce topics that may not arise in a verbal conversation.

The Nexus of the Visual Image and Transformative Study Abroad Experiences

The adage, "If a picture is worth a thousand words, then an experience paints a thousand pictures" has special applicability in the world of research with study abroad students as participants. In scholarly literature, the use of photography as a reflective tool is well established. The technique has the capacity to improve interview quality and focus

by supporting subjects who find the interview setting difficult, better grounding discussions in references to everyday life and experience, and increasing the open-ended, participatory nature of consultation, especially when participants generate the initial photographs. The EPITOME research team sought to engage OME participants with this specific method to examine the experiences and meanings of their journeys from the known to the unknown, especially because of its exploratory potential to supplement and enrich more fixed quantitative methods, such as surveys, that were employed in the broader study.

Methodology

The methodological approach for our photo-elicitation study builds on the influential work of Jan Cooney and Kevin Burton's *Photolanguage Australia* (1986), where they developed a series of black and white photographs useful for reflective exercises. As researchers, we are cognizant of "survey fatigue," which many students experience as a result of being participants in a research study. For this reason, our mantra was "How can we harvest qualitative data which has the most gain for the least pain?".

Ethics approval was obtained in 2015 from the Western Sydney University's (WSU) Human Ethics Committee. Students were briefed about the photographic competition before they went abroad, which in effect means they were frontloaded about the importance of "meaning making" through visual images before they left. They were also made aware of the hashtag #epitomeabroad for their Instagram postings which allowed the visual data to be isolated from our @epitomeabroad Instagram account.

At the completion of a programme, participants reviewed their various images and selected one that resonated most with their experience. Participants were then invited to explain to the facilitator or group why they chose a particular image or images. Without these visual aids or prompts, some participants can experience difficulty articulating the feelings or emotions tied to an experience. As Hogan (2003) pointed out, "Photos stimulate thinking, and give shy people something to hold

and talk to in front of the whole group" (p. 417). Using the same principle, the reflection and photography competition empowered students to choose an image that spoke directly to their experiences abroad and augmented the reflection process.

Rather than providing evocative images such as in Burton and Clooney's (1986) seminal approach, this study utilized self-generated photographs taken whilst sojourning overseas. Leonard and McKnight (2015) recognized that advances in digital technology have made the inclusion of images, whether they are photographs or video, easier in academic research. They contended that using images still remains subjective, which needs to be highlighted in research, and noted that the person holding the camera chooses where to point it and what to include and exclude. This necessitates a reflexive rather than realist position, whereby the participant's explanation of the meaning of the photograph, rather than the photograph itself, is the interpretation of experience. As have many of the current researchers using photography as an aid in research, Leonard and McKnight (2015) found that when participants are more comfortable and confident in expressing their knowledge, they become the "experts" in the research. Leonard and McKnight (2015) suggested that without the visual prompts, their research would not have tapped into the insights developed with their use. The use of images coupled with focus group discussions "produced new ways of understanding how young people understood and interacted with their spatial worlds" (p. 637).

For this study, we approached students who had taken part in an OME at WSU within the last six months and invited them to take part in a photographic competition. Students were asked to select a photograph taken overseas that was meaningful to them. The entry form stated, "Explain a memory that stands out, a significant experience, something that represents what the trip means to you." We asked that the photograph be accompanied by a short narrative that could include "something learned, a crucial experience that was transformational, a breakthrough or epiphany or an obstacle faced" or any kind of lasting memory they had taken with them. The entry requirements encouraged reflection but were deliberately nonprescriptive to leave the widest scope possible for participants to respond authentically. Our goal was to

prompt reflective action and to learn, from the thousands taken, which photos really stood out for the students and what stories or types of reflection might accompany them.

Three separate competitions took place. The first one was the largest, and of the 132 WSU students who took part in OMEs between 2015 and 2016 invited to participate, 30 entries were received. A second competition was held for eight Indigenous students who took part in a special OME to visit leaders from Canada's First Nations. Three entries were received. A third competition secured six entries from a pool of 30 potential participants. Overall, 39 entries were received from 170 invited students.

To encourage student participation in the competition, a number of prizes were offered, and students no doubt tried to share the stories and images they felt the judges would rate the highest. However, the inclusion of a meaningful narrative forced students to look further than simply finding photos that "looked good." Once received, the entries were de-identified and presented to a panel of outbound mobility experts who were asked to rate, using a 1–10 scale (with 10 being outstanding), each of the photographs and accompanying narratives. The results were then collated, and the photograph and narrative with the most points was deemed the winner. Whilst acknowledging a level of subjectivity, the judging panel involved seven outbound mobility experts from multiple backgrounds to provide a broad range of views.

Findings

The entries can be divided into three primary categories: (1) photos of people (POP), (2) photos of self (POS), and (3) photos of environment (POE). POP was the most popular format representing 44% of the total. The vast majority of these were not posed, and the subjects were not aware of the photograph. These images tended to be snapshots of people working, playing, or going about their daily business. Whilst these photos provide powerful images, the lack of consent from the subject of the photographs means that these photographs have not been published in a format that allows the people to be identified.

Interestingly, 33% of the entries were photos of the students themselves. In some cases, the student was the sole subject, but in the majority, they were photographed with a host, guide, or someone they met overseas. Further, 22% of entries were POE, which included scenery, animals, and other nonhuman subjects.

The vast majority of participants indicated through their entries that the OME had been transformative. The trips were regularly described as "life changing" and "once in a lifetime." Other recurring themes brought out through the images included confronting poverty, overcoming adversity, culture shock, and personal growth. Although the accompanying narratives only needed to be, according to instructions, "at least a few sentences," the average length was approximately 250 words with several entries going well over this length. From the results, the process of analyzing the photos clearly prompted deep reflection, and students appeared eager to justify and explain their submissions.

Coming from a wealthy OECD nation such as Australia, few students had seen firsthand the open poverty present in some nations throughout Asia that were destinations for many OMEs. This experience had a dramatic impact on some of the students, particularly those with limited previous international travel experience. Dani (all names have been changed) was a fourth-year social work student and submitted an image depicting a young girl begging in New Delhi, India. Dani was moved by this experience to write a poem. As Jane Speare and Amanda Henshall (2014) have convincingly argued, poetry is itself an effective and underused tool for critical reflection. Dani's image (see www.epit-omeabroad.com/blank-sf10u) prompted her to reflect on her own privilege and to imagine what it would be like to be born into poverty. She writes from the perspective of the young girl (excerpted below):

> I only wish for a world of equality and peace,
> But alas for now I must close my eyes and sleep.
> My dreams are so different to the world I am in
> But when I awake another day of begging must begin.

In another entry from a student impacted by the exposure to poverty for the first time, Stan grew a close bond with his tour guide, Raj,

during a three-day camel safari as part of a university OME. Stan commented on Raj's severely calloused feet and was shocked to learn that he had never owned a pair of shoes in his life but had to rent a pair from the tour company when he works. This information was extremely confronting for Stan, and following an emotional exchange, he gave his own shoes to Raj. Stan wrote:

To give you an insight into his character here is a conversation we shared:
Raj: "Do you enjoy your life?"
Me: "Yes, of course. And you?"
Raj: "I am a simple man. I have no holidays, I work all year for my family. But I love the desert. It is quiet and peaceful. I am here, so I am happy."

I noticed that Napu had badly blistered feet which was confusing given he wore sandals. He told me that the sandals and the clothes he wears are his uniform; they do not belong to him. His boss lends them to him for work after which he has no shoes. He said that the only thing he was wearing at the time that he owned were his ear rings; given to him as part of a religious ritual at the age of 2. Napu has never owned a pair of shoes in his life. We spent an hour on our final night learning how to tie shoelaces. After which I was honored to give him my shoes. To give you some idea, Napu had never heard of the brand Nike or what they did prior to receiving my shoes.

Napu never asked for a single thing from me while we were together. In fact, it took quite some convincing before he graciously accepted the shoes as a gift. I have to say that during my time in India I had been given countless enlightening lessons that I will carry with me forever. Meeting Napu had surely been one.

I'm sharing this story because it is such a real exposure into how so many in our world live, and a deep reminder about how easy it is for many of us Westerners to lose a bit of perspective. I constantly tell myself to think about what's really important, what's necessary, and what's authentic because of this experience.

Absolutely, this and many other experiences like it during my NCP journey have shaped and changed me.

This is Raj wearing his first EVER pair of shoes. Safe journeys my good friend!

Here, focusing on the authentic is significant for the student. Whilst many photos were taken in tourist spots, or in a group with the OME team, or with the chance to capture immersion in the exotic, Stan chose a simple portrait of Raj (see www.epitomeabroad.com/first-place). The image has no scenery or points of interest in the background. Stan himself is absent from the image also, making Raj the sole focus. As a photograph without the reflection, the image is fairly unremarkable, but as a provocation for deep reflection, the photograph is extremely powerful as it represents an important aspect of Stan's learning experience.

For many of the students, their OME was the first experience of overseas travel without their families. This independence caused a degree of uncertainty and stress as they prepared to negotiate airports, public transport, and day-to-day living in a foreign country. For Sarah, the apprehension that accompanies new experiences was exacerbated by her struggle with anxiety. Sarah chose a peaceful image of the Vietnamese countryside taken as she enjoyed a river cruise. She wrote,

> Being in a foreign country, out of my comfort zone, managing anxiety and being placed with a new group of students provided a challenging opportunity to handle difficult situations using the strategies I've been developing over the last nine years.

As Sarah sat on the boat, looking at the scenery so far from home, she had a moment of revelation. She was able to live with her mental health challenges and accomplish things she would otherwise have thought impossible. Sarah specifically states that this photographic image was crucial in her own personal reflection, noting that "It reminds me to reflect back on my actions and how much my character has grown and continues to grow." Although not specifically linked to the international dimensions of her OME, the foreign setting and separation from her normal supports were crucial for this realization and self-awareness, and the photograph became an aid to memory of this insight.

Aaron selected an image of himself delivering a speech as a WSU representative at the University in Quanzhou in China. For him, the image was intimately connected with his own personal growth. The potential for OME students to develop greater confidence and independence

is well documented in the literature on study abroad (Bachner & Zeutschel, 2009; Chieffo, 2007). Despite accepting with great enthusiasm the offer to deliver a speech, Aaron recounts that as the time came closer, an "overwhelming anxiety rushed through me as I realised the task at hand." Like Sarah, Aaron had a personal history that he suggested fed into "self-doubt and low self-esteem coming hand in hand when it came to public speaking and even simply just backing myself and giving it a go." For Aaron, the photograph represents a personal triumph and a tangible marker of how far he had come. The photograph was an important catalyst for active reflection. Aaron concluded by saying,

> This photograph captures a year of behind the scenes hard work, resilience, dedication and commitment, long late nights and relentless desire to overcome and persevere. It captured a new chapter of my life, the starting point to greater and brighter things to come and I am grateful for the opportunity to have participated on this program.

As with the images provided by both Stan and Sarah, the reflective narrative linked to the image, rather than its aesthetic qualities, is what makes the photograph powerful and gives meaning to the experience.

The POS images were rarely "selfies" with the student as the dominant subject, but tended to be a personal portrait with someone they met during the OME. Kronk, Weideman, Cunningham, and Resick's (2015) exploration of student nurses in Nicaragua found that using photographs facilitated "an understanding of the process of letting go, confronting reality, and coming to an understanding that led to the student outcomes of cultural, personal, and professional transformation" (p. 5). Similarly, many of the entries in this photographic competition came from pre-service teachers and social workers, who were simultaneously training for a future profession whilst exploring new cultures and experiencing personal transformation. In this study also, photos served to enrich "the more poignant exploration of the impact of a global service-learning experience" (Kronk et al., p. 5).

Three entries came from social work students whose OME involved volunteering at a New Delhi nongovernmental organization that

supports people with intellectual disability. In all three cases, the students selected a POS image with the student and one of the clients for whom they provided care. The images are all very intimate with a strong focus on physical touch. In these cases, the students reflected on the challenges of communicating in a different culture with differently abled people and the great sense of reward when a breakthrough connection was achieved. Sean worked with a shy client with Down's syndrome and autism. His narrative stated, "The teachers said he struggled to communicate and be social. My goal was to change that, and the fact that he was able to tell me he loved me on the last day of seeing him made me feel as if I had achieved it." He reflected also on the power of nonverbal communication, especially holding hands, which he said formed a special bond with his client.

For Charita also, handholding was a powerful form of communication which she highlighted in her entry. At first, she presumed her client was making incoherent noises, but she was in fact trying to say in English that Charita's pink nails matched her shirt. Charita wrote, "Why had I been blind to the fact that it was me who was unable to understand her not the other way around, and she was the one to reach out and speak to me in English and only then did I realise?".

Discussion

In this digital era, student photos are, surprisingly, an underutilized resource in understanding the experience of university outbound mobility. We know that taken as a prosopographical whole—that is, as a historical "generation" at a particular time—our students love taking photos, especially when travelling abroad. Our culture is "a visual culture in which the image has become more powerful than the word as a form of communication," according to Power (2003, p. 9). If anything, our students are even more visually literate and image fluent, integrating photographs into multiple aspects of their daily lives and communication, particularly through the use of social media. On some of the trips sponsored by WSU, it was common for students to take over a thousand shots in a two-week period. With the ubiquitous presence of

smartphones and ever-improving photographic capability, students can easily take a large number of images without much thought or reflection on why. If anything, the extreme ease of capturing images, even sharing them with friends through social media, militated against a deep engagement with any one particular image or memory. John Dewey's (1910) classic description of reflective thought as "active enquiry and careful deliberation" (p. 68) is relevant here. The photographic competition provided students with an impetus to go back through the images and reflect deeply on the travel experience by working against the proliferation of images towards profound engagement with a crucial event.

EPITOME's photography competitions produced a number of visually stunning entries and many moving and emotional accompanying narratives. They provided a powerful platform for students to tell their own stories and for researchers to gain a greater understanding of the student experience of travelling abroad for study, volunteer work, or professional practicum. In particular, the entries highlight the transformative potential of OMEs and the power of visual data as a reflective tool. As Croghan and colleagues (2008) stress, using photographs as a research tool faces certain limitations. In particular, the images need to be understood as a product of the task that was set, how the task was framed, and how much time participants had to take the images. The images gathered in this study are those that the students chose to share.

The transformative power of an international sojourn is not inevitable without scaffolding and pedagogical support (Gray, 2012), and photo elicitation offers a valuable research method for gaining insight into individuals' complex and evolving lived experiences. Similarly, the use of images can be a tool that enables students who have completed an OME to reflect upon their learning experiences and articulate the meaning behind significant events. To this end, Barton (2015) notes, elicitation techniques can reduce the power imbalances between the researcher and the participant or the instructor and student. By giving students the power to both take photos and choose which one to feature whilst also dictating the narrative, photo elicitation allows students to take control of the exchange of information, introduce ideas and concepts they see as relevant, and participate more meaningfully in the debriefing process. Using elicitation techniques allows the researcher

(or educator) and participant to work together. As Barton (2015) writes, "We can often understand real world settings only by becoming familiar with how insiders make sense of their world" (p. 182). The same may be said for our students as for any other social interaction or phenomenon we seek to study.

Whilst most university OMEs include some kind of official debrief, these tend to focus on verbal and written reflections. Recalling the intense emotions experienced overseas, even after a relatively small time lapse, can be quite difficult. Our students often share that they have a difficult time articulating the full significance of the trip to those who were not there or do not immediately recognize the extent of its impact. For this reason, Elliott, Reid, and Baumfield's (2016) observation on the effect of photos on memory in educational research is especially relevant: "Consequently, seeking a retrospective view brings its own challenges. Since memory lapses tend to lead to erratic and unreliable findings, it was imperative to consider techniques, which can trigger, strengthen, enhance, and validate participants' recollection, introspection, and reflection" (p. 2201) on their past learning experiences.

Conclusion

As university OMEs continue to grow in popularity, more and more students will get the opportunity to leave their comfort zones and build their cross-cultural competency. For providers and organizers of OMEs, great value can be gained from a greater understanding of the student experience and from having access to powerful channels of feedback beyond just satisfaction surveys. OME participants stand to learn more if they engage in robust, active reflection on the lessons, emotions, and transformation experienced abroad. For both parties, photo elicitation can be a valuable tool when incorporated into the OME programme, both into the pedagogical functioning and into the ongoing work to refine programme design. In this case, the photo elicitation was an independent photo competition, but our results suggest that the value may justify embedding photography and reflective learning systematically as part of the curriculum. Either way, the technique and method provides

a unique channel to hear authentic student voices and to get a peek through their eyes.

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Part V

**Developing International Education
in a Global Environment**

Uncomfortably Learning: Risking Experiential Learning

Sherman Young

I spent May 29, 1989, in Tiananmen Square in Beijing, China. Together with a couple of other motley backpackers, I had cycled up from our cheap hotel to wander amongst the huge crowd. It was, of course, a gathering demanding democracy, and that evening, the hordes (of mostly students) erected a giant plaster goddess of democracy—a replica of the Statue of Liberty that adorns the New York skyline. Naturally, my Chinese language skills were (and continue to be) almost nonexistent. But we sat in tents and attempted to chat with the students in the square. "What did they hope to achieve," we asked. "Democracy," they answered in English better than my Chinese. "What does that mean?" we continued—but the difficulties of language got in the way and we never got a clear answer.

I flew out of Beijing on May 30 to spend some time in Hong Kong. We all woke on June 5 to headlines that spoke of a massacre in Tiananmen the evening before, with footage of tanks confronting unarmed civilians. The death toll is contested, but there remains little

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doubt in my mind that the students we had asked to define democracy may have had their lives taken away.

My personal story is useful in a number of ways. For a start, the experience of being at the periphery of a significant historical moment is a strong memory—and influence—on me. Intellectually, I have tried to draw together the threads of history and contextualize what I experienced with the media narrative that emerged and continues to be rewritten. Emotionally, I continue to play back a video in my mind of trying to have a conversation with young Chinese students over a Lonely Planet phrasebook, knowing that I am perhaps the only one of us who can still play that video back.

Over the years, I have used the example of Tiananmen Square in my teaching. I perceived that my students lacked engagement with political issues (or at least lacked incentive to protest against anything other than student fees) and so would show pictures of a place where students were crushed by tanks for simply wanting a thing called democracy. And over the years, I was consistently struck by the blank expressions facing me as I told that tale.

And I have realized that for the full impact of the story, for the whole lesson to be learnt, then one had to be there. It had to be experienced personally. The actual physicality of the harsh sun on the concrete of the square, the canvas of the tents, the smell of sweat and cooking food, the shouts in Mandarin, the blare of megaphones … the sheer reality of being there was essential. And that physicality was a trigger for my learning. It was a challenging environment and communication was difficult. There was very little that I knew or understood for certain—what we heard was gossip amongst travellers, rumours of soldiers, excitement because the world's media was in town covering Gorbachev's China visit and so provided a magnet for the protesting hordes (Keller, 1989). It was certainly outside my comfort zone.

Was I unsafe in that activity of cycling down to a political protest in a foreign country that (at the time) was still quite tricky to travel in? At the time I didn't feel unsafe, and even with the benefit of hindsight (and my own parenthood), would not consider it so. Was I uncomfortable in that activity? I was certainly outside my comfort zone—culturally,

linguistically, and by the very lack of creature comforts in that square. And I needed the company of (relative) strangers. In the way that travel can, I had bonded with dorm-mates and hung out on rented bicycles, searching for cheap Peking duck, cheaper beer, and better exchange rates from the illegal money changers down by the canal. After camping rough on the Great Wall and exploring the Forbidden Palace, heading down to Tiananmen Square to hang out with the protestors was simply another way to pass time in China's capital. That discomfort certainly contributed to my learning—my cultural and political awareness and who I have come to be, as well as my unbridled conviction about the value of travel and its usefulness in learning.

But beyond instinct, is there any evidence that discomfort improves learning? Probably. I'll caveat this part of the discussion by stating clearly that I have no expertize in the discipline of psychology—and the framework suggested simply provides a clearer way to understand my observations. The Yerkes–Dodson law (Teigan, 1994) provides some context for my later understanding of what I had experienced instinctively. In its original 1908 form, this psychological "law" was intended to describe a relationship between stimulus and habit formation. Despite some arguments as to its actual worth, it provides a useful framing for understanding relationships between emotion, motivation, and learning.

Yerkes and Dodson (Teigan, 1994) reported on a number of experiments with dancing mice—by steadily increasing the size of a noninjurious electric shock, and then measuring how long it took for each mouse to learn to "choose" a white passageway over a black, they concluded that both weak shocks and strong shocks resulted in slow habit formation, and the most favourable stimulus strength depended on the formulation of the task. More recent examples of the approach expanded upon the experimental design—and especially relevant to my discussion—is work done by Hebbs in 1955 (Teigen, 1994) which introduced the U-shape curve originally described by Yerkes and Dodson and applied it to the concept of "arousal." The so-called Hebbs/Yerkes–Dodson hybrid provides an interesting way to illustrate my thinking (Fig. 1).
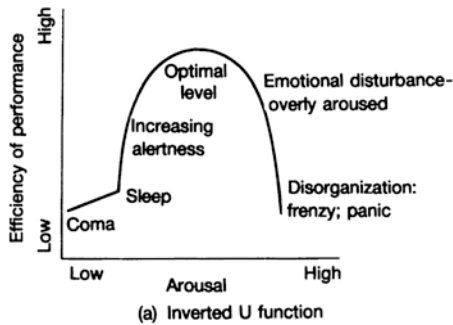
Fig. 1 Illustrative example of Hebb/Yerkes–Dodson hybrid (*Source* Klein, 1982, as cited in Teigen, 1994, p. 534)

That is, if we choose to draw parallels between levels of discomfort and levels of arousal then there is clearly a point at which an optimal level of discomfort can precipitate the type of experiential learning to which we aspire. By providing an environment above the zone of boredom (viz. coma and sleep) and outside of a student's comfort zone—but not too far outside—there is an optimal level of arousal, engagement, and thus learning.

Students know this instinctively, as we all do. Engagement happens as a consequence of curiosity, an outcome of being exposed to new possibilities. This is doubly so in the pursuit of the higher learning goals that universities aspire to. It is not enough for a university to prepare a graduate for an inevitable future. It is necessary but arguably not sufficient. Instead, it is the responsibility of universities to prepare global citizens: to empower and embolden our graduates to engage with the future challenges of the world. Some of us would argue that the goal is a transformational experience: to take a person and provide them with the chance to break free from their habitual approaches. It is here that experiential learning, the opportunity to escape the routine and engage with new thinking, new cultures, and new ways, is so necessary.

The opportunities that provoke such transformation do not happen as part of a normal routine. Arguably, those provocations that are intrinsic to new learning will necessarily involve a level of discomfort.

Even if we are to only accept the premises of the Yerkes–Dodson law at a very superficial level, it still provides a way to understand the need for arousal. Of course, the most compelling evidence of such an observation are our students themselves. And the evidence from those who have engaged in uncomfortable learning is compelling.

"It was challenging, but worth it" is a common expression from students who have engaged in international experiences. When pressed, the culture shock, the removal from normality, and the need to find ways to survive in an initially alien environment are all cited as providing the context for a type of learning that is difficult to achieve inside the classroom. One student describes an international experience: a motorbike ride through India, a wrong turn towards the Himalaya, how he got to "being ok" with that situation—an exemplar of learning, realization, and self-actualization. In a TEDx talk about his experience, Kris Gilmour (2016) argues for a formal model that maps out a "change process" from newness to familiarity that results in transformational learning. His is a simple three-step process: (1) embrace your inner flaneur (wander whilst wondering), (2) embrace the (new) space by doing everyday things, and (3) reflect—to create learning.

I want to focus a little on the first step. Whilst the second and (especially) the third provide requirements for learning, it is that first step towards a level of discomfort that is essential. The idea of the flaneur embodies the myth of someone who seeks strangeness and watches strangers. Commonly traced to Baudelaire, the flaneur is someone

> who extols the modern artist who immerses himself in the bath of the crowd, gathers impressions and jots them down only when he returns to his studio. For him a foray into the cityscape is always undirected, even purposeless—a passive surrender to the aleatory flux of the innumerable and surprising streets. (White, 2001, p. 36)

From its Parisienne roots, the notion of flânerie became a modernist intellectual trope—a writing of the urbanscape celebrated in books, addressed on film, and informing the spirit of song. And a way of understanding how we might deliberately seek a level of discomfort to heighten the experience.

At a time when global experiences are more accessible than ever, it is somewhat ironic that many of those experiences can be somewhat sanitized: Crucially shielded by guidebook or tour guide in lieu of local knowledge, the modern traveller is often unwilling or unable to move beyond the well-travelled path. And that is also the case with our students—there are easy options which allow international experiences to be safe, comfortable, and less than challenging. And there are more difficult opportunities that enable our students to extend their capacities beyond their normal experiences. The travel writer, Ben Groundwater, suggests:

> Tourists tread highly predictable paths. The vast bulk of us only hang out in certain areas of a city, the popular ones, the tried and tested ones, the guidebook-approved ones. Once you find those areas, all you have to do is walk about two blocks in any direction and you'll find yourself in the heart of the 'real' city, no longer surrounded by other tourists, but surrounded by the people who actually live and work there. That's all the effort it takes. (Groundwater, 2015)

So is the shift from tourist to flaneur a simple matter of "walking two blocks," and is this simple action all that is required to remove ourselves from our comfort zones and enter the zone of arousal required for learning? And from a university's perspective, does this give us yet another metaphor—a way of understanding how far we need to let go to ensure that our students get the desired learning.

There is a range of international experiential options that are analogous to the guided tour and there continues to be value in those experiences. But we also need to be able to structure opportunities those metaphorical "two blocks" from standardized global relationships to provide more challenging opportunities. But how do we leave our institutional comfort zones in order to allow our students to leave theirs? How do we balance our innate and understandable prioritization of safety over all else?

A slight digression might explain the context. If you walk across San Francisco's Golden Gate Bridge, not only will you experience terrific views of the Bay and its surroundings, but you will also enjoy those

Fig. 2 Open fencing of San Francisco Golden Gate Bridge, contrasting with inset Sydney Harbour Bridge

views whilst leaning on a "gold" painted balustrade, happily reaching out across to the open air for a selfie unimpeded by anything above the waist height of an average adult. Contrast this with the experience of walking across the Sydney Harbour Bridge: Here you are not only faced with a waist-high fence, but it is weighted with an additional 2 metres of thick chicken wire topped with a curvature of barbed wire. To take an unimpeded photo of Sydney's beautiful harbour, it's necessary to squeeze your camera lens in between a small grid of grey wire. And you can forget selfie sticks (Fig. 2).

The Golden Gate Bridge provides a clear example for my thinking. It's clearly not unsafe to only have a waist-high fence. Of course, it will not prevent stupidity or deliberate jumping, but for the vast majority of people who simply want to walk across the bridge, it provides more than sufficient margin of safety. It is a classic example of policing for the normal rather than the exception.

Universities, for all the right reasons (the need to cover duty of care, deal with increasing insurance premiums, and avoid negative (social) media) can sometimes police for the exception rather than the rule and set up systems and procedures to protect students from themselves. This is especially the case for experiential education, where not only are students off-premise, but they also have to engage with partner

organizations who have their own workplace requirements for health, safety, and so on. This is further exacerbated with an international experience. Here, not only are students in the "care" of a third party, that third party is in another country with different security, policing, and safety challenges, unknown consular assistance, and potentially challenging governance. So, of course universities do all they can to minimize risk—by ensuring that there are responsible supervisory arrangements both with experiential partners and with accommodation. Structured critical response flowcharts are designed with clearly delegated chains of contact and command—and I've certainly participated in simulations that imagine worst-case scenarios to learn how to manage everything from media, medical, communication protocols, and on-the-ground interventions. All of this is necessary and I would never suggest that it should not be done.

But, and it is a big but: Most of the students we send to partners are adults who are ultimately responsible for their own actions and who will learn the most, experience the most, if they are properly empowered to be actors in the contexts into which they are placed rather than passive recipients of a highly organized set of activities. We need to find a way to lower the fence to waist height, encourage our students to "walk two blocks," find themselves out of their comfort zone and learn about the world, other people—and ultimately themselves.

Ironically, we now have the technology to both make students uncomfortable and ourselves more comfortable. It is beyond the scope of this piece to explore in detail, but the smartphone technology that all of our students carry should allow us to monitor their activity (through regular online check-ins and updates), thus ensuring that their discomfort is comfortable to us. The challenge is finding a balance of comfort and discomfort without being creepy …

The provocation is that if we don't make our students sufficiently uncomfortable, then they're probably not learning—or least not learning enough. The corollary to this desire to make students uncomfortable for the sake of their learning is that if we play it too safe, there is the alternative danger. If we make student experience too much like a holiday by the beach, if we design too cosseting an experience, if we imagine that experience to be more like a resort experience rather than an

arduous trek to Everest Base Camp, there is a danger that our students will learn nothing. Sure, they will get disciplinary knowledge, figure out how to use pivot tables in Excel, and maybe learn how to present to work colleagues without offending sensibilities—maybe even do all of that in the overseas office of a global multinational. But the true transformational learning, the discovery of self that we all want to happen, simply will not. In summary, students need to be encouraged to leave their comfort zone—so we need to find ways for this to happen in the knowledge that uncomfortable does not mean unsafe.

Of course, we live in an instrumental age—the old adage that what's measured counts, but what truly counts is often not measured. In order to truly instil an institutional—or even sectoral—approach to transformational learning, the truth is that we need to find indicators of discomfort, measure them, and promote them. Learning to ski provides an example. Whilst ski schools provide a safe, structured, and nurturing approach, it is engaging with the diversity of runs on a mountain (or several) that provides the thrill, the experience that learning to ski requires. And ski fields have a simple measure of discomfort (except they call it challenge). Whilst actual nomenclature differs from mountain to mountain, the general approach is similar. The easiest runs are green, followed by blue, red, and finally black diamonds. For a hardy skier, the very best experiences, the very best learning, happens on the black diamond slopes. Equating universities with ski schools is problematic at many levels, and the analogy is far from perfect. But for truly transformational learning, our students need to be challenged by experiences beyond their comfort zone. They need to be supported in those black diamond endeavours, and so do we.

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Designing Outbound Mobility Experiences: Strategies Behind the Itinerary

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Outbound Mobility Experiences

Internationally, there has been an increase in the number of students partaking in short-term overseas travel as part of their studies, a phenomenon described as the outbound mobility experience (OME) by Gray et al. (2016) and Hall et al. (2016). Over the years, this form of learning has been referred to in many ways; Gordon and Smith (1992) and Brokaw (1996) described "short-term international exposures," Schuster (1993) referred to "overseas travel classes," Duke (2000) utilized the term "study abroad learning," whilst many others, including Porth (1997) and Sachau, Brasher, and Fee (2009) referred to "study tours," and in 2012, Menzies used the term "study programme." Despite the differences in name, all describe students participating in overseas learning for periods of up to four weeks as part of their university studies.

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Accompanying this increasing participation in OMEs, there has been a growing number of journal articles detailing the experiences of academics that have embarked on the development and implementation of OMEs. The literature offers a range of possibilities, such as multiple-city tours (Gordon & Smith, 1992; Schuster, 1993) and single-city tours (Brokaw, 1996). There is a range of countries in which these tours have been conducted, such as Asia (Hutchings, Jackson, & McEllister, 2002; Menzies, 2012; Weaver & Tucker, 2010), Europe (Gordon & Smith, 1992; Porth, 1997; Schuster, 1993), and Central America (McKenzie, Lopez, & Bowes, 2010). There are also considerations for undergraduate students (Koernig, 2007) and postgraduate students (Schuster, 1993), and for tours involving both postgraduate and undergraduate students (Hutchings et al., 2002).

Whilst these contributions provide valuable insight into the best practice of those involved with OMEs, no OME is undertaken without a significant amount of planning by the staff involved. There are important considerations around issues such as the timing of a tour, interactions with international offices, decisions around host country locations, whether programmes are for credit or not, and whether university or government funding is available for students. It is these key activities and decision-making processes that are not captured and relayed through these journal articles to provide an explanation of why an itinerary is designed in a certain way. This chapter focuses on some of the decision-making that has underpinned the author's experience of delivering OMEs to Vietnam from 2010 to 2017. Consideration is given to the types of activities, timings of those activities, and how the strategic construction of an itinerary can be used as a risk management tool.

So You Want to Undertake an Outbound Mobility Experience?

It is acknowledged that before you even get to the stage of developing an OME itinerary, there is a huge amount of work required. There will be approval processes, staff recruitment, institutional challenges,

location considerations, timing issues, and funding decisions impacting both staff and students. Academics will also need to decide whether or not they undertake the tour themselves or engage the services of a third-party OME operator. Once many of these aspects have been determined, staff can turn their attention to the marketing of programmes, as well as the recruitment of students, managing payment, and planning pre-departure sessions. Whilst not devaluing the importance of these tasks and responsibilities, this chapter focuses on exploring the "why" behind the itinerary.

Departure and Arrival in One Day

It is easy to get caught up in the roles and responsibilities of organizing an OME and overlook the importance of departure. This may be a period in which emotions will range from nervousness through to excitement for staff, students and loved ones who have come to say farewell. For this reason, it is important that academic staff be first to the airport to allow students to look for a familiar face and know they are in the right place. It also allows the academic staff to gauge the feelings of the student and see the early dynamics of the group (which students will form into subgroups). Given that many of the students may have never travelled without family, it is also important to spend time with loved ones and family members who come to bid farewell and offer a sense of reassurance.

Acknowledging that the day of departure may be determined by airlines and flight availability, my preferred departure day would be Saturday. Departing on a weekend facilitates loved ones who may work during the week to attend the airport if they so desire; it also increases the options for students who need assistance in getting to the airport as there is a higher chance that help will be available during the weekend. Departing on a Saturday also assists with your itinerary activities in days to come, as many organizations may be closed at the weekend, and it limits the number of weekends you need to negotiate in developing an itinerary.

The time of day for departure may also be restricted; however, where a choice is available consideration should be given to whether you undertake a day or night flight. Unlike Koernig (2007), I prefer a day flight which has been the case in past trips to Vietnam. Undertaking a day flight means arriving early in the evening, which usually gives students time to settle into the hotel, have dinner, and go to bed. This also assists to minimize jetlag and keep first-time travellers in relatively contained activities and spaces for what is their first day abroad.

After fond farewells, academic staff will perform the first of many headcounts, ensuring all students are accounted for. One of the requirements of the OME to Vietnam is that students wear an identical tour shirt during periods of travel and at organized events. Not only does this look professional, but also it makes the purpose of headcounting much easier. Wearing a shirt with the university logo also means that students know they are easily identifiable and may go some way to encouraging best behaviour. It also gives a sense of being in a group, which can be important for those venturing away from home for the first time. Resistance to wearing a group shirt can also be a sign of a group outlier or someone who may be troublesome with directions later during the travels.

Students and staff will need to pass through immigration and security checks, and it is important that staff have a strategy for such occasions. In tours I have conducted, the accompanying staff member passes through the checkpoint first, and I go through after the last students, the idea being that if any student did have any difficulty, staff are able to assist on either side of the checkpoint. The accompanying staff member also acts as a focal point for the students once through this procedure. Depending on the airport visited, students may also have a period of free time with access to duty-free items, including alcohol. This is the first point of the OME in which the academics are solely responsible and students will be given leeway to go and explore. This offers a good opportunity to test some ground rules and allows the academics to set the tone of the programme early. Give students instructions on where the boarding gate is and what time they need to be present; the ability of the students to follow these instructions will provide an opportunity to praise efforts or reinforce the importance of following instructions.

This also offers the opportunity to test any form of buddy system that is put in place. I ask roommates to act as buddies and to know where the other person is at all times, a process I introduced after not being able to find a student upon arrival at the airport in Ho Chi Minh City (HCMC), only to find he had gone to use the toilet—the point being, no one knew. It is acknowledged that a buddy system will only work as long as the buddies do not wander off together, and to date, I have not found this to be a problem but acknowledge it could be. A possible solution to this could be to create a buddy system in which buddies are not close friends and therefore less likely to wander off together. I have found including staff in the buddy process and asking students where their buddy is reinforces the importance of the process.

It is also important to remember that at the conclusion of your flight, students will be arriving at a destination that for many will be foreign. Some of the students may have never travelled to that country or region, and in some cases, students may never have left their own country, let alone been on an aeroplane. In this regard, consideration needs to be given to the city in which you first expose the students as part of their OME. Travelling to Vietnam, our first destination is HCMC in the south of Vietnam, and this city is chosen for three main reasons. First, in HCMC, students will undertake the most intensive academic component of the study programme, and it is better to do this at the start rather than at the end of the programme when tiredness becomes an issue. Second, the weather in HCMC is hotter than other locations travelled to within Vietnam, and experience has shown it is better to acclimatize to these conditions and move to cooler environments. Past tours have seen students come to the hotter climate of HCMC and an intensive academic workload after over a week of travel and not cope well with a combination of these elements. Third, HCMC offers a big city environment that students can relate to, and this can assist in providing some familiarity amongst the initial culture shock.

It is also important that consideration be given to activities that will take place immediately after arrival: travelling to your accommodation and finding somewhere for a meal. A predetermined group activity or restaurant can be a way of immersing the students in the new culture. Students will also be looking to staff to lead activities, so it is important

that they exhibit confidence in what is to happen, where it will occur, and when.

Day 2: Walking Tour, Orientation, Free Time, and Group Dinner with Expatriate

For each morning, it is important to spend some time with the group to outline the activities for the day and advise of any possible changes to the itinerary. It is also a good chance to reinforce any backup plans in case students are separated from the groups. It is also important that communication lines with students are well established and understood. In my experience, students use mobile phones with their own or local SIM cards, or more commonly, they prefer to communicate via Facebook Messenger. I ensure that I have all student contact details (two forms preferred) and all students have my business card, the business card of the hotel, and a map of the city with the hotel clearly marked.

I have adopted the idea of Koernig (2007) and included a walking tour and orientation on the first day. The selection of the walking tour needs to be carefully considered. My preferred location is to visit a local park in which many locals undertake the morning ritual of Thai Chi. From here, students can be taken on a bus tour of some of the more popular tourist sites, allowing them to learn more about the city they will call home and giving them the opportunity to ask a local tour guide questions and receive advice, ranging from personal safety through to dealing with the local currency and bargaining at the markets. At the conclusion of the city tour, students should make their way to a predetermined lunch location using the form of transportation they are most likely to rely on during the OME. For example, in Vietnam, this will be a taxi. It is important that as part of this process, students are advised of which taxis have the best reputation and the difference between a metered and negotiated taxi fare. The inclusion of a lunch on the first day also gives staff the opportunity to observe the eating habits of students and identify those that may be struggling with their new environment more than others. Once lunch has finished, students should be given some free time to orientate themselves and see some of the sights they have read about. The starting point for

this free time is a local tourist market, which is used to encourage students to begin exploring. But before sending them off, the students are made to cross the busy roads of HCMC, a skill that is better practiced under supervision and a skill which will be implemented many times in the following weeks. A further suggestion to encourage exploration is to challenge the student to undertake a range of tasks during the free time, which may include engaging with local cultures or visiting different venues around the city.

I ask the students to regroup at 5.00 p.m. at the Bitexco Financial Tower, the tallest building in HCMC and visible from most parts of the city. This usually gives the students four hours to explore on their own and is strategically done away from the hotel, so even if they wish to return to the hotel, they will still undertake some form of exploration and independent decision-making.

A strategy I use on most days is to have the group reconvene in the evening, say 6.30 p.m. for a group dinner (some meals are included as part of the cost of the tour and others are at the students' cost). This provides a good chance to debrief the students on their activities and gauge the level of participation and interaction with the local culture. A group dinner allows for the building of group collegiality, and equally importantly, provides the opportunity to do a headcount of students, especially after they have had free time in the afternoon. Bringing the group together in the evening also provides the opportunity to gain an idea of what activities they may have planned for the evening. For dinner on day two, I invite some expatriates to join the students and give the students the opportunity to hear what it is like to work and live in a foreign country. It also gives students the opportunity to relate their own overseas experience with people who also understand what it is like to leave Australia and travel to the host country.

University Visits

Many authors discuss the type of assessment that may be offered as part of overseas study programmes (Brokaw, 1996; Menzies, 2012), with Duke (2000) offering one of the more comprehensive considerations of this aspect, which includes a discussion on projects. The concept of

projects has been adopted and forms the basis of a non-assessed activity, which is conducted with local university students.

Students are taken to a local university with which my university has built an affiliation over many years. This is an important aspect of an OME as it seeks to serve an agenda of building relationships between the universities as well as meeting the needs of students on the OME. Students are given time for some structured introductions and are allowed to learn more about the host country from students their own age, before being separated into groups to work on projects that they have pre-prepared as part of the pre-departure sessions. These projects are focused on a particular area of theory from the student's course and presented to the local students. As a group, the project is developed with a methodology and research questions before being presented to academic staff for approval. Once the projects are improved, local students host the groups by taking them into HCMC to collect the required data to research the project.

This allows the students to form friendships with the local students, simultaneously learning about topics directly related to their discipline area and engaging in cultural exchange. As part of a risk management strategy, students are required to regroup with the local students at 5.30 p.m. to facilitate a headcount of students. This evening is deliberately left as free time for the students, and it has regularly seen students making arrangements to spend the evening with the local students with whom they have formed friendships. Through these interactions, students find that even mundane activities, such as travelling to university and their ability and need to work, can be significant points of difference between the student groups and adds to their understanding of a different culture. These friendships have seen students in the past maintain contact for the remainder of the trip and beyond through the use of technologies and social media, and in effect acts as the begining of an international network.

Organized Activities: Cultural and Learning Opportunities

Authors such as Koernig (2007) recommend study tours be split 40% for company tours, 40% for structured cultural activities, and 20% for free time, and it is important not only to get the balance right, but also

the timing of these activities. The academic pursuits, cultural engagement, and free time need to be mixed appropriately and strategically timed throughout the overall tour. In this regard, consideration needs to be given to whether or not students have been prepared for activities from a physical and mental perceptive.

As part of the stay in HCMC, we visit the War Remnants Museum and Củ Chi Tunnels. Both venues provide important recent history, which assists in the students' overall understanding of Vietnam; however, as part of these visits, students are also exposed to some of the more unsavoury aspects of war, including seeing the impacts of chemical warfare such as Agent Orange. These are important aspects that need to be understood, and consideration needs to be given to where they fit within an itinerary and also what support is offered to process the information. For example, after visiting both venues, a group lunch is undertaken to allow some discussion of the impacts of war, which may naturally generate or may be facilitated by accompanying academic staff. The interjection of cultural pursuits amongst the academic tasks provides a change of pace and focus for the students and staff.

Having conducted the OME to Vietnam for a number of years, I have continued to develop industry contacts and uncover learning opportunities for the students; however, this leads to pressure on the programme in relation to how many activities can be undertaken on a given day. One way in which I am able to overcome this problem is to invite industry partners to join the students for a meal. In the evening, students are again brought together for a group dinner, and on occasion, this is set as a business dinner. I have found success in combining group meals with business presentations, as it provides students with a new way of interacting and learning over a meal, whilst not adding additional pressure on the itinerary.

The number and type of activities included in the itinerary is important, as it will determine the overall pace of the itinerary. In HCMC, I have purposely stacked the itinerary with activities so that most days are full and the students are kept busy; in part, this allows the students to keep active and not think as much about missing home and culture shock. In contrast, as I move through the OME, the number and intensity of activities is reduced to factor in the fatigue of the students.

A further consideration of the ordering of activities relates to how well prepared students are to undertake a particular activity. Throughout the OME, students meet a number of industry partners, and on each occasion, the students are encouraged to ask questions. To facilitate this process, students are required to prepare some questions for each industry partner as part of the pre-departure sessions. Towards the end of the OME, students are taken to a large restaurant and function centre to meet the manager and head chef to undertake a site visit and ask questions. The difference with this industry visit is that the manager and chef do not speak English, and the entire session has to be translated. This activity is very useful, as students find they need to reword questions and work with the translator to have their question worded correctly. In relation to timing, this activity would not work well at the start of the OME.

Dedicated Rest Period

By midway through the OME (we spend 15 days away for the Vietnam OME), students and staff are likely to need a break: a break from travelling, a break from structured activities, a break from academics, and possibly a break from each other. To facilitate a period of rejuvenation, students are given a 24-hour rest period, which stretches across two days. Students are left to their own devices for the day with encouragement from academic staff that they undertake their activities in pairs or small groups with a reminder of the buddy system. Prior to the rest day, students participate in a bicycle ride and are given the time to physically recover from the activity, as well as to mentally rejuvenate from the rigours of the OME (travelling, activities, assessment, on top of culture shock and new cuisine). Students are required to check in on three occasions during the rest period to allow for a headcount: 7.00 p.m. with an update of their plans for the evening, when they return to the hotel, and 9.00 a.m. on the second day with a plan for their day. Students are given the option of doing this face-to-face at a predetermined location (usually the hotel), via the phone, or via Facebook Messenger.

In planning a dedicated rest period, consideration needs to be given to which city the rest day will take place in. In this case, Hoi An is selected for the rest period as it is a smaller city than other cities travelled to, with fewer activities available and a potentially decreased risk of student misadventure. It also offers a coastal and hence more relaxed atmosphere, which further enhances the rest aspect of the day. The hotel selected is also important for the rest day, as a well-appointed hotel with a pool makes for some ready-made relaxation.

Depending on the dynamics of the group, I have also on occasion included a group reflection session prior to the rest period. Having spent the best part of a week away with a fairly intensive programme, students will be experiencing many emotions and feelings. Some will have fully embraced the new culture and will be looking forward to the next adventure, whilst others may be struggling with new foods, close quarters with fellow students, tiredness, and homesickness. As students deal with these emotions in different ways, I use this morning to conduct a planned group session, which is not included on the itinerary so as to be somewhat of a surprise to the students. In this session, students are asked to write down on a piece of paper answers to questions such as "What have you most enjoyed?" "What have you been confronted by?" and "What do you miss most from home?" Once this task is complete, students are asked to share some of their responses with the group. Overwhelmingly, this session has proved to be invaluable in that students are given the opportunity to find out that they have similar feelings, concerns, and enjoyment as others in the group (outside their friends) and contain a mixture of laughter and tears.

Journal Writing: Facilitate and Make Time for It

As part of many OMEs, students are required to undertake some form of assessment whilst participating. Consideration needs to be given to the type of assessment that is set for students and ensure that the itinerary allows students adequate time to complete the required assessment. During the OME to Vietnam, students are required to undertake a reflective journal task, which is due once students return home. To assist

students in the completion of this task, a nonassessed daily worksheet of questions about activities undertaken and feelings is provided to students to facilitate their memory of how they felt and what they did on different days of the OME—a task which may be more difficult than first thought when considering a busy itinerary. The itinerary should provide dedicated time for students to undertake their assessment activities, which also serves as a reminder that the students are there as a learning activity and not on holiday.

In setting assessment tasks to be completed whilst on tour, consideration also needs to be given to how it is anticipated students will complete this task whilst away. If it is a written task, then the assumption should not be made that every student will have access to a personal device on which to undertake the activity, as some students may either not have access to a laptop (or similar) or may not have been prepared to bring their device overseas for reasons such as concerns about device safety. It is also not a reasonable expectation that students will share devices or will have access to publically available devices.

Another consideration for the assessment task is where they will spend time working on their assignments. As part of the OME to Vietnam, one of the two dedicated assessment periods involves students visiting the Temple of Literature in Hanoi, which was built in 1070 and has been a centre of learning for hundreds of years. Students are given a history of the temple and told of the long journeys that students undertook to study at there. Students are then asked to reflect on their own journey of how they arrive at the Temple of Literature. With these thoughts in mind, students are given an hour to dedicate to finding a place by themselves in the grounds of the temple and to write towards their reflective journal. Academic staff during this time ensure students are not together talking and are available to provide assistance if required.

Concluding Comments

Amongst the many challenges associated with developing and implementing OMEs, it is important to not let these challenges distract from the importance of the design of the itinerary. Through the

development of an itinerary, academics have the ability to influence the pace of an OME, incorporate risk management strategies, observe and facilitate group dynamics, and prepare students for activities later in the itinerary. However, for this to occur, thinking needs to move beyond flights, accommodation, and scheduling a few activities, to the development of a structured itinerary that encompasses logic and structure and which takes into account the mental and physical considerations of both students and staff. As each OME will be different, it is important that a bespoke approach be taken to each itinerary to ensure students are able to maximize the benefits experienced during their overseas sojourn.

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Developing Global Perspectives and Respectful Knowledge Through International Mobility Programmes

Susan Mlcek and Karen Bell

Introduction: Setting the Scene

Charles Sturt University (CSU) is a multicampus university located in regional New South Wales, Australia. Most of our 40,000 students study online via distance education (approximately 24,000 students) and approximately 16,000 study on-campus (CSU, 2016a). CSU, through CSU Global (2016), strives to provide all our students the opportunity to experience the world through a broad range of international study experiences. There are over 2000 social work and human services students at CSU, with most studying online via distance education. The discipline group has been facilitating short-term study abroad programmes since 2010 and to date, groups have travelled to several locations in India, Indonesia, Malaysia, Samoa, and South Korea. From the

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outset, academic facilitators have been keen to develop and deliver international programmes to enhance students' experience of education, to ensure programme sustainability, and to maximize the ethical delivery of these programmes. A key element of ethical delivery is proper academic facilitation, which aims to increase opportunities for intercultural engagement, critical reflection, and to reduce neocolonialism as well as ethnocentrism (Wehbi, 2009). One way that this can be achieved is through growing individual and community connections "by enhancing mutual trust and understanding and facilitating transnational cooperation" (Ang, Tambiah, & Mar, 2015, p. 9).

Yindyamarra Winhanganha is an Aboriginal approach that is built on values of reciprocity and trustful relationships; it asks lecturers, administration support staff, and students to respectfully contribute to the world in which we live and to develop knowledge and wisdom for the benefit of all (CSU, 2016b). The term indicates culturally responsive practice that moves beyond the exclusive aspirational self towards tangible actions that contribute to the values of human dignity and worth being central to the way that people are treated with respect and receive the services they need (Dominelli, 2010). On another organizational strategic level, being culturally sensitive in exercising the "principle of reciprocity is central to smart engagement" (Ang et al., 2015, p. 9).

Methodology

Along with data from previous research projects (Bell & Anscombe, 2013; Boetto & Bell, 2017; Boetto, Moorhead, & Bell, 2014; Moorhead, Boetto, & Bell, 2014), this chapter utilizes reflections from both authors to provide a rich qualitative account and evaluation of the way that international short mobility programmes have been used in social work curriculum development to foster discussion about learning opportunities that enhance students' educational journey. In addition, intuitive links are made between levels of practice such as "knowing-what," "knowing-how," "knowing-why," and "knowing-whether to" (Mlcek, 2011), which draw on transformational and sustainable methodologies to make sound links between organizational goals (which are

more explicit) and individual awareness (which is more tacit in nature). These methodologies are taken from a blend of Western and Indigenous worldviews about engagement and relationship building. As social work practitioners and educators, our epistemologies straddle both worldviews and our cohesion comes from a legitimate acknowledgement of the way we see the world, the way we organize ourselves in it, the questions we ask, and the solutions we seek (Smith, 2000, p. 230).

Reflection and Discussion

Development of international relationships proceeds within the bounds of the needs and expectations from three sources: our social work professional body—the Australian Association of Social Work (AASW), the university (CSU and CSU Global), and the discipline (social work and human services). The AASW (2012, p. 13) highlights the "knowing, being, and doing" core values and skills that must be embedded into AASW-accredited social work programmes like the one at CSU. In a recent, successful new accreditation of this programme for another five years from 2016, the AASW approving panel gave one of its three high commendations to the success of our international mobility programmes to provide tangible learning opportunities for students in the quest for social work preparedness.

The professional outcomes link to more broad university and government agendas, with the latter influencing pedagogical and operational strategies within the former. In looking at ways to secure Australia's future, two recent research projects initiated by the Australian Council of Learned Academies evaluated skills and capabilities required for Australian enterprise innovation (Cunningham, Theilacker, Gahan, Callan, & Rainnie, 2016), as well as examined principles around smart engagement with Asia (Ang et al., 2015). Both reports reveal the phenomenon of international engagement, internationalization, as being critical for sustainability in organizations intent on being innovative. Moving towards more investment in human capital rather than being limited to just a dominant focus on technical skills, that refocus can include skills being brought together for the promotion of the

knowledge and education economy. For example, benefits derived from relationship building with other countries and reciprocal international arrangements can better promote successful and sustained engagement in innovation, as well as global citizenship.

Following the findings from the above research initiatives, the internationalization of higher education has come to occupy an important place on the agenda of universities within Australia, and CSU is no exception. Its own CSU Global site (2016b) offers tantalizing information about how students can study part of their degree overseas at "one of over 35 partner institutions worldwide," with financial assistance offering "generous travel grants, loans and scholarships from $500–$5000 for CSU students wishing to undertake these amazing international educational experiences." The opportunities are real and accessible; they promote short-term programmes that are suited to a range of student needs and expectations, including affordability and sound educative outcomes. The benefits of international study experience are flagged by CSU Global as contributing to graduate capabilities including:

- cross-cultural communication;
- relationship management;
- enhanced organizational and time management skills;
- increased self-confidence.

Global Citizenship—What Does This Mean for Individuals and Organizations?

In addition, the benefits grow exponentially from "the personal to the political" domains of what it means to be a citizen (Pawar, 2014). The definition of global citizenship (Hawkins, 2009) links to a strong social work purpose and professional identity that includes human rights literacy, empathy, and action. In its execution, international fieldwork offers students opportunities to experience, even for a short while, unfamiliar contexts (Payne & Askeland, 2008). For educators and universities overall, these opportunities promote authentic learning, not least of which

is captured in the preparedness for future practice. That is, in order to prepare social work students to implement genuine cross-cultural competence, they need to be provided with diverse kinds of professional education that helps to identify and establish a multicultural framework of practice. This framework has to include challenges to practices driven by, in many cases, privilege and notions of superiority that draw attention away from a core commitment to the social work value of working always towards the well-being of individuals and communities.

An ecological stance also encourages the development of global citizenship, as it provides a "focus (on) the complex interrelationships and interdependencies that exist in the natural world (of which we humans are a part)" (Jones & Galloway, 2013, p. 122). In a small but effective way, social work curriculum development also moves away from the use of "bolted-on" lenses, to ones that are embedded and transformative, especially regarding ecology (Jones, 2010; Pawar & Weil, 2016) and eco-literacy, Indigenous perspectives, spirituality, and critical approaches.

From a cultural point of view, the commitment to developing a global perspective is ongoing, dynamic, overlapping, and negotiated (Lewis & Lewis, 2015). Furthermore, the global perspective can be both broad and specific depending on the lens adopted; it can be either functional or inspirational, or a creative blend of both. Perhaps global perspectives are better situated along micro, meso, and macro planes of engagement that highlight the complexity and interrogation within relationships to remain contained and constricted as if part of a "one size fits all" phenomenon. Instead, however, our international short-term programmes link to embedded curriculum content that includes aspects of international social work (Pawar, 2014), developing cross-cultural competence and cultural awareness, global citizenship, sustainability, and eco-social work. The active cultivation and alignment is both transformational and concrete, leading especially to skills in developing responsive practice (AASW, 2016; Indigenous Allied Health Association, 2015). The layers of learning become continuous (Thompson & Thompson, 2016), with global citizenship requiring knowledge (literacy), empathy (care and concern), and the capacity to take action (Hawkins, 2009). This transformational worldview also incorporates critical reflection on "the interconnectedness of

environmental problems between different countries, in particular the negative effect that industrialist capitalist behaviour has on the environment" (Boetto & Bell, 2017, p. 14).

Trede, Bowles, and Bridges (2013, p. 2) suggest that having a critical pedagogy framework is a "good fit to explore intercultural competence and global citizenship because it is based on critiquing knowledge, power and language and on questioning traditions and norms." The level and extent to which this kind of learning is transformed for students and staff participating in international programmes help contribute to an informative organization. Transformative learning can make the difference between graduates who are mainly competent in skills and less likely to be critical, or citizens who are aware of their sociocultural contexts in contributing to the co-creation of behaviours and attitudes towards others. For example, there is legitimacy in making connections between international experience and graduate employability (Crossman & Clarke, 2010); universities may also see this as an attractive and relatively "easy" prospect in developing global perspectives, but for social work educators and students at CSU, these form just one part of the habitus (Bourdieu, 1977) of social work practice, of action. That is, given the often-limited resources and a cap on the eligibility of students who can participate, which can prove challenging to planning and design, mobility programmes are not presented just as a means to escape a mundane world (Costa, Murphy, & Martin, 2015) but as a real and tangible possibility for individual growth and collective contribution to social good. The dispositions of habitus can be a force for change as well as for continuity, whereby the dispositions of individuals can inform ways to engage appropriately in global situations (Trede & Hill, 2012).

Transformational learning outcomes in any context comes from an ability to move away from a linear approach to the acquisition of new knowledges, skills, and behaviours; in social work we often refer to the engagement of these levels of development as a *thinking, doing*, and *being* cycle. Outcomes are achieved through active facilitation, guided intersectional reflection, and cross-cultural praxis (intentional practice). That is, social work students at CSU continue to address earlier and ongoing advice that in their lifelong learning journeys, they "cannot practise 'unknowingly'" (Mlcek, 2013, p. 3); otherwise, they perpetuate

undesirable behaviours through myopic unawareness. "They require attention to a more participatory model that recognizes the life experiences of individuals, but also the knowledge of individuals-with-communities to effect a more culturally appropriate and effective practice framework" (Mlcek, 2013, p. 3).

Some of the approaches used for guided, critical reflection and curriculum development include Fook and Gardner's (2007) reflective practice model, Mattsson's (2014) intersectional model for critical reflection, de Freitas and Neumann's (2009a, 2009b) pedagogical approach to e-learning, and the Jones and Galloway (2013) approach to transformational curriculum development.

Fook and Gardner's (2007) model consists of two major phases, the first being the unsettling of assumptions through new experiences and the second being the development of new awareness and subsequent changes to behaviour and practice. International programmes provide many opportunities for participants to engage with "unsettling" experiences as they are placed into unfamiliar, often intense international contexts (Macias, 2013). To guide students through critical reflection, they are asked to identify concrete experiences from their international programme, then to identify and discuss the experience in terms of micro, meso, and macro levels of analysis. The Mattsson (2014) framework is a useful overlay to this analysis, as it draws attention specifically to the complexities of oppression and injustice through the interplay of dominant discourses of power, including gender, sexuality, class, and race.

As online learning and flexible delivery modes gain precedence across the university sector, a great deal of content is delivered in the e-learning environment. The online learning environment at CSU is a critical component for developing a global perspective. For our geographically dispersed students (locations: 41% regional and remote, 39% metropolitan, 20% overseas), international mobility programmes are also, in part, delivered online, and this attention to access and equity encourages participation. The predeparture, post return, and promotional phases of the programme are largely undertaken online as part of the University's existing online learning environment.

To adequately scaffold our international mobility programmes in social work, the Exploratory Learning Model (de Freitas & Neumann,

2009a) was utilized. This pedagogy for e-learning comprises five stages: experience, exploration, reflection, abstraction, and testing of ideas (de Freitas & Neumann, 2009a). Particularly in the predeparture phase of our international mobility programmes, the online material and online meetings, respectively, provide asynchronous and synchronous (de Freitas & Neumann, 2009b) opportunities for students to initially explore issues of cultural awareness, as well as to form as a cohesive (although geographically dispersed) group.

Once engaged within the different countries, in order to enact the principles of *Yindyamarra Winhanganha*, our programmes incorporate opportunities for fieldwork and ground-level engagement of students with community workers and agencies. Students typically participate in activities identified by host agencies at the local level. By working in this way, we are aiming to minimize neocolonial practices, to actively cultivate respect for Indigenous approaches to social work, and learn more about a range of needs in the local community. From student evaluations, the study abroad experience is often described as "invaluable in highlighting the … local and global context," as challenging to "Western views," and as "eye-opening" (Bell, Moorhead, & Boetto, 2014, p. 10).

In addition, our students have engaged in a range of activities, including direct work with service users, assistance with agency documentation, funding applications, working on promotional material, contributing to evaluation reports, delivering workshops and seminars, group facilitation, practical assistance in agency activities (e.g. festivals, field excursions, lessons in the classroom, sports, celebrations, artistic performances), and providing material aid (Bell & Anscombe, 2013; Bell et al., 2014).

Conclusion

Throughout this chapter, reflection on practice and discussion about aspects of international short mobility programmes to influence the development of global citizenship reveal multiple levels of motivation, execution, and ongoing evaluation. From the start, multidimensional planning and facilitation includes learning phases that explore the

impacts of study abroad on Australian social work students' understanding of the environment in practice. Critical theory is used to question the benefits of the programme, cultural inequities, and the domination of powerful groups in the development and outcomes of study. The positive values, skills, and attitudes that are extended through participation in international short mobility programmes contribute towards graduate capabilities and attributes that are so essential for life and work. For both individuals and universities, these outcomes present a sound and realistic investment towards the development of global citizenship.

Of course, there are several institutional challenges around resourcing on both fiscal and human levels, with facilitator suitability and student eligibility just two of these; international travel is not, and cannot be, for everyone. However, despite the challenges and concerns, meaningful contributions have enhanced working with host organizations from different parts of India, Indonesia, Malaysia, Samoa, South Korea, and in the future, Tonga and Fiji. There is no doubt in the minds of all the students and lecturers who have participated in these programmes that ongoing partnerships contribute to rich development and dynamic interactions. Respectful engagement with international mobility programmes requires practice from both Western and Indigenous epistemologies/worldviews, manifested through ways of *thinking, being*, and *doing*.

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Local to Global: Incorporating Overseas Work and Study in the Law School Curriculum

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Introduction

Educating students for the twenty-first century and life in a globalized world is an increasingly challenging task, and the goal of fostering global citizenship is an ambitious one. Yet, the aims are important and worthwhile: global citizens broaden their ways of thinking, gain awareness and understanding of interests beyond their domestic communities, appreciate global

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interdependence, and learn to participate responsibly and with respect for others in a multicultural and interconnected world (Schattle, 2007).

In this chapter, we argue that overseas study and work courses offer students unique learning opportunities that enhance and extend the knowledge, skills, and values they develop during their university education. We focus particularly on internationalization in the Australian law school curriculum. We discuss the factors that are influencing law schools to provide students with overseas experiences, which parallel the motivations of other disciplines that seek to develop their graduates as global citizens. We detail the evolution and planned evaluation of overseas programmes at the University of Newcastle Law School in New South Wales, Australia, identifying some of the benefits and challenges for staff and students of developing and participating in these courses.

Internationalization: A Major Shift in Legal Education

In recent years there has been a marked shift towards the internationalization of Australian legal education, including through the incorporation of courses into the law school curriculum that involve periods of intensive overseas work and study. Several key factors have influenced, and will no doubt continue to encourage, law schools to implement such courses.

Globalization of Legal Services

Globalization has had a profound impact on the legal services sector; however, not only large commercial or international law firms are affected. In contemporary society, the "global lawyer" must not only be capable of working across jurisdictions but is also required to possess an understanding of the global processes impacting domestic law (Czarnota & Veitch, 1996, p. 159). The Council of Australian Law Deans (CALD) reports that globalization impacts even the smallest of local law firms (Bentley & Squelch, 2012, p. 13). It is now vital to

equip law students with the skills required to operate within an international framework.

Related to this point is that the export of Australian legal services is largely dependent on the nature and quality of the legal education provided by Australian universities (Bentley & Squelch, 2012, p. 89; Coper, 2012, p. 16). For this reason, overseas work and study courses are desirable, particularly those that expose students to legal and cultural practices in Asia given the region's status as the largest export market for Australian legal services (Law Council of Australia, 2014, p. 5).

Employer Demands

The growing trend towards globalization has shifted the skills and attributes that employers seek. CALD reports that law graduates are now expected to be adaptable, "culturally literate" and capable of thinking laterally and broadly to solve problems (Bentley & Squelch, 2012, pp. 54–61). Australian legal sector publications echo these findings: *Lawyers Weekly* (2012) has reported that employers increasingly regard emotional intelligence, cultural sensitivity, a "global mind-set" and adaptability as key predictors of employee potential in the new global marketplace. When it comes to the role that overseas work and study courses can play in helping to meet these employer demands, Berman (2014, p. 173) has outlined how the "culturally disorienting experience" provided by international clinical legal exchange programmes can promote qualities such as self-reflection, cultural sensitivity, and critical thinking. Mitchell, Oswald, Voon, and Larcombe (2011, pp. 69, 81) have similarly outlined how the experiential nature of international immersion courses can nurture a range of personal and professional skills in students—skills that simply cannot be gained by "[c]onventional, classroom-based" learning.

The Competitive Legal Education Market

To remain competitive in the legal education market, universities also need to adapt to changing student and employer priorities. As CALD

states, law schools that continue to teach only parochial or domestic-focused "black-letter law" will end up playing a "limited role" in the "production of law and lawyers for the global marketplace" (Bentley & Squelch, 2012, pp. 14, 44). By offering overseas work and study courses, law schools can avoid this fate, with the ability of such courses to attract students and staff to particular law schools widely recognized (Akhtarkhavari, 2011, p. 123; Mitchell et al., 2011, pp. 94–95; Saul & Baghoomians, 2012, p. 277).

Diverse Student Objectives

To meet students' needs, it is also important to recognize that the law degree has become "a passport to work in a wide range of fields, only one of which is private legal practice" (Office of the Legal Services Commissioner, 2012, p. 2). Diverse student objectives and a supply of law graduates that exceeds traditional law firm job openings require law schools to provide a holistic education that equips students with more than just the skills valued by private sector employers (O'Sullivan & McNamara, 2015, p. 55). Here the benefit of overseas work and study courses again becomes clear. By fostering a global perspective, such courses can help students develop knowledge and skills valued in a range of other fields. Evans and Hyams (2015, p. 167) highlight how domestic externships can "reduce the insular nature of some law school environments"—a benefit that can only be amplified by overseas immersive experiences.

Wider Pedagogical Motivations

Finally, whilst there is little doubt that market demands play a key role, pedagogical factors also influence law schools. As CALD reports, "there are deeper underlying drivers for, and justifications of internationalisation" (Bentley & Squelch, 2012, p. 13). An example of this is Saul and Baghoomians' (2012, pp. 273, 276) conclusion that, as a result of taking "relatively privileged western law students outside their natural habitat and comfort zone", overseas immersion courses can "influentially

widen their understanding of the promise and limits of 'law'". There is thus a clear potential for such courses to contribute to wider pedagogical aims, such as upholding the rule of law and fostering "a more peaceful and harmonious world" (Bentley & Squelch, 2012, p. 13).

Overall, multiple factors have encouraged Australian law schools to incorporate overseas work and study courses into the curriculum. Benefits aside, such courses do pose a number of challenges, with resourcing issues particularly problematic (Berman, 2014, p. 193; Mitchell et al., 2011, p. 92; Saul & Baghoomians, 2012, p. 308). Nonetheless, many argue that the benefits to be gained from overseas immersion courses are so substantial that any challenges will simply need to be overcome (Bentley & Squelch, 2012, p. 89; Mitchell et al., 2011, pp. 94–95; O'Sullivan & McNamara, 2015, p. 57).

Case Study of Internationalization Initiatives at an Australian Law School

Internationalization in a Regional Australia Context

The University of Newcastle Law School (NLS) is engaged in a multipronged approach to internationalization that includes international and comparative law content in courses, overseas intensive study and work experiences, and recruitment of staff and students from abroad who bring knowledge and understanding of differing cultures and politico–legal systems.

The availability of federal government funding—through the AsiaBound Grants Program and the New Colombo Plan Mobility Program—prompted the development of courses that involve periods of intensive overseas immersion. These Commonwealth programmes aim "to lift knowledge of the Indo Pacific in Australia by supporting Australian undergraduates to study and undertake internships in the region" (http://dfat.gov.au/people-to-people/new-colombo-plan/pages/new-colombo-plan.aspx). As a law school in a regional area of Australia concerned with economic transition and capitalizing on trade and other relationships in Asia, it is particularly useful for NLS students to gain

some understanding of law and culture in Indo–Pacific countries. It has been observed that "a region's connections with Asia, its competitive advantage and the quality of local leadership and entrepreneurialism will determine the extent to which any region thrives" in the so-called Asian Century (Regional Australia Institute, 2013).

Indeed, 17% of NLS students are from regional and rural areas and 27% are from low socio-economic backgrounds, well above the sector average of 16%. The University of Newcastle is also the largest provider of enabling programmes in Australia, offering about one-third of the nation's Commonwealth-supported places. This means a number of law students come to NLS via nontraditional pathways or are first in the family to study at university. For some of these students, an international work or study course is their first opportunity to leave Australia; however, students who overcome educational, financial, or personal obstacles are likely to develop skills and attributes that enable them to outperform those who have not faced disadvantage or similar challenges. Armed with a law degree that incorporates international experience, especially in the Indo–Pacific, they may well become the next generation of business and political leaders in regional communities with much-needed knowledge and attributes to enhance Asian relationships.

Incremental Development of International Work and Study Courses

NLS's international courses developed incrementally, starting in 2014 with a small group of six students undertaking an intensive work placement course in Thailand. In 2015, three international courses were offered, with 30 students doing intensive work or study in Indonesia, Japan, and Thailand. In 2016, the internationalization initiative expanded significantly with the award of $215,000 in New Colombo Plan funding to support 65 students across five courses with immersion periods in Indonesia, Japan, Vietnam, Cambodia, and the Cook Islands. The content of the courses covers a diverse range of legal issues, including criminal law, domestic violence, child protection and juvenile justice, corruption, access to legal education and services, environmental law and natural resource management, and health law and bioethics.

Individual academics developed these courses and sought external funding based on their areas of research expertise. In some cases, academics built on existing overseas connections, but all the courses required the establishment of new relationships with institutions and people in the destination country. Students complete coursework in the relevant area of law, then travel overseas with accompanying university staff to undertake work placements and/or participate in lectures and training led by practitioners and scholars in the host country. All the trips involve visits to organizations such as the Australian Embassy and justice sector institutions (e.g., courts/tribunals or jails), as well as cultural excursions such as guided tours to sites of cultural and historical significance. During this period, the Commonwealth funding rules stipulated that students undertaking overseas experiences must be Australian citizens enrolled in an undergraduate programme of study, and 90% of participants must be under the age of 29.

Designing an Evaluation of Student and Staff Experiences

Research Questions and Methods

With the progressive expansion in the number of law students going overseas, NLS academics designed a research project to evaluate the international work and study experiences, including perspectives of both students and staff. Our evaluation model was informed by literature on global citizenship and the factors influencing law schools to internationalize their curricula.

For students, the key research question is: How do international work and study experiences help law students develop the knowledge, skills, and attributes necessary to prepare them as global citizens? For staff, the research project is an opportunity to reflect on our own experiences: What lessons have we learned in designing and delivering a new suite of international work and study courses in the Indo–Pacific region? What factors contribute to the success of such courses? What are the pitfalls, and what can be done to avoid or deal with them?

Our research uses qualitative methods, including: thematic analysis of students' reflective journals; facilitated, structured focus groups with students; and facilitated debriefings with staff members. Voluntary informed consent is obtained for all activities and the external facilitator has expertise in teaching and learning evaluation.

The Reflective Approach

Our evaluation framework uses Schön's (1983) concept of reflective practice to emphasize reflection as an essential component of personal and professional development (Field, Duffy, & Huggins, 2014, p. 101; Maughan & Webb, 2005, p. 37). Reflective practice, especially whilst overseas, allows the student to make sense of confusion and uncertainty in a new environment.

All students are required to complete reflective journals, which are assessed on an ungraded pass basis. Academic staff developed a common set of questions to guide students in their reflections. Before their departure overseas, students complete a brief reflective exercise to record their thoughts on questions such as:

- What are your personal and educational expectations for the overseas experience?
- What are you most looking forward to in relation to this opportunity?
- Do you have any particular worries about going overseas?
- What personal characteristics or competencies do you have that will help you cope with the new experiences in a different cultural context?
- What personal characteristics or competencies do you hope to develop to help you cope when you are working in a different cultural context or with people from a different culture?

During the overseas experience and after their return home, students are asked to record reflections on questions such as:

- What does the notion of becoming a global citizen or a global lawyer mean to you?
- In what ways does this overseas experience contribute to your development as a global citizen or global lawyer? What knowledge (e.g., about law and culture in a different country), skills (e.g., problem-solving skills, communication skills), and attributes (e.g., ways of thinking) did you develop? How?
- Reflecting on your personal and professional development, what were the top one or two experiences or learnings you gained from this experience that you could not have gained other than by travelling overseas?
- What challenged, surprised, or confronted you the most?
- What factors hindered your learning experience whilst you were overseas? Consider both internal (personal) and external factors.

Students compare their predeparture knowledge, beliefs, and expectations with what they learn and encounter during the overseas work or study experience. This opportunity to compare, contrast, and reflect is a window to students' knowledge of themselves and their professional practice, which allows them to engage more deeply with their own cultural and legal scholarship. At the time of this book's publication, this part of the evaluation was complete: see Tim Connors, Nola M. Ries, Nicola Ross, Kevin Sobel-Read and Daniel Matas, 'Becoming Global Citizens and Global Lawyers: Incorporating international work and study experiences into the Australian law school curriculum' (2018) Clinical Law Review (in press).

Opportunities and Challenges for Educators and Universities

Opportunities and challenges for legal educators fall into three categories and in many respects are similar to those experienced by educators in other disciplines.

Personal

Some, but not all, legal educators have a well-established relationship with, and knowledge of, the people and culture of the countries they visit. Legal educators whose knowledge of international legal issues is mostly theoretical may be confronted by the limits of their own practical knowledge and expertise when they take students overseas. This means legal educators will learn, at least initially, about these issues alongside their students. This learning may enable legal educators to transform the range of courses they teach, contributing to the overall internationalization of the law curriculum (Bentley & Squelch, 2012).

Whilst overseas, students may respond in a variety of ways to tensions created by "culturally disorienting experience[s]", and this is the experience for many legal educators (Berman, 2014, p. 173). To help students respond effectively to cultural difference, legal educators need to be able to critically reflect on, and integrate their own responses to, such difference and infuse this into the courses they develop. The benefits for educators of doing so are much the same as for students: an increased global mind-set and cultural sensitivity.

Professional

The relationship that legal educators develop with students is shaped and constrained by the university context, including contact in classes (lectures, seminars, tutorials) and with regard to forms of graded assessment. Contact prior to the overseas travel is focused on developing students' understanding, analysis, and application of substantive law and practice. Overseas work and immersion experiences take educators and students outside this insular environment (Evans & Hyams, 2015) and involve unique dynamics. Educators and students travel, eat, explore, learn, and adapt together, and face the emotional ups and downs that are part of these experiences.

Educators play a central role in helping students develop characteristics valued by employers in a range of law and nonlaw fields, but which cannot always be developed in the classroom: for instance, emotional intelligence, cultural sensitivity, and adaptability (*Lawyers Weekly*, 2012;

O'Sullivan & McNamara, 2015). Educators are concerned with setting and modelling these characteristics as part of professional standards. Indeed, they need to exercise responsible leadership to assist in educating globally competent lawyers to promote positive engagement and leadership. They recognize their role as mentors for law students who are, in effect, cultural ambassadors when they interact and work with people from other counties. Educators also carry responsibility for developing courses in ways that make a meaningful contribution to students' personal and professional development, encouraging attributes such as perseverance, sociability, and curiosity. This requires academics to reflect on their own skills and communicate clearly to students how they can most benefit from such experiences.

Institutional

University leadership is key to the development of overseas courses. Educators may be undermined or supported by universities, and by leadership at different levels, which have a role in providing expertise, systems support, and resources for the development of courses. This is likely to include not only resources that recognize the workload, time, and funds required for educators to develop a quality course, but will include access to expertise, central data, and networks associated with funding and with individual countries. Such resources are not always forthcoming (Berman, 2014, p. 193; Mitchell et al., 2011, p. 92; Saul & Baghoomians, 2012, p. 308).

The university, like students, has a role as a "global citizen" to contribute, particularly in our own region of the world. There is concern that Western students (including Australian students) may form part of a larger richer cohort of "edu-tourists" who enjoy an experience of travelling without engaging in deeper learning and without giving back to the countries they travel to and study in. Likewise, universities can play a one-sided role that involves entrenching courses in overseas countries with a focus on the needs of their own students but with little reward for their international hosts. Bonilla (2013, p. 3) argues that overseas experiences that take law students from wealthier countries to poorer regions run the risk of reinforcing historical "dynamics of

domination and subordination that hinder fulfilment of the purposes" these experiences are intended to achieve. One way to address such concerns is for universities to support reciprocal activities, like student and staff exchanges (Cole, 2011).

Conclusion

In a globalized world, law schools must aspire to do far more than teach a student domestic legal rules and processes: they must "aim to emphasize the importance of context in the operation and evolution of law and its practice, providing opportunities for critique, comparison, inclusion, cultural competency and a grounded global—yet local—outlook" (Galloway, 2016, p. 28). A statement from a law student who undertook an overseas clinical legal placement illustrates the potency of the experience in helping to develop cross-cultural awareness and competence:

> Travelling to Thailand gave us the opportunity to participate in a cultural exchange, to make connections and to gain a deeper and more personal understanding of the impact of statelessness on the individual. The trip took the abstract concept of statelessness and made it real and meaningful. I never expected this course to be purely about learning about human rights issues and Thai law, nor did I expect it to be merely a work placement. Working across international borders or on international issues requires more than the knowledge and the ability to work in a foreign organisation; it requires open-mindedness and flexibility, the ability to navigate language barriers and cultural differences and gain an understanding and appreciation of foreign cultures. It also requires the ability to form relationships and build respect and trust across cultural and language barriers.

Lawyers, like other professionals, can anticipate having clients and colleagues from different cultural backgrounds, as well as work that involves transnational elements: "Almost every lawyer must be prepared to face some transnational issues, regardless of that lawyer's field of practice" (Bogdan, 2005, p. 484). Intercultural competence is critical: it can be defined as "the ability to communicate effectively and appropriately

in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardorff, 2006, p. 247). This has been recognized by the Australian Government through its recent establishment of the Judicial Council on Cultural Diversity (French, 2015). In writing about the law and cultural diversity, the former Honourable Chief Justice of the High Court of Australia, Robert French commented:

> The lawyers who are acting for or against persons from culturally diverse backgrounds should have as part of their continuing legal education a developed awareness of the issues and professional standards which ensure that none are tempted to take unfair advantage of culturally based misunderstandings or misinterpretations of the legal process. (French, 2015, p. 206)

Universities have an obligation to educate the whole student, to enable them to gain a global perspective, a contextual and comparative understanding of different cultures and practices, and to enhance their skills and competence to work in varied environments. Providing overseas opportunities for students to study and work, and to reflect on these experiences, are only one, but an important, means of achieving this aim for their students.

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The Global Citizen: Exploring Intercultural Collaborations and the Lived Experience of Australian and Malaysian Students During a Short-Term Study Tour in Malaysia

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Introduction

Transnational collaborations and international student mobility are increasingly valued in Australian universities (Rizvi, 2011). Widely viewed as a means of internationalizing higher education and of addressing learning goals that respond to the conditions of globalization (Stromquist & Monkman, 2014; Suárez-Orozco, 2007) such as "problem-defining and solving perspectives that cross disciplinary and cultural boundaries" (as cited in Leask, 2013, p. 111), there are professional and personal benefits for participating students who travel

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overseas for various lengths of time (Brown, 2009; Gray, Downey, & Gothard, 2012; Lean, Staiff, & Waterton, 2014). Such benefits acquired through experiential learning and cross-cultural interactions abroad include developing an increased intercultural capacity and capability and a more nuanced global perspective as citizens in an interconnected world. Donleavy's (2012) research, for example, found that all Australian universities refer to developing a global perspective and sense of citizenship as one of their five leading graduate attributes on their websites. In this chapter, we explore how one of the distinctive features of a short-term outbound mobility programme (OMP), the "buddying" of Australian and Malaysian pre-service teachers, facilitated opportunities for both groups of students to reflect on themselves as culturally responsive individuals and mindful global citizens during and after the programme.

The Mindful Global Citizen

In broad terms, citizenship is traditionally viewed as fixed and involuntary (Marshall, 1950), linked to a nation state and involving certain rights and responsibilities, whereas identity is more flexible and involves

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the individual placing importance on particular cultural or social attributes deemed of personal significance (Castells, 2010). Davies and Pike (2009) refer to global citizenship in cosmopolitan terms as "a state of mind" (p. 67). In this context, the global citizen can be conceptualized as someone who views and cares about the world as an interconnected system in ways which transcend national borders and who is willing to participate in communities of discourse and practice (Khondker, 2013). Put simply, the concepts of belonging to, and participating in, a world community are core to coming to terms with global citizenship and identifying as a global citizen.

The discourse on the global citizen in higher education is contested. First, it is not regarded as an official classification of citizenship and second, some contend there is limited evidence on what being a global citizen means in practice (Leask & Bridge, 2013). From a moral and cosmopolitan perspective, it can be argued that a citizen may develop a sense of belonging to a global political community through identification with those values that inspire principles, such as social justice, equality of rights, and respect for human dignity upon which the tenants of international frameworks, such as the Universal Declaration of Human Rights (United Nations, 1948), are based. Hence, whilst global citizens are not legally recognized individuals, they can exist in practice (Tawil, 2013).

This view of individuals aligning with others beyond national borders, who share similar values and global concerns, has been conceptualized by Keck and Sikkink (1998) as an expression of new forms of postnational citizenship. Others theorize a cosmopolitan view of the global citizen in terms of: promoting an understanding of complex political, cultural, and international issues (Peters, Britton, & Blee, 2008); facilitating a transformative mindset for understanding how the economic, technical, social, environmental, and cultural facets of globalization are interlinked (Vertovec & Cohen, 2002); and the ways in which common moral values can be shared by members of societies (Beck, 2006).

Similarly, Appiah (2006) theorizes the global citizen from a cosmopolitan standpoint and argues this view of citizenship fosters a moral ethic that offers a sense of "otherness" which, in turn, assists in building

habits of coexistence and cooperation. From this moral and transformative cosmopolitan perspective, it is assumed that university-based international student mobility programmes can provide opportunities for students to engage with others constructively across cultural differences and to learn how to be global citizens.

Since 2013, a small group of academics from an Australian metropolitan university's faculty of education in Brisbane has collaborated with Malaysian colleagues in a teacher preparation institute in Kuala Lumpur to design and produce the curriculum and run a structured two-week study tour in Malaysia for 10 Australian pre-service students. The programme consists of a series of briefings before, during, and after the study tour, and one of its key features is the buddying of Australian and Malaysian pre-service teachers so that both groups of students participate and collaborate in activities together in Malaysia. Such activities include street walks, sharing meals and observations in markets in Little India and Chinatown, visits to historical, religious, and cultural sites and institutions in Kuala Lumpur, as well as an excursion to Malacca. In addition, the Australian students attend on-campus lectures on language, history, and culture, and they participate in school visits that include reading an Australian children's picture book to primary school students and presenting some follow-up activities on Australian culture in the lesson. They also visit the Australian High Commission and receive a formal briefing on aspects of Australia–Malaysia relations. As a key component of their experiential cross-cultural learning, the Australian students are required to maintain a video diary to record their responses to a series of questions prior to departure and whilst they are in Malaysia.

Whilst funding for the programme's first three years was provided by the Australian Government's Study Overseas Short-Term Mobility Program (STMP), New Colombo Plan funding supported the fourth year of the programme in 2016. Malaysia was selected as the site for the STMP for two reasons. First, the Australian academics had an established relationship through previous projects with their Malaysian colleagues in Kuala Lumpur and sought to further this collaboration in a spirit of reciprocity and mutual benefit. Second, whilst there is a push for young Australians to be "Asia literate" and familiar with the

countries and cultures of the Asia–Pacific region (Henderson, 2015), Malaysia has not traditionally been included in the curriculum focus despite the fact that Australia and Malaysia share a long history of cooperation, evidenced by the celebration of the 60th anniversary of Australia's diplomatic presence in Malaysia in 2015. The study tour provided an opportunity for both the Australian and Malaysian pre-service teachers to be cognizant of this significant bilateral relationship as global and regional citizens through authentic intercultural engagement.

Methodology

A qualitative case study approach (Stake, 2005) was adopted to investigate the broad research question, "In what ways do short-term study tours in Malaysia impact preservice teachers' learning in both countries?" This chapter focuses on one component of the research, which addresses global citizenship and pre-service teachers' cultural selves (Tangen et al., 2015). Data are taken from transcripts of the Australian students' video diaries (VD); transcripts of focus groups (FG) with Malaysian (M, $n = 15$) and Australian (A, $n = 10$) pre-service teachers during the programme in Kuala Lumpur; the transcripts of interviews (I) with (3) Malaysian and (3) Australian pre-service students in Kuala Lumpur and some of the Australian and Malaysian academics, subsequently published as an article titled "Teaching Across Cultures" in the "Learning Curve" supplement of the Malaysian newspaper the *New Straits Times*, December 7, 2014; and from testimonials (T) written by both groups of students four weeks after the programme. One of the accompanying academics who participated in activities with the students kept a reflective journal of observations (ARJ) and this was also analysed. Thematic analysis (Braun & Clarke, 2006) was conducted across data sets to identify emerging codes, which were subsequently grouped into themes. Following the inductive phase, a deductive approach was applied to identify those themes associated with global citizenship and pre-service teachers' reflections on themselves as culturally responsive individuals (Tangen et al., 2015).

Findings of the Study

All the Australian and Malaysian pre-service teachers found the buddy relationship critical to the nature of their conversations and collaborations with each other and that this, in turn, facilitated their intercultural learning during the two-week programme. These reciprocal exchanges created opportunities for students to reflect on their initial ethnocentric (Bennett, 2004) assumptions that revealed an inability to recognize the diversity between different cultures and to move beyond them in a collegial and unthreatening context. One Australian student noted:

> This bond we created with our buddies allowed me to learn more about their culture, values and beliefs at a personal level. It was very special to learn more about the ethnicity groups and through conversation we became close through wanting to learn more about each other's cultures. (T-A2-10)

Similarly, a Malaysian student reflected:

> It has been an intense cultural exchange. We learnt a lot about Australian culture. We share lots of similarities in terms of culture and education. The more you get to know the Australian student teachers, the more you learn. For example, we went to Malacca and we discussed colonisation, and we shared our thoughts about it. My experience as a buddy is priceless. The past two weeks have been an eye-opener. You may think we are from two different worlds but lots of things are similar. (I-M2-15)

The conversations and reflections also provided opportunities for both the Malaysian and the Australian pre-service teachers to move beyond homogenous assumptions about their own and each other's cultures. One of the Malaysian students reflected:

> Before this program I generally wasn't interested in Australia at all. My parents told me it has become another Malaysia because Malaysians go there all the time by exchange. I thought Australia is just about koalas and kangaroos but after this program I have learned more … I didn't

know the Aboriginal people have their own flag … It has helped me to become more interested in Australia … especially the Aboriginal culture. The program has helped spark my interest indeed. (FG-M-8-15)

Another Malaysian student recalled:

I did know something about Australian culture and was aware we are exotic to them and they are equally exotic to us but just knowing that is not going to make it interesting. What I have found through this program, when you begin to interact you realize Australia has an interesting culture and as you learn more about the culture and yourself. (FG-M-5-15)

In her video diary, one of the Australian students noted:

We assume things in their culture, we found that they assume that we don't have it, we're like no, no we have it, it's like a lot of things, they're like do you have that in your country? and we're like, yes, we do … so the conversations we had with our buddies made us all more aware of the cultural things we realise we share. (VD-A-2-10)

Findings indicated the reciprocal learning between the Australians and their Malaysian buddies enabled both groups of students to reflect upon some of the awkward experiences that arose during their interactions because of a lack of intercultural understanding. Significantly, many of these incidents related to religious tenants and protocols. An example of this was the Australian students giving food that was not halal as gifts to their Malaysian buddies. One of the Malaysian students recalled in a focus group that there "was a cultural issue with presents like Tim Tams which we cannot eat. The [Australian] students were offended when we explained to them we cannot eat Tim Tams" (FG-M-9-15). Following this discussion, an Australian student recalled, "I had no idea that Tim Tams were not halal—we were embarrassed, the buddies were embarrassed—but it helped to talk it through" (VD-A-3-10). Similarly, an Australian female student spontaneously hugged one of the male Muslim students at the official ceremony that marked the conclusion of the programme:

> During the closing ceremony I was hugged by one of the [Australian] students in front of everybody and this is not our culture and religion. After the ceremony we explained why I couldn't hug the student. (FG-M-7-15)

With reference to the learning about Muslim culture that came out of conversations with some of the buddies about this incident, as well as other instances of awkward intercultural encounters, an Australian student commented:

> I think it is important for [Australian] pre-service teachers to travel abroad. It kind of demystifies the 'other.' I think travelling to a Muslim country as well has been really great. Like I feel more confident to be able to engage with Muslims in my school community and in Australia in general. (FG-A10-10)

In this context, one of the Malaysian students reflected:

> Our culture and the way we live is totally different to Australia because of Muslim traits and Christian traits but we have been exposed to the Australian culture and have a respect and understand certain things cannot be done. (FG-M-12-15)

Findings also revealed that both groups of students participated in discussions about several national and regional environmental issues that concerned them. During the bus trip to visit Malacca, the Australian students were struck by the extensive nature of the palm oil plantations they observed: "There are acres and acres of palm oil trees—no wonder the orangutans are at risk" (VD-A-6-10). Related to this was their first-hand experience of being in Malaysia during the smoke haze caused by illegal forest logging and burning in Indonesia and the impact of this practice: "The buddies explained to us that when it [the smoke haze] gets really bad the schools are closed and people have to stay indoors and they asked us if we have this problem with the land clearing and burning in Australia" (FG-A-7-10).

Whilst in Malacca, an Australian student became concerned about the impact of pollution in the Malacca River:

> The tour guide told us the government let thousands of lizards into the river to eat the rubbish. He didn't know what species of lizards they were. It is environmentally dangerous. It was fairly recent and happened in the last 10-20 years. I kept looking for lizards. It's not healthy for the lizards. (VD-A-7-10)

Meanwhile, some of the Malaysian students asked questions about the coral bleaching in the Great Barrier Reef and referred to the media coverage it had received in Kuala Lumpur (ARJ). An Australian student reflected that the buddies' questions about this prompted a late-night discussion between both groups of students about broader environmental concerns. "We talked a lot about the state of the oceans, the impact of plastic waste and pollution in our part of the world—it is a real concern" (T-A5-10).

Challenging conversations occurred between both groups of students about people trafficking and the plight of refugees in the region. Whilst catching the Mass Rapid Transit (MRT) in Kuala Lumpur with their buddies, some of the Australian students noticed posters displaying photographs of two young children who "disappeared" at the Putrajaya MRT station (ARJ). During the ensuing discussion, one of the Malaysian students referred to the government's 2007 antitrafficking law and its public awareness campaign on human trafficking, two other students shared their insights about other incidents of young children reported missing, whilst four of the Malaysian students were reticent about discussing the issue and expressed their lack of knowledge (ARJ). When an Australian student shared her experiences volunteering in a women's centre where former trafficked women from Thailand were housed, the discussion shifted to the plight of refugees and asylum seekers. Some of the Malaysian students asked about the Australian (Gillard Labor) Government's proposal to send unwanted asylum seekers to Malaysia in 2011. The responses from the Australian students ranged from expressions of embarrassment that they knew so little about what happened to asylum seekers to strong statements about the need to protect their human rights (ARJ). Reflecting on these conversations, an Australian student recalled, "We could not have talked openly about these issues if we weren't so close to our buddies" (T-A2-10), whilst a

Malaysian student noted that "even though they are people who are quite different and worlds apart there are a lot of similarities with them and you can actually find yourself in them when you discuss the challenges we face" (FG-M-2-15).

Discussion

The buddying of students was critical to the quality of the learning outcomes that occurred during this intensive short-term study tour. Findings indicate that these relationships served as "catalysts" to exploring and discussing a range of intercultural and global issues in their regional context such as respecting religious differences and the impact of environmental degradation.

The findings also support Hall et al.'s (2016) view that for transformative outcomes to occur during a short-term international experience, students require scaffolding and pedagogical support. In this programme, the predeparture briefings provided Australian students with conceptual models of culture that were further explored via the structured reflections they were required to record in their video diaries. Student responses to these guided critical self-reflections that fostered their ability to "make associations and reconciliations" (Billett, 2011, p. 14) between what they knew and what they did not know with what they actually experienced in the country. Such integration of reflective thinking before and during the programme created opportunities for students to develop their appreciation of, and to make connections between, their understanding of what they encountered and to move towards ethnorelativism (Bennett, 2004). This, in turn, was critical to students gaining deeper insights into their cultural selves as global citizens and the way global perspectives can be shaped through regional contexts in the Asia–Pacific. Buddying enabled both groups of students to participate in communities of discourse and practice (Khondker, 2013), and during their collaborations and conversations, both groups of students began to recognize the interconnections they shared. The accumulative effect of such intense interactions amongst the students

and their reflections during this process fostered "a state of mind" (Davies & Pike, 2009, p. 67) for global citizenship.

Conclusion

There are several limitations to this research. As funding enabled only limited numbers of students to participate for the duration of two weeks, generalizability to other contexts is restricted. Furthermore, it is not possible to make claims about the long-term impact of the learning outcomes from this OMP, and further research is required to ascertain the degree to which in-country collaborations and related intercultural experiences continued to impact upon these pre-service teachers as global citizens and as beginning teachers.

Nevertheless, the study confirms Rizvi's (2011) view that transnational collaborations in higher education can be socially and culturally productive. Over the duration of the two-week programme, the Australian and Malaysian students began to display the qualities of global citizenship; their collaborations indicated an emerging moral ethic or sense of mindful "otherness" as they cooperated during the programme, and their conversations revealed their increasing awareness of how global issues and concerns can be shaped through regional contexts. The current research indicates that Appiah's (2006) cosmopolitan view of the global citizen can be applied to the short-term learning outcomes of this OMP in Malaysia.

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Part VI

An Indigenous Perspective of Study Abroad

From One Songline to Another: Aboriginal and Torres Strait Islander Students' Study Tour Journey of Indigenous Connection and Solidarity

Son Truong, Tonia Gray, Greg Downey, Benjamin T. Jones, Anne Power and Timothy Hall

Introduction

Listening to our First Peoples Canadian guide as he spoke of the Dreaming stories surrounding the lookout of Mount Douglas I found myself overwhelmed as he reconstructs the creation stories in the distance and how they are connected to the physical, cultural and spiritual landscape. Realising these creation stories not only were so very similar to our creation stories here in Australia but it also highlighted the long cultural process of connection to country through the ancient word-of-mouth system handed down by the witnessing of an account in time. This process is very similar to Australian cultural beliefs, which take in the lores of the land. (Lynne Thomas)

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This chapter explores the experiences of eight Aboriginal and Torres Strait Islander preservice teachers who participated in a short-term study tour to British Columbia, Canada. The trip, which was hosted by the University of Victoria's Indigenous Studies programme, brought together eight students and one academic staff member from Western Sydney University with First Nations Elders, academics, students, and community members over a two-week period. Upon return, the students were invited to participate in individual and focus group interviews, and photo-elicitation activities to reflect upon and construct meaning from their experiences.

The opening quote was shared by Lynne,[1] one of the preservice teachers and participants in this study. Her narrative, entitled "From One Song Line to Another," describes a sense of geographic and sociocultural–historical connection that was felt with the First Nations people with whom the group interacted. Her reflection in turn has inspired the title of this chapter, as connection of land and people emerged as a prominent theme throughout this research.

Wositsky and Harney (1999) explain, "Songlines are epic creation songs passed to present generations by a line of singers continuous since the dreamtime" (p. 301). According to Norris and Harney (2014), a songline is an ancient concept in traditional Aboriginal cultures, and connects different people and sacred sites. An overarching

[1]Pseudonyms are used throughout this chapter, with the exception of photograph credits and accompanying narratives, which participants have made public through the EPITOME research project.

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theme of the students' experiences was a sense of connection felt by the group, not only whilst standing at the PKOLS (Mount Douglas) lookout, but also throughout their entire sojourn overseas. The students' cogenerated interpretations of their learning experiences reveal a cluster of themes: connection, identity, language, healing, and action through teaching. This chapter presents this unique case study and examines the students' experiences in more detail to highlight the transformative potential of overseas educational opportunities, particularly in relation to Aboriginal and Torres Strait Islander preservice teacher education.

In the following section, we provide the broader context to the case study, which was conducted within a larger research project examining outbound student mobility in Australian tertiary education. Next, we present the case study and data collection methods, prior to discussing the themes that emerged in the analysis. We conclude with reflections on the implications of this study with regard to outbound student mobility and learning in higher education, as well as the specific issue of Indigenous identity in cross-cultural contexts where multiple forms of indigeneity are brought into conversation.

Background to the Study

Internationalization in Higher Education and the EPITOME Research Project[2]

Preparing graduates to live and work in an increasingly interconnected world and to develop global perspectives are fundamental goals within the contemporary tertiary education landscape (Bell, 2008; Daly & Barker, 2010; Gray et al., 2016). For this reason, educators across the

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[2]See www.epitomeabroad.com for project information, as well as publications and resources.

Australian university sector are attempting to internationalize their curriculum to augment students' cultural competency and sense of global citizenship. This broader context of internationalization in higher education has resulted in an increasing focus on short- and long-term outbound student mobility (Australian Universities International Director's Forum [AUIDF], 2016; Harrison & Potts, 2016; Lawrence, 2016). In recent years, Universities Australia (2013) has identified the need to develop Australia's globally engaged university sector as one of four key themes driving the agenda for Australian higher education. Additionally, global education and student mobility were included amongst the strategic priorities in its 2014–16 Strategic Plan (Universities Australia, 2014). The longstanding importance, but also the intensifying spotlight on internationalization, strengthens the impetus to gain a greater understanding of student mobility experiences, which was the underlying focus of the Enhancing Programs to Integrate Tertiary Outbound Mobility Experiences (EPITOME) research project.

EPITOME was a multifaceted research project funded by Australia's Office for Learning and Teaching. The EPITOME team aimed to understand the student experience of outbound mobility to improve existing tertiary programmes and guide the development of future programmes from the perspective of design and facilitation, as well as institutional guidance and support (Gray et al., 2016). The project was conducted from 2015 to 2016 and employed a student-centred approach to examine the motives, experiences, and stories of university students who participated in outbound mobility experiences, as well as the viewpoints of nonparticipants (Jones et al., 2016). In examining students' experiences, the study also considered outbound mobility planning models, drawing attention to the complex process of cultural immersion and the ways in which understanding students' motivations, behaviours, and emotions whilst overseas may inform the planning process (Hall et al., 2016).

Case Study: Aboriginal and Torres Strait Islander Education Study Tour

Participation in international experiences for Australian tertiary students has steadily increased at all levels, from 10,718 students in 2007 to 18,340 in 2010, then to 24,763 in 2012 and to 29,487 in 2013 (Olsen, 2014); in other words, from 2007 to 2013, participation increased 175%. Recent estimates suggest that Indigenous students only account for approximately 0.4% of the total outbound group (AUIDF, 2016), so we know little about the distinctive international education experiences of this student group. Without doubt, multiple factors influence Indigenous students' choice to participate and are likely to impact upon their awareness of opportunities and ability to consider overseas experiences as part of their academic studies. These would include programme promotion, destination, and design; institutional support, including funding; and personal and family responsibilities. Whilst universities stress that access and equity are key concerns for studying abroad, "only five institutions Australia-wide advertise specific access/equity grants/scholarships to support learning abroad programs, and only two of these are aimed at Indigenous students" (Harrison & Potts, 2016, p. 12). Despite the scholarly attention on internationalization and global citizenship, Milroy, Revell, and Thomas (2015) have observed that an opportunity for increased research on international education in the fields of Indigenous education and Indigenous studies has yet to be deeply explored.

Participants

This case study centres on the experiences of eight female students enrolled in Western Sydney University's Aboriginal and Torres Strait Islander Bachelor of Education degree. As a part of their coursework, students were invited to participate in a two-week study tour hosted by the University of Victoria's Indigenous Studies programme. This trip was the first time such a programme was offered for Western Sydney University students and was made available through a developing

partnership with the Canadian university. The trip was led by one of the students' academic staff members and included the following key activities: conversations, workshops, and daily interaction with First Nations Elders, academics, and students; an introduction to Canadian Indigenous Studies; and field trips to a university support centre for First Nations students, a First Nations school, and local and national parks.

Data Collection

Data collection included a post-return debrief and focus group meeting with all eight students, individual interviews with three students, and photo-elicitation activities with three students. Within the group of eight, two students completed all three data collection activities. Drawing from the well-established method of photo-elicitation, the EPITOME project included a photography and reflection competition wherein students who had participated in a short-term overseas mobility programme were invited to submit a photograph and accompanying narrative to share their experiences more broadly (see Chapter "Generating and Deepening Reflection Whilst Studying Abroad: Incorporating Photo Elicitation in Transformative Travel"). Consent was obtained from all participants to include the data in the EPITOME project.

Data Analysis

Theme development emerged as a result of generating an in-depth understanding of the case through the different data collection activities. The qualitative data analysis was guided by a thematic coding process: categories of similar and different ideas were generated from the raw data and used to identify common themes across the case study (Creswell, 2007, 2009). The debrief and focus group interviews contributed significantly to the inductive data analysis process, as the students each shared their unique and collective perspectives whilst co-constructing the meaning of their experiences through active reflection and discussion, which resulted in the emergence of the following five themes: connection, identity, language, healing, and action (Fig. 1).
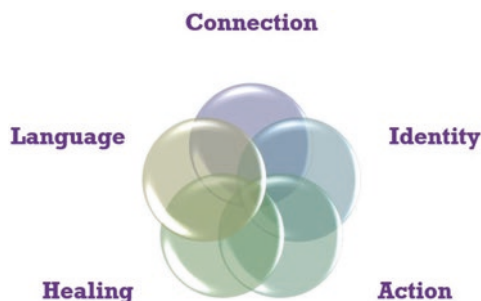
Fig. 1 Interconnected themes representing students' study tour experiences

Interconnected Themes

Connection

Many of the discussions began with students retelling their voyage across the Pacific Ocean, including experiences of viewing the topography of the land and sea, the lengthy layover in a Chinese airport, and the shock of stepping outside into the Canadian winter. Whilst these were memorable events from a long journey to a foreign country, the predominant theme amongst all participants was a sense of connection and commonality despite being so distant from home. The students shared that they felt a connection to the land, as well as with the people they met. This feeling was palpable very early in the trip, aided by a welcome ceremony. Reflecting on the connection to Country and people, Elanora shared:

> To get over there and feel the ground and touch and smell, and see all the things that are happening in a country so far away from us in Canada, and having that perspective of that connection to culture is very important … because it doesn't matter where we are, that spiritual connection to land is important to everybody. When they done a welcome ceremony, I think that was amazing and I began to feel that I was sort of, almost becoming part of that landscape, part of that earth, by listening to their stories.

The feeling of connection to the land is particularly telling given the role of Country amongst Aboriginal Australian groups and the way that advocates for Indigenous education in Australia have focused on this issue for inclusion (e.g., McKnight, 2015; Thomas, Taylor, & Gray, 2018). However, rather than indexing a tie to their own roots, the felt connection to the landscape into which they were welcomed highlights how even the experience of cross-cultural connection and belonging overseas was mediated or made tangible as a connection to this novel landscape.

Contributing to the strong feelings of connection was a sense of commonality and in particular of shared historical experiences. The Indigenous students felt their relation through cultural practices but also through a shared history of colonization. Reflecting upon the experience of connection and commonality, Coreen explained:

> It was some conversations it's just like oh my goodness, is this real, this has all happened and it is real and it's happened not only to Aboriginal Australians it's happened all across the world and we're in Canada and we're hearing the same story. So it was that connection … They gave out the feeling that you're part of us; you're under our wing.

The sense of shared historical experiences, especially of colonialism that felt more real once it was shared by other Indigenous groups, made the connection not just an experience of solidarity, but also a validation of their own experiences of marginalization as a people. Locating their own groups' histories of displacement suggested that this experience was not peculiar to their own people, but that it was a shared experience that meant these groups would care for each other, "under our wing." Although different groups have distinctive experiences of colonization, and thus the struggle for decolonization is not identical everywhere (Smith, 1999), the similarities were especially important for these students to validate their own shared experience (see Coates, 2004).

Many outbound mobility experiences and associated activities are intentionally designed, drawing upon Mezirow's (2000) transformative learning theory and other adult learning theories in which reflection is used to facilitate new insight and broader perspectives (see Brown, 2009; Downey & Gray, 2012; Truong, 2015). Whilst transformative learning

is not specific to overseas travel, the process may be aided by profound or dramatic experiences, such as the embodied immersion in a different geographic and cultural place. The level of comfort, safety, and welcome that the students experienced provided them with an opportunity for deeper personal and professional reflection on identity. The experience of familiarity whilst on another group's land is especially powerful given the importance of particular places in Indigenous identity.

Identity

Although all the members of the group identified as Aboriginal or Torres Strait Islander, each individual in the group brought their own unique point of view. The students came from different communities, ranged in age and life experiences, and had diverse cultural backgrounds as well. Some students discussed their strong personal ties to their Aboriginal culture, and some were already working in various fields of Aboriginal education. However, another outcome of this study tour was the opportunity for students to reflect on their own identities. The experience resulted in a sense of connection with others, but also with students' own particular cultural identities, and in some cases a strong desire to continue to learn.

For example, when reflecting upon the impact of enrolling in the degree programme and participating in the study tour, Kora stated:

> I got a lot out of going to Canada; also being in this course. I've never thought about my Indigenous culture. I never really grew up with my Indigenous culture … So going over there and learning from their traditions and learning all the issues which really are similar to our Indigenous issues in Australia, you come back and it made me realise I really need to learn a lot more about my past generations and more about my family and our family tree. It's something that I don't think you could learn from a classroom … Hearing from the First Nations people and their experiences and their stories is definitely something that money can't buy.

The educational impact was not simply a transfer of knowledge, but a reinforcing of a set of motivations—in this case, to redouble efforts

at self-discovery—that Kora felt was invaluable. In these accounts, although identity was assumed to be indelibly part of the students, that identity could be actively deepened and elaborated with deeper commitment and conscious activity. In these cases, reflection seemed to be almost inevitably linked to valorization and increased active commitment to making identity manifest.

This discovery of one's own identity whilst abroad may seem to be paradoxical, but it mirrors the emergence of an international Indigenous movement, where cross-cultural communication and reflection upon difference has been a hallmark of specific local Indigenous identities (see Merlan et al., 2009; Merry, 2006).

Cultural connection and identity were also prominent themes in Donna's photo reflection, where she shared an image of her grandmother alongside another First Nations man she met on the study tour. She explains that both individuals were passionate about their homeland and culture. Whilst discussing the photographs, Donna shared:

> My trip away to Canada in January 2016 was life changing. I found a passion for who I am, and for my culture. I want to learn more about my family language and share that within my teaching … I am passionate about learning more about where I come from and especially learning about my language.

In this instance, the interaction with other people with Indigenous backgrounds—in Donna's case a First Nations man from the Saanich Nation—was a powerful catalyst for deeper reflection upon significant individuals in her own life and for increased passion for her own cultural identity. The experience became a motivating force to learn more about her cultural background and language.

Language

Intercultural mobility experiences are commonly reported to lead to knowledge exchange and the generation of new ideas. Study tours are often established to provide individuals with opportunities to learn about global–local issues and the ways in which they are being

addressed in different settings. Through reflection and guided discussion, participants identify the similarities or differences across various contexts and consider whether these approaches are relevant to their local circumstances or how they might be adapted to address local issues. In this case study, the example of language use became a prominent theme. Students were struck by the everyday use of Indigenous languages and by the integration of language instruction into the schools they visited. For example, Iona observed:

> They do a lot of talking in their own language, where here at home that is lost. Not everywhere, but a lot of places it's lost, and they are able to still maintain that.

Likewise, whilst recalling their visit to a First Nations School, Tarra reflected upon the way in which she felt culture and language were made a priority:

> This is the classroom where they learn everything in their language, so they don't have that barrier of not being able to understand … they do everything in their culture and in their language … So they don't get confused and they don't have a barrier there … So they make their culture the priority first.

The contrast with their experience of Australian education is implicit: By implication, the lack of language and Indigenous cultural education in Australian schools is a "barrier" may lead to confusion, and indicate that Australian national priorities do not include Indigenous culture promotion.

Whilst talking about language in the group discussion, Elanora shared her view on the connection between language and culture:

> I really liked the language, because the language here as you know is important in understanding ourselves and where we came from. So going to school and seeing the kids learning from a really young age their own language, which helps them of course then learn English, is vital … And I think that's one of the things that being teachers for Aboriginal people and for teaching in general, it's important that we understand we need

that balance as well, and we need to sort of bring back the language in that way, because that's where we come from.

Language is so central to identity, from Elanora's perspective, that it is "where we come from," in addition to being a pragmatic assistance to integrating, even to English language learning.

Last, whilst discussing language, the following comment from Mary suggests the interconnectedness of these themes within the overall experience.

I think the biggest thing that I gained from going on the trip was the language. I don't have a connection to language at home, and I was really surprised by it. And it's something now that I actually really want to know a little more about in my own family, and be a bit more connected and bring into my teaching.

The group conversations helped to identify how the experience contributed towards personal and professional growth and led to individual reflection as well as intention for future action, which are expressed in the final two themes of healing and action.

Healing

Participants discussed the notion of healing in two ways. First, they referred to the First Nations in Canada and their perspectives on the broader situation that they learned about during their introduction to Indigenous and Canadian Studies. For example, when asked about the overall experience, Michelle started by discussing the difficulty of leaving her family. However, she also described feeling grateful for the hospitality and connection she felt whilst in Canada:

As an Indigenous person I came back feeling not so alone, making connections with the Indigenous people there … I believe from going there and coming back I think there is more work to be done on healing. Culture was a big thing they were proud of; everyone was so respectful. I know it wasn't always that way. There's a lot of focus on healing, culture, and education.

The Canadian First Nations people, especially the respect with which their culture was treated, suggested that a collective healing process had led to a reappraisal of the role and value of Indigenous contributions, both to the specific First Nations groups and to Canadian society more broadly. In this sense, Indigenous rights were a struggle for social healing and reconciliation.

The second form of healing was a personal sense of restoration that arose from the overall experience. The discussions made evident that the study tour was a meaningful experience for the students beyond more tangible learning goals. As a group, they all felt safe and comfortable with one another and with the academic staff member leading the trip. Additionally, the reception they received from the host institution was described as warm, welcoming, and nurturing. This confluence led some of the students, such as Iona, to describe the experience as therapeutic or restorative.

> … having the experiences with the girls and taking it all in and actually, I guess, stopping to think about things and what we do have and how we can strengthen it and then strengthen that for our kids and family. So I guess that was maybe healing or self-healing.

The sense of community and closeness felt amongst the students, who were enrolled in a small teacher education course together and were able to experience this trip as a group, was evident. For Coreen, the experience involved several emotions, as well as a sense of healing:

> I can tell you honestly, a lot of the times there were tears. It was again back to the cultural connectedness. I knew my connectedness because of the tears, but they weren't tears of sadness; they were tears of joy, happiness. That's what I'm perceiving what healing is; that it's happiness. You feel connected, it's spiritual, it's meaning, it's all connected.

The strong sense of belonging was, of course, ironic, as none of the participants had visited First Nations peoples or Canada prior to this trip, so the cathartic sense of healing was paradoxical: an intercultural experience of profound belonging and healing. The fact that participants

agreed on this speaks to the importance of this type of inter-Indigenous exchange as well as a design of outward mobility experiences that recognize the potential for solidarity and healing. Especially given the challenges of Indigenous student retention in the Australian tertiary sector, more universities may want to consider greater support for these types of programmes.

Action

The final theme was a sense of being called to action that emerged from students' reflection on their time spent overseas. Many of the students expressed a commitment to taking action in their personal and professional lives based on their learning experiences. Some students pinpointed specific moments that compelled them to act, such as Tarra described when showing a photograph and discussing her visit to the school for First Nations students, referred to as a Tribal School:

> This is the tribal school … They do everything in their own culture and language … I felt like that made me want to grow as a teacher, and learn more and do more for my people as well.

The fact that the students were all in education programmes may have made these links between experience and action apparent.

Reflecting on the experience as a whole, Iona shared that she would recommend the experience to future students and encourage them to participate if they could because of the impact it had on her going forward:

> Taking this Journey and being away from my family was a hard decision to make but I knew for the next two weeks away from my children and family that they and I would be safe, protected and guided through this journey that I had taken on and to embrace all that I could, to take back to my family and community. My personal learnings and skills that I learnt will take with me through life which I will share when I begin teaching my own class.

As preservice teachers, the students expressed that they had gained or reinforced their knowledge and skills relevant to their future profession. The learning shared amongst the group generated new understandings of self and others that led them to amend their worldviews and shaped their identities as future educators.

Reflections

The interrelated themes of connection, identity, language, healing, and action help to apprehend the transformative potential of overseas educational experiences in tertiary education, and in particular in the context of Aboriginal and Torres Strait Islander teacher education engaged with Indigenous host populations. Their experiences of solidarity generate the sorts of reflection that are part of the broader global cultural movement towards Indigenous rights and intercultural cooperation amongst Indigenous groups, including the complex relationships amongst similarity and distinctiveness that mark this emerging shared identity.

Within this case study, the themes also represent the cogeneration of new understandings that may emerge within a group of students as a community of learners; the consensus amongst students no doubt arose in part from their ongoing interactions and collaboration in meaning making. The authors acknowledge that this single case study is special, based on a small cohort of students, and their experiences and interpretations are unique to this context. The impact of the learning experience reflects the commitment of all those directly involved—staff, students, and community members—towards supportive and meaningful interactions.

The purpose of this case study was to piece together the various narratives and reflections provided by the students to gain a deeper understanding of their experiences. In doing so, we recognize that, as authors, we are non-Indigenous researchers working in an Indigenous space. We echo Barney's (2016) call on the importance of learning *from* Aboriginal and Torres Strait Islander students to enhance their tertiary education experiences and support their success. The case study identifies themes

that extend the dialogue on intercultural learning in education and explores possibilities in international education, including how it might support experiences of solidarity amongst Indigenous populations. These questions may form the basis of a call for future research in these related fields of study.

The research shows that, with intercultural education amongst Indigenous groups, the range of topics that emerge broadens naturally. As Martin Nakata (2013) has pointed out, although decolonization and opposition to mainstream settler society are necessary parts of Indigenous education, Indigenous knowledge is richer than simply a rejection of dominant Western epistemology. Intergroup exchange amongst diverse Indigenous students, what Nakata (2002) refers to as the "cultural interface," encourages these students to see themselves, not merely in opposition to the dominant groups in their own societies, but also in relation to other Indigenous groups, respecting their inherent heterogeneity. As Nakata (2002) suggests, this more complex cultural interface "promotes the visibility of Indigenous Knowledge, and helps to raise self-esteem and interest in schooling" (p. 285) in part by escaping the dialectic of resistance to colonial ways of knowing. Integrating opportunities to encounter other Indigenous groups within the tertiary curriculum can decrease the sense that participating in these educational opportunities necessarily undermines one's Indigenous identity and can depolarize the educational environment (see Nakata, 2013).

One of the questions emerging from this case study is: How can mobility experiences for Indigenous students strengthen opportunities for self-reflexivity, collective solidarity, and "cultural renaissance"? Sissons (2005) argues that within a rapidly changing global context, Indigenous cultures are not disappearing. Rather, a cultural renewal or renaissance is occurring, as many Indigenous people have become stronger and speak out with greater confidence and collective solidarity (see also Harrison & McConchie, 2013; Oxenham et al., 1999; Sissons, 2005; Sveiby & Skuthorpe, 2006; Thomas et al., 2018). In examining the field of Indigenous Australian Cultural Studies, Dudgeon and Fielder (2006) elucidate how "Indigenous Australians are creating space within tertiary institutions as part of the broader project of cultural

renaissance" (p. 396). Future research examining national and international mobility experiences could explore the longer-term impact of such connections with Indigenous students and scholars.

A second key question is: What is the long-term impact of outbound mobility experiences on preservice teachers' future engagement with students? Research responding to this question may involve past participants as teacher–researchers and consider how their own cultural identities may inform their inter-cultural competencies in classrooms and communities. Further research may also investigate any enduring impact of their experiences on their current teaching approaches, as well as considerations for curriculum and pedagogy, and specifically, using Indigenous research methodologies that recognize Indigenous knowledge systems and worldviews as legitimate ways of knowing (see Singh & Major, 2017). The students in this case study returned with new perspectives and ideas. A wealth of learning could potentially be garnered from bringing these insights and experiences back to local communities and re-exploring them upon return within students' personal and professional lives.

Conclusion

This chapter has examined the experiences of eight Aboriginal and Torres Strait Islander preservice teachers on a short-term study tour to Canada. The interconnected themes that emerged from discussions with the students revealed that the study tour resulted in a sense of connection, reflection on identity, increased focus on language, experience of healing, and a call to action. According to participants, the study tour was a significant event within their tertiary education experience, as reflected in the parting gift they left their hosts as a sign of reciprocity and appreciation.

The research explores in a very practical way how solidarity can emerge cross-culturally between Indigenous groups in the context of study abroad. As Francesca Merlan (in Merlan et al., 2009) and others have discussed, Indigenous movements today are inexorably global in terms of their points of reference, as they appeal to global instruments like the United Nations' agreements on the rights of Indigenous peoples

Fig. 2 Reciprocity (*Photo credit* Lynne Thomas). The main aim to painting this gift was to share with the First Peoples and the university a message of peace and gratefulness for their generosity and commitment to having us attend this amazing opportunity to learn and experience our cultural and educational associations to education as a key to understanding and awareness. The white circles represent every one of us, as our path in life, for example, past, present and future. Starting from the smaller circle it is the "spirit" we all have that helps us to cry, laugh, and feel. The next is the soul, and the larger one is the body, the vessel we are given that takes us on the physical journey of life. It is also the responsibility of our individual characteristics of learning, and then our next level of family and then community. We wanted to share our language words and share where we have come from in Australia. It also shows our totem responsibilities and connection to country and culture. (Lynne Thomas)

and draw on lessons learned by Indigenous groups in other states. In spite of the very particular and local distinctiveness of each group, the shared experiences of being colonized, displaced, and socially marginalized provide just one of the foundations for solidarity.

In some ways, international exchange can encourage Indigenous students to sort through the complexity of similarity and difference, noticing both shared experiences and local particularities to their own specific Indigenous identities. Paradoxically, the experience can feel both like a visit to a new world as well as, simultaneously, a homecoming of a peculiar sort. For this reason, we can only encourage other programme and pedagogical designers in the area of outbound mobility experience to explore opportunities to develop similar programmes for Indigenous students. Thus, it seems fitting to conclude this chapter with an image of the students' artwork and the meaning of the gift, in their own words, as shared by Lynne (Fig. 2).

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The Shine and Shadow of Global Citizenship: Insights from Teacher Education in Remote Indigenous Communities in Australia

Julie Dyer and Catherine Hartung

Introduction

Global citizenship is infused in both policy and branding in higher education, often supported by romantic images of adventurous young people looking out over beautiful scenery or in a group with their arms around smiling locals. Beyond this visual marketing, the notion of global citizenship is also embedded in university policy and curriculum. This chapter focuses on a metropolitan university in Australia, where global citizenship is included as one of eight graduate learning outcomes. The ideal graduate is described as one who engages "ethically" and "productively" in both the professional context and with diverse communities and cultures in a "global context." This description has understandable appeal, yet in championing such a global vision,

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there is little acknowledgement of the complexities and challenges, even less the conundrums and contradictions, that arise through its enactment.

The purpose of this chapter is to critically analyse the ways in which the ideal globally minded graduate is evident in the discourses students draw on to make meaning of their experiences in the university's Global Experience Program (GEP). The GEP is available to pre-service teachers (PSTs) during their studies and offers a number of different school placements in sites around the world, as well as placements in Indigenous schools in the Northern Territory (the Northern Territory Global Experience Program) (NTGEP). For this chapter, we draw on interviews with 20 PSTs who were involved in the NTGEP in 2012. In particular, we analyse how the PSTs made sense of their experience and the tensions that emerged, identifying a number of different ways that the PSTs spoke about their experiences, the perceived motivations, and the benefits. Our analysis highlights the contradictions of simultaneously acting ethically and productively in line with the university's graduate learning outcome on global citizenship.

This chapter is positioned within a sizeable and growing body of literature on global citizenship education in higher education. Broadly speaking, the literature on global citizenship education tends to assume one of three angles, although these can also be interrelated. The first angle focuses on the identification and promotion of desirable personal attributes (e.g., empathetic, interculturally aware, responsible, respectful) that are associated with a globally responsible outlook (e.g., Gerzon, 2010; Schattle, 2008; Veugelers, 2011). This literature is primarily concerned with promoting the notion of global citizenship and further articulating its boundaries and subjects. The second angle evident in the literature focuses on the dichotomies or binaries that exist (e.g., above vs below, soft vs critical) within discussions of global citizenship education (e.g., Andreotti, 2006, 2015; Falk, 1993, 1997; Shukla, 2009; Shultz, 2011). This literature provides a more critical thrust that highlights the operation of power relations. The third angle evident within the literature is primarily concerned with identifying and analysing ideologies

and discourses, such as moral cosmopolitanism and neoliberalism, which underpin global citizenship education (e.g., Oxley & Morris, 2013; Richardson, 2008; Schattle, 2008). This literature recognizes the political and theoretical dimensions of global citizenship; however, its influence is often absent from higher education policy.

In this chapter, we are not concerned with identifying the attributes of the ideal global citizen or in reaching a definitive understanding of what global citizenship should look like in higher education. Rather, we wish to contribute to critical conversations around the dichotomies and ideologies that affect and limit how global citizenship education is understood and enacted. To do this, we draw on postcolonial and critical theory, much of which is grounded in the work of scholars such as Frantz Fanon (1952), Edward Said (1978), Homi K. Bhabha (1994), and Gayatri Chakravorty Spivak (1988, 1990), among others. A major assertion underlying this critical work, and of particular importance to the analysis in this chapter, is that related to the ongoing effects of "colonial modernity" that reproduces inequality. Spivak (1990) argues that colonial modernity has conditioned us to desire which reproduces systemic inequalities and violence and that we need to interrupt our satisfaction with these desires to reimagine how we relate to the world.

Drawing on Spivak, Vanessa De Oliveira Andreotti (2006, 2015) challenges the taken-for-granted "goodness" of global citizenship education. Andreotti (2015, p. 225) interrogates how global citizenship education can inadvertently support a colonial project whereby "the modern/colonial global imaginary consecrates its *shine* (of seamless progress, heroic human agency and evolution as wealth accumulation) whilst denying its necessary *shadow* (of violent dispossession, destitution, extraction and genocide)." Distinguishing between the "shine" and "shadow" requires that we examine popular conceptions and enactments of global citizenship education, identifying who is involved as well as who ultimately benefits. This is pertinent to the work undertaken by PSTs in remote communities because of the continuing influence of colonialism alongside the struggles for self-determination and a quality education for, and by, Indigenous students and their families.

The Northern Territory Global Experience Program

PSTs from six initial teacher education courses have the opportunity to undertake a GEP in five different global sites, one of which is the Katherine and Arnhem Land regions in the Northern Territory. Although the PSTs apply for each experience, they have to cover their own costs to participate in the programme. The PSTs on the NTGEP spend either three or five weeks on placement in one of several remote communities in the Northern Territory. Although we use broad terms such as "Indigenous" and "remote community" throughout this chapter in order to avoid potentially identifiable information, we recognise that these are problematic terms that can overlook important distinctions between different cultures within any given community. It is important to acknowledge the diversity of language, tribal, or nation groups where the PSTs were located.

The aims of the NTGEP are threefold: first, to build PST knowledge and understanding of Aboriginal and Torres Strait Islander students, cultures, histories, and present; second, to contribute to a reconciliation agenda by addressing the educational disadvantage faced by Aboriginal and Torres Strait Islander students; and third, to build teacher supply in remote Indigenous communities in Australia. The programme supports other graduate learning outcomes that involve learning about communication, discipline-specific knowledge, critical thinking, problem-solving, and teamwork.

Discursively linked to the aims of the NTGEP are a number of Australian education policies. For example, the Melbourne Declaration (2008) identifies the need to "understand and acknowledge the value of Indigenous cultures" (MCEETYA, 2008, p. 4) and the importance of knowledge and understanding to "contribute to and benefit from reconciliation between Indigenous and non-Indigenous Australians" (MCEETYA, 2008, p. 9). In addition, the Australian Institute of Teaching and School Leadership standards require teachers to "demonstrate broad understanding of the impact of culture, cultural identity and linguistic background on the education of students from Aboriginal

and Torres Strait Islander backgrounds," and to "demonstrate broad knowledge of, understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages." (Australian Institute of Teaching and School Leadership Standards, n.d.). Finally, the Australian Curriculum (Australian Curriculum, Assessment and Reporting Authority [ACARA], 2016) includes a cross-curriculum priority of "Aboriginal and Torres Strait Islander histories and cultures." This priority is included in both AusVELS (Australian Curriculum in Victoria, n.d.) and the Australian Curriculum and thus assumes particular meaning to the students who engage in the NTGEP.

The NTGEP has had a significant impact on the teacher supply in the Northern Territory. Of the 300 PSTs who have participated in the NTGEP since its inception in 2004, 32 have returned to work in the Northern Territory in either the remote community where they were originally placed as a PST, or in another remote community. Their roles whilst on placement are diverse, with one PST working as an acting principal for a short time and others taking on roles of professional learning in relation to the implementation of curriculum across the NT.

The qualitative data for this chapter comes from the phenomenographic research project Learning from Location: Northern Territory Global Experience Program. The project involved interviews and focus groups[1] with 25 PSTs whilst they were participating in the NTGEP in both the Katherine and Arnhem Land regions. None of the PSTs participating in the study identified as Aboriginal or Torres Strait Islander. Participants were asked about their motivations for undertaking the professional placement, what they were learning about education and teaching, and what they thought they would take away from the experience. Interviews were audio recorded and transcribed externally. Transcriptions were then thematically coded using the categories *identity, knowledge*, and *disruption*. Existing literature reporting on the experiences of largely White, middle-class PSTs in unfamiliar cultural contexts draws attention to themes of disruption and the potential for

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[1]Some of the PSTs were interviewed in small focus groups, and three were interviewed individually. Interviews were semistructured and were between 30 and 90 minutes in duration.

meaningful and transformative professional learning experiences in such contexts (e.g., Gannon, 2010; Marble, 2012; Ryan & Healy, 2009). The following sections analyse the extent to which elements of global citizenship are constructed and contested through the PSTs' experiences.

Shine and Shadows: Analysing the Experiences of PSTs

A quick review of the PSTs' interview transcripts indicates that the NTGEP is fulfilling its aims in relation to building knowledge and understanding. PSTs were consistently positive about their experiences, though particular challenges were also recognized. One PST, John,[2] described the experience as "easily the most important thing I have done in teacher education." He also said it was "definitely something that's inspired [him] to kind of learn as much as [he] can about differences in cultures," explaining that it "forced [him] to learn how to teach, not just draw on experiences and discussion and training." His response highlights how powerful these experiences can be for university students, staying with them well beyond their time in the community. Such an outcome, on the surface, seems consistent with the university's global citizenship graduate learning outcome and might be celebrated as bringing to life the essence of what it means to be a global citizen. Yet a deeper and more critical examination of the transcripts beyond the shine reveals a more complicated picture. The PSTs' motivations for undertaking such an experience were complex and varied, so too their understandings of Indigenous Australians living in remote communities.

The aim of this analysis is not to judge individual students or to offer an exhaustive typology of participant responses. Rather, we wish to draw out some of the discourses evident in the transcripts that expose the shadows beneath the shine. More specifically, our analysis identified five particular ways of framing the experience that speak to a particular understanding of global citizenship education as

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[2]Names of participants have been replaced with pseudonyms.

1. developing professional identities;
2. saving the deficit Other;
3. celebrating the exotic Other;
4. adjudicating cultural complexity; and
5. understanding the limits of understanding.

Global Citizenship Education as Developing Professional Identities

For some PSTs, the NTGEP was primarily seen as an opportunity to develop their professional experience and identities. Some spoke about how they were able to connect the NTGEP to previous work experience, whilst others focused on how it would contribute to their creating a more competitive professional portfolio. For Karen, for example, the NTGEP was seen as an opportunity to build on her limited experience, stating, "I'm only 20 so I pretty much haven't had very much life experience at all so I think I need to make a conscious effort for myself to go out and get those experiences."

Karen emphasised the NTGEP's potential to provide "life experience," a commodified credential that could be actively acquired to provide a better professional and personal trajectory. This is perhaps understandable given an understood function of the university is to provide graduates with recognized qualifications that can help them gain employment. Karen's position also indicates an understanding of the value of the skills and knowledge that are obtained from diverse experiences and, conversely, the issues of limited experiences.

Responses such as Karen's would seem to fit with the university's global citizenship ethos of a productive global citizen and the shine of global citizenship. Yet, the emphasis on professional and personal development also needs to be considered in relation to wider neoliberal forces that reduce such experiences to what is going to produce competitive, market-driven citizens (Giroux, 2003). Being competitive is not inherently "bad"; however, it is clearly not always well matched with what is "ethical" (Hartung, 2015). Indeed, the perceived benefit is related to a personal gathering of experiences, rather than recognizing the impact such work has in relation to particular needs or wants of the community.

As such, this professional and personal development rationale could be seen as an example of the shadow underpinning popular enactments of global citizenship education, whereby the professional needs of the White subject take precedence over that of the "Other" (Said, 1978). This points to the inherent tension between the productive and ethical global citizen and graduate.

Global Citizenship Education as Saving the Deficit Other

For most PSTs, the NTGEP was about "making a difference" and "doing good" (Kowal, 2015) in the community, rather than an explicit or sole focus on what the PST would gain professionally from the experience. Jane, for example, stated:

> [T]he kids don't really have a lot in terms of home life so I thought if I could come up here and have a positive impact on them, and hope that they come to school, even just teach them something. Like I'd be happy if I just taught them one thing.

On one level, this excerpt shows an attempt to respond to the perceived educational needs of the community and emphasizes the PST's impact on students. This benevolence contrasts with Karen's excerpt; however, Jane's articulation of the value and purpose of the NTGEP might also be celebrated as part of the shine of global citizenship education. It suggests the NTGEP develops the PST's empathy, awareness, and desire to teach in a way that might address inequality. Certainly, Jane's intention to make a positive contribution is clear.

However, there are problematic assumptions that underpin these good intentions. Indeed, they highlight significant shadows in this articulation of global citizenship. First and foremost, asserting that the students do not "have a lot in terms of home life" is based on a deficit discourse that necessarily downplays the richness of the Indigenous students' cultural and social lives. Such a discourse reinforces colonial benevolence that struggles to recognize its own inherent "white saviour complex" whereby the White person guides the Person of Colour from

the margins to the mainstream (Cammarota, 2011; Hartung, 2015). Regardless of intent, a focus on "saving" relies on the notion that the White ways of knowing are superior and that consequently, White people are responsible for helping "the Other" to achieve the same standard. This reinforces rather than challenges existing power relationships and reflects Said's (1978) notion of "Othering," whereby defining the Other as lacking and in need of education or help enables the White person to be defined as the provider and ultimately superior.

Global Citizenship Education as Celebrating the Exotic Other

Unlike the deficit discourse underpinning the previous excerpt, other PSTs were explicit in recognizing the importance of Indigenous culture and critiquing the limits of their own. Penelope, for example, referred to the community's cultural ties to land and family as "powerful." Her experience on the NTGEP also made her critically reflect on the narrow focus and silences of her own education, stating:

> We learn so much British and Asian history … I mean this is what happened in our country that we don't know much about and we're not ever going to know about because a lot of it is secret but I don't know it just intrigues me.

Penelope's recognition of Indigenous culture and the limitations of her own education are important. Indeed, this view also represents some of the shine of global citizenship education and would likely meet the aims of the university's graduate learning outcome. However, the framing of culture also points to some significant shadows that emerge in more obvious ways in the following excerpt:

> And you just sort of get … you're a bit confused and feel sorry for them but you don't understand how powerful their culture is I think and like how magic it is. And where they live it ties to the land and the family. It makes sense once you see it that they've got these cultural stories because you can see how beautiful it is and their connection to the land, it's really special.

In this context, referring to Indigenous culture as "magic," "beautiful," and "special," whilst also insinuating an element of pity, might be considered a "noble savage" view that depicts an idealized and romanticized stereotype of the non-European Other, a subject deemed pure, natural, and unaffected by the sins of more "civilized" and "advanced" cultures. Such a view could be read as patronizing and represents a form of culturalism based on a fixed notion of culture. This fails to recognize the fluidity and hybridity of culture (Swanson, 2015) and inevitably reproduces the same forms of Othering practices as Jane's excerpt in the previous section. Arguably, this is precisely the opposite of what such a programme that aims to foster global citizenship would hope to achieve.

Global Citizenship Education as Adjudicating Cultural Complexity

Many of the PSTs reflected on the complexities of teaching in Indigenous communities as a White person. Some PSTs were able to draw on their understanding of the political and historical context in Australia to recognize the tensions. Kate, for example, explicitly grappled with her predicament as a White teacher:

> I'm unsure of whether I should be doing it or not … whether I should be forcing them to learn White stuff … Every time in history anyone has ever tried to mesh cultures one always wins and one is always lost. Why does everyone have to do our way? It would be interesting to see if the situation was reversed and we were being forced to live like Aborigines do and how would we take it? You always have to look at it from both sides and weigh up whether you think it's right or wrong.

This excerpt indicates an ability to recognize context and to critically reflect on privilege. Kate is acknowledging and grappling with difficult questions; she feels a sense of responsibility. It is easy to see how such skills would be valuable and highly relevant outcomes of global citizenship education. Yet there is still some shadow present, albeit far

more subtle than in the previous analyses. This was reflected in another excerpt from Kate's interview when she reflected on a discussion she had with a fellow PST:

> I was talking to Alex [another PST] and she was saying that it's almost like the Indigenous part of the personality and culture is squashed out and they've become mainstream. We were both pondering is that a good thing or a bad thing? Like yeah, they'll be able to get a job but is that what they really want to do or is that what we really want them to do?

This excerpt reflects an open struggle with tensions and ambiguities. Kate is asking important questions of herself and her role as a teacher. Yet, the excerpts implicitly position her as the adjudicator of what is good or bad, or right or wrong, for the community. Importantly, this is more a reflection of the limitations of the interview process and a single voice, whereby the White participant is ultimately speaking about, rather than with, Indigenous members of the community.

Global Citizenship Education as Understanding the Limits of Understanding

The pivotal experience of the NTGEP involves the encounter of non-Indigenous PSTs with Indigenous communities. Many PSTs had not met or ever spoken to an Aboriginal or Torres Strait Islander before the NTGEP. The PSTs struggled with their own privileged Whiteness as they compared this with the communities that they visited. To work and fully understand diverse communities, PSTs need to start by unpacking their own identity and examining how this has shaped who they are. Sarah acknowledges this when she states:

> I've got up here like I see everything through my White eyes and … there's some big questions that I've sort of been thinking about and also the purpose of the education and what the elders want for the next generation. I don't have any answers.

This excerpt, in its acknowledgement of the limitations of understanding, might appear to fly in the face of global citizenship as a graduate outcome that emphasizes the obtaining of knowledge and understanding. Yet, it also points to the importance of recognizing the limits of one's own experience and ability to find easy solutions. This requires positioning ourselves as cultural beings whose beliefs, attitudes, and practices are implicated in models of power (Ladson-Billings, 2006). It also requires a process of "unlearning" that involves "stopping oneself from always wanting to correct, teach, theorise, develop, colonise, appropriate, use, record, inscribe, enlighten" (Kapoor, 2004, p. 642).

Reimagining Global Citizenship Education

As previously stated, the aim of the above analysis is not to make judgements about individual PSTs but to examine the discourses that are drawn on to make meaning of their experiences. Examining these discourses can help to demystify and challenge simplistic conceptions of culture and power, an opportunity to unlearn and reimagine so that we may begin to mobilize alternative directions that were previously unintelligible (Andreotti, 2015).

Importantly, this analysis suggests the need to look beyond the shine of global citizenship to the shadows, exposing the paradoxes and investments that underpin and potentially limit what is possible. If programmes such as the NTGEP do not provide spaces for PSTs to articulate and examine their negotiated learning about Indigenous knowledge, it is difficult for PSTs to be part of the "counter-colonial re-narrativization" (Ritchie, 2012, p. 75) of the curriculum to support a repositioning of Indigenous knowledge in education. PSTs need support and tools for making sense of their experiences that allow them to understand the political and historical context underpinning current circumstances. This necessarily involves an awareness of how White Australians, even the most well meaning, are complicit in reproducing systems of inequality.

Awareness of complicity is not limited to the PSTs. Indeed, it involves those working in higher education, including the authors of this chapter, to foster their own unlearning as a necessary and ongoing project. We cannot shy away from addressing the constitutive denial of our own complicity in systemic harm. This shifts the focus away from imparting knowledge onto "knowledge deficit" students, as emphasized in typical aims and policies of global citizenship. Instead, the focus becomes what Andreotti (2015), drawing on Spivak, describes as systemic "foreclosures"; that is, systems of harm that are normalized and reproduced.

Reimagining global citizenship education also exposes our fundamental dilemma as educators, one that Biesta (2014) has also acknowledged in his theorizing of education: How do we address our tendency to either over-determine the world or to withdraw from it? Spivak (1999, p. 46) suggests a shift in metaphor whereby rather than imagining a "globe" that we can master and control as "global agents/entities," we imagine a planet that we inhabit "on loan" as planetary subjects/creatures. This is important as we strive to "think differently about how all students, including Indigenous students, are to engage with Indigenous knowledge and content, and what we really expect of all students" (Nakata, 2011, p. 2).

Whilst the above analysis has pointed to some problematic discourses, this is not to suggest programmes like the NTGEP should be disregarded. Such programmes can, with enough critical purpose and traction, provide important opportunities to go beyond a simplistic or damaging view of culture whilst also recognizing power and challenging privilege. Since these interviews were conducted in 2012, the NTGEP has taken significant steps to respond. First, the NTGEP now incorporates a critical language rooted in postcolonial scholarship. Words like "systemic racism," "Whiteness," "privilege," and "colonialism" are discussed explicitly with PSTs, providing them with critical tools to challenge their own understandings and the broader systems that maintain the status quo. Second, PSTs are explicitly encouraged to explore their own professional positions in much greater depth, recognizing the shadows lurking in their personal and shared narratives. Third, the

NTGEP now dedicates more time to engaging students with the political and historical context that has allowed certain cultures to oppress and remain privileged, whilst also recognizing the significant amount of resistance and resilience that has met this domination. Fourth, the NTGEP has a partnership with an Indigenous elder in the design and delivery of the induction programme so that decisions are made with the community. Finally, underpinning all these changes is an ongoing criticality and a necessary view that this programme is a "work in progress" that needs to be responsive to changing times and new ways of thinking if it is to avoid reproducing systems of oppression.

Conclusion

In many ways, the NTGEP ticks all the boxes in terms of the broad aims of global citizenship education. It encourages students to engage with different cultures in different global contexts in ways that at various points could be classified as productive and ethical. The programme has been running for 12 years and there is never a shortage of students interested in participating in the programme. However, the above analysis also highlights some of the important tensions and issues that are often missing from higher education rhetoric around global citizenship. Although critical thinking is almost universally celebrated in higher education as a key graduate outcome, that same criticality is often missing from the vision of global citizenship championed by universities. To be critical is not to take away from the important work universities do but to recognize the *shadow* as well as the *shine* in the discourses underpinning key policies and programmes. This is vital to ensuring the vision does not gloss over the reality of people's lives and inadvertently reinforce inequality based on a colonial project.

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Part VII

Service Learning on the International Stage

Allied Health Academics' Understandings of Internationalization at Home: A Case Study

Olivia Vun, Lindy McAllister and Srivalli Nagarajan

Introduction

With a rapid increase in globalization, the need for all allied health (AH) graduates to have skills to deliver effective and efficient healthcare to patients from diverse cultures is not just desirable but an absolute necessity. A move towards the Asian Century coupled with Australia's geographical location and position as a member of the Organisation for Economic Cooperation and Development (OECD) in the Asia–Pacific region requires higher education in Australia to produce "global

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citizens" who will have the capabilities to work effectively in multicul-
tural and international settings (Barrie, 2012; OECD, 2015). Global
graduates are those who can consider the perspectives of others with
respect to their own personal views and beliefs (Oliver, Jones, Tucker,
& Ferns, 2007). As a result, various internationalization approaches
have been put in place both at institutional and national levels, such
as outward bound student and staff mobility programmes and cross-
cultural experiential learning, increasing the number of international
students at institutions and internationalizing the curricula at home.
Thus far, outward bound mobility programmes are the most popu-
lar means of internationalization. This approach includes short- and
long-term student exchange programmes, international internship
opportunities, and volunteering programmes (Knight, 2012). Due to
costs, mobility programmes typically engage only a small number of
the student cohort within an institution (Teekens, 2007). Therefore,
this traditional concept of internationalization is unable to reach out
to all students. Internationalization should take place at home in
order to shape global graduates who are able to ethically and effec-
tively work and contribute in international and intercultural settings
(Mestenhauser, 2007). AH graduates are mandated to provide high-
quality healthcare to individuals from a range of cultures on a daily
basis (Nagarajan & McAllister, 2015). Hence, there is a compelling
need for AH education to be internationalized. Leask (2008) suggested
an alternative approach to mobility, which is the focus of this chap-
ter—internationalization at home (IaH).

This chapter ignites a dialogue about the understanding and imple-
mentation of IaH in the AH curricula, and challenges the dominant
assumption that mobility is the best way, or the only way, to interna-
tionalization. In order to internationalize the curricula at home, under-
standing by academics of concepts, processes, and outcomes of IaH
is essential. The purpose of this case study was to gain insight into
the understanding, perceptions, and concerns of AH academics at an
Australian university regarding the concept of IaH.

Defining Internationalization and Internationalization at Home

Many definitions of "internationalization" exist, but they do not describe what internationalization would look like in a higher education setting, or the relationship of globalization to internationalization in institutions (Hall, 2010). Two definitions of IaH are widely used by Australian universities to guide internationalization. First, the OECD definition proposed by Bremer and Van de Wende (1995) as cited in Caruana and Hanstock (2005):

> Curricula with an international orientation in content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context and designed for domestic students as well as foreign students. (p. 3)

This definition includes not only the professional and academic aspects of internationalization but also the social facet. However, this definition fails to describe the extracurricular aspect of internationalization (Leask, 2007). A second definition frequently cited and widely accepted by Australian universities is the definition by Knight (2004):

> Internationalisation at the national sector and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education. (p. 11)

This definition expands the concept of internationalization to include various institutions and public sectors. It refers to both formal and informal curricula taught in classrooms, as well as extracurricular activities, which were not mentioned in the OECD definition. The move from the term "multicultural" to "intercultural" reflects an integration of concepts regarding cultures in the curricula instead of segregating the

content into examples from a number of different cultures (Hall, 2010). Recently, an enhanced definition of the term internationalization was put forward: De Wit, Hunter, Howard, Egron-Polak (2015):

> The intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society. (p. 29)

This updated definition is used in this chapter to describe the term internationalization.

Academics all over the world have been grappling with understanding IaH as a concept since its conception in Europe in 1999 (Beelen & Jones, 2015). IaH evolved as a reaction to the strong focus on the European mobility programme (e.g., ERASMUS) which, according to Crowther et al. (2000), targets only 10% of students and does not benefit the remaining 90% of students who do not have opportunities to travel abroad during their study.

In recent years, IaH has started to emerge as a mainstream approach instead of being an added value (Teekens, 2007), aiming to engage all university staff and students, not only the minority of students and staff participating in exchange programmes or international service learning. Beelen and Jones (2015) recently redefined IaH as

> the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments. (p. 69)

This is the most recent definition of IaH, which will be used in this chapter.

IaH in AH

Disciplines reporting well-developed IaH strategies include accounting, marketing, and business (Cobbin & Lee, 2002; Evans, Tindale, Cable, & Hamil Mead, 2009; Mak & Barker, 2013). Disciplines, such

as science, psychology, law, medicine, nursing, and pharmacy have also been exploring the concept of IaH in their curricula (Bell, 2008; Davies & Shirley, 2007; Mak & Barker, 2013). However, evidence of the development of consensus on what IaH learning outcomes are, and the practice of IaH approaches in AH education, is scarce (Nagarajan & McAllister, 2015). A comprehensive literature search on IaH in AH curricula was conducted using the Scopus database. Only three papers which described the use of IaH strategies in AH education (Das, 2005; Lattanzi & Pechak, 2012; Useh, 2011) were identified. Approaches reported in these studies include providing students with opportunities for reflective practice, integrating global health content and sociocultural skills into course content, and the use of ICT to achieve intercultural skills. For instance, the Master of Physiotherapy programme at the University of South Australia conducted a curriculum review in an effort to internationalize the curriculum. Course structures and content were redeveloped to include content that address intercultural communication and understanding the intercultural perspectives. The effectiveness of this method was determined by assessment reviews by postgraduate staff, pre- and post-course questionnaires provided to students, as well as through reflective exercises (Das, 2005). None of these studies directly addressed how academics understand the concept of IaH and specific learning goals and assessment of the IaH outcomes (Horton, 2009). Lattanzi and Pechak (2012) identified a lack of assessment tools to evaluate outcomes of internationalized curricula, which makes it difficult to measure progress and impact of internationalization. Sound assessment practices are vital to substantiate the value of IaH practices (Hudzik & Stohl, 2009). The case study reported here highlights the lack of consensus and understanding of IaH in AH education.

Methodology

The findings were obtained from two 90-minute focus groups with academics in an AH faculty at an Australian university. Participants included course directors, units of study coordinators, heads of

discipline, academics with an international portfolio, and academics who were interested in the concept of IaH. Participants came from the disciplines of speech pathology, medical radiation sciences, physiotherapy and occupational therapy, exercise physiology, physiotherapy, and rehabilitation counselling. Focus groups were used to obtain rich and detailed data on the topic. All participants were given the opportunity to express their individual perspectives and at the same time respond to others' ideas and experiences. Thematic analysis according to Braun and Clarke (2006) was employed to analyse the focus group transcripts. The six phases of thematic analysis used were: (1) familiarization with the data through multiple readings whilst noting initial ideas, (2) generating codes in a systematic fashion, (3) searching for themes through collation of codes, (4) reviewing the themes in order to generate a thematic "map" of the analysis, (5) defining and naming the themes, and (6) writing up the results.

Findings and Discussion

Four key themes emerged from the data analysis. To ensure participant privacy and confidentiality, names and discipline-specific information have been removed from the quotations discussed under each theme. To provide an audit trail, important to research rigour, quotations are identified as coming from focus group transcripts with relevant page number and line.

Key Theme 1: Lack of Clarity in AH Academics' Understanding of What IaH Means

Focus group discussions revealed that the participants had various conceptions of what IaH means and its purpose within their disciplines. Most participants had no clear understanding of the concept of IaH. A range of different notions were put forward in an attempt to match the idea of IaH to current internationalization strategies that were taking place in the faculty and within their own disciplines.

Our student association usually has a sort of international—everyone brings a plate—thing. So like an international food day kind of thing amongst other events. (1, p. 16, line 5)

And I'm getting a little muddled now because I'm thinking about internationalisation that we're looking to develop out students for what might happen internationally. (2, p. 8, lines 4–5)

Participants regarded "cultural competence" as a term that is synonymous to IaH. They argued that using the term cultural competence in learning outcomes is preferred over IaH because of the familiarity of the term within their disciplines and its personal relevance to individuals. Cultural competence is one of the outcome indicators of IaH, whilst IaH is the process which will bring about these outcomes (De Wit, 2011). Other terms mentioned include cross-cultural competence, cultural awareness, cultural sensitivity, and mutual reciprocity. These are also outcome indicators of IaH. Second, IaH was viewed by all participants as an appended component or activity that could be done in either one of the units of study, extracurricular student activities, or as a separate project altogether, as illustrated in the quotations above. The process of IaH requires all international and intercultural content to be embedded in both the formal and assessable curricula as well as the informal curricula for all students; in other words, there has to be a system-wide impact throughout the faculty or the institution to ensure the practice of IaH is well integrated (Beelen & Jones, 2015). Last, IaH was also interpreted by some participants as the ability of graduates to competently work overseas through understanding health systems in different countries and cultures, as well as to be accredited by overseas AH professional bodies.

These findings correspond to the misconceptions of internationalization (De Wit, 2011): (1) internationalization is a goal in itself, (2) internationalization implies having many international students, and (3) internationalization is simply having an international subject. Our analysis suggests that there is a lack of clarity in terms of the understanding that the AH participants have with regard to IaH.

Key Theme 2: Missed Opportunities in Harnessing Available Resources for IaH

There were also numerous missed opportunities identified collectively by all participants. Inadequate utilization of the personal and formative experiences of students and staff members with an international background as a resource for IaH was highlighted. This includes international students, local students whose parents were born overseas, international staff members, and overseas academic visitors to the faculty. Most participants also identified that the experiences and insights of international academic visitors have not been harnessed and used for shaping the curricula at home.

> Well, I think the other thing is that, you know, even when within the discipline, you know, there might be a seminar they're going to put on, you know—'a research presentation.' But we never—rarely think to involve them in teaching or meeting with the students or those kinds of things. And not everyone's going to be interested in that but there's an opportunity that I think we're missing. (1, p. 4, lines 4–6)
>
> Some really powerful resources in that we do have visitors coming to us and yet we don't seem to—we may—we're lucky if we know within the discipline that they've arrived but across the disciplines we have no chance. (1, p. 4, lines 1–2)

Information regarding the attendance of these visiting scholars is often poorly transmitted within and between disciplines across the faculty. As a result, the opportunities for all staff members or students to meet and network with these visitors are unexplored or diminished. The discussion on the instinct of overseas visitors or international students to conform to the local culture and refrain themselves from expressing their cultural outlook or perspectives on issues related to AH education also surfaced during the focus group. All participants unanimously agreed that international students tend to come with the mindset to learn from the local culture instead of thinking of themselves as IaH informants and inherently feel subordinated to the local academics. This theme resonates with the evidence in the literature, which primarily discusses

the experience of international students in the Australian classroom. International students believe that they are here to learn and adapt to the local culture instead of forming a collaborative dialogue with the local students or academics on ways in which their perspectives, coming from a different culture, could potentially impact local policy or practice (Montgomery, 2010; Ryan, 2011).

Key Theme 3: Absence of Explicit and Measurable IaH Learning Objectives and Outcomes for Students

It appeared from the focus group discussion that there was an absence of explicit and specific IaH learning objectives and outcomes for students within the AH curricula. This is likely to be the result of lack of clarity amongst the participants on the meaning of IaH (Key Theme 1).

> I can't tell you to be certain. I would expect that there would be something in one of the units. (1, p. 28, line 19)
>   Yeah, I couldn't say verbatim the learning outcomes. (1, p. 28, line 16)
>   In terms of learning outcomes, assessable learning outcomes, none in year four, I can say that for a good fact. And in year three, probably none, or if there is one or two accidental. (2, p. 12, line 5–6)

All participants struggled to provide examples of clear, specific, and measurable learning outcomes, which are imperative to the implementation and assessment of IaH (Hudzik & Stohl, 2009).

These key themes offer some insight into barriers which hinder the implementation of IaH in AH education. The paucity of clear and measurable learning outcomes demonstrates the lack of IaH strategies being implemented in the formal and assessable AH curricula. Academics have a direct responsibility in the development, design, delivery, and assessment of the curricula (Leask, 2012). Therefore, they are the pivotal drivers in the process of implementing IaH. Support from the faculty and institution in terms of professional development and funding are required to enable AH academics to formulate specific and measurable IaH learning outcomes as it applies to their profession.

With specific learning outcomes, AH graduates can then be assessed to determine if they possess global graduate attributes of cultural competence, cultural awareness, and the like. Further, external stakeholders, such as accreditation bodies, professional colleagues in the field, and institutional clientele (e.g., employers of graduates) are more likely to provide support for IaH initiatives if there is a clear indication of IaH learning outcomes and ways in which their achievement could be evaluated (Hudzik & Stohl, 2009).

Key Theme 4: Challenges Encountered in Implementing IaH Strategies at Unit of Study, Department, and Faculty Levels

Challenges in implementing IaH strategies at the different levels in the faculty ranging from individual units of study and disciplines to the entire faculty were also mentioned. The predominant challenges were lack of time as a result of increasing workload for academics, failure of similar endeavours in the past, as well as inadequate motivation and support from colleagues in their disciplines. Participants believed that absence of leadership on the IaH front, both within department and faculty, as well as lack of guidance and support for academics who are interested in implementing some ideas they have for IaH, present a real barrier for progress.

> I think, really, to involve the students there has to be a clear purpose. There has to be an aim that's seen as valuable to the students' learning. (1, p. 6, lines 8–9)
>
> And also it's almost discouraged. No, I don't mean in a bad way or as far as the conditions are but this is, you know, this is how we cope with our workload. (1, p. 10, lines 18–19)

These perceived challenges are a result of the first key theme in which participants do not have a well-defined understanding of the IaH concept. They perceive IaH as an adjunct; whereas, essentially it is a process that merges into the compulsory curricula. Two participants emphasized

the need for an action plan in the form of direct training on ways to achieve and evaluate the attainment of IaH. They presumed that a great amount of time would be needed to put into effect IaH strategies. They also believed that there is no clear purpose and proper method of uptake of IaH in the compulsory curriculum.

Conclusion and Future Work

In this chapter, we defined IaH and discussed the need for IaH approaches in AH education. We presented some IaH approaches used in other disciplines. Our literature review highlighted the scarcity of research in the AH education literature on IaH. A case study on the perceptions of IaH of AH academics at an Australian university was presented. Four key themes were identified using thematic analysis based on the results from two focus groups with a range of AH academics who were in the position to influence the AH curricula. The themes are comparable to findings discussed in a University of Southampton thesis by Ryall (2014), who explored the AH educators' conceptions and experiences regarding internationalization and the implications for its delivery in higher education.

Our case study analysis suggests that there is a clear need for guidance, support, and professional training for academics who are well positioned or interested in progressing IaH concepts into the AH curricula. Faculties need to invest in professional training and workshops to identify a clear and well-defined purpose to implement IaH strategies, to develop explicit and relevant goals, as well as learning outcomes from IaH, for students, staff, department, and faculty.

The next step succeeding this study would be to develop a consensus definition and goals of IaH for AH disciplines. A common understanding of IaH within AH professions will enable comparative research on evaluating the outcomes of IaH. Next, effective strategies to implement IaH initiatives, for example, appropriate pedagogic or curricular responses, should be identified, operationalized, and evaluated. As this chapter only explores the perceptions of AH academics, there is a need to also consider the expectations and perceptions of AH students and

graduates on the inclusion of appropriate IaH strategies within the core AH curricula. Then, the practice of AH graduates who have been trained in an internationalized curriculum should be examined to determine the effectiveness and impact of IaH strategies on producing global graduates.

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Desirable and Undesirable Outcomes of the Nursing Centre Model as a Collaborative Approach to Service Learning in Community Health in Indonesia

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Introduction: Setting the Scene

Nursing Centres (NCs) are part of both the healthcare and the higher education systems and seek to integrate scholarly nursing practice, education, and research in order to provide a comprehensive primary healthcare service encompassing health promotion activities and disease prevention to individuals, families, and the community (Barkauskas

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et al., 2006; Boettcher, 1996; Shiber & D'Lugoff, 2002). In the United States, the American Nurses Association defined NCs as:

> Organisations that give clients and communities direct access to professional nursing services. Professional nurses in these centres diagnose and treat human responses to actual and potential health problems, and promote health and optimal functioning among target populations and communities. The primary characteristic of the organisation is responsiveness to the health needs of populations. (Aydelotte et al., 1987, p. 1)

The NC model, as applied in West Java, Indonesia, was established in 2002 by Suharyati Samba from the Faculty of Nursing Universitas Padjadjaran (UNPAD) and the NC team, which included the first author as a member of the team. In Indonesia, this has been the first collaborative project between nursing education institutions, local government, provincial health offices, community health centres, and the community. The pilot project for the NC started in 2002 in one city and two regencies, respectively, which involved the Faculty of Nursing UNPAD, the West Java Provincial Health Office, three Diploma III nursing institutions, and three local governments (Samba, 2007). The purpose of the NC model is to provide high-quality community health services and nursing education in an effective, efficient, and integrated way (Samba, 2002).

The NC model in Indonesia is defined as a nurse-led clinic, which integrates healthcare services, education, and research through the optimal usage of all potential resources in the community healthcare system (Samba, 2007). The NC model in West Java is unique because it is attached to the government-owned community health centres and places an emphasis on improving the quality of community health nursing (CHN) services, education, and health outcomes for people in the community. This emphasis is aligned with the principle of reciprocity in service learning (Schoener & Hopkins, 2004). This study focuses on the NC model as a collaborative approach to service learning in West Java as an exemplar of the incorporation of service learning into the NC model. Despite operating since 2002, outcomes of the NC in Indonesia have never been identified. Therefore, research conducted for

a doctorate sought to explore the outcomes of the NC as a collaborative approach to service learning in community health in Indonesia.

Methodology

This study used an embedded single case study design as the strategy to conduct the research (Yin, 2014). There are a number of definitions of case study research. A case study can be defined as "an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (Yin, 2014, p. 18). This study uses a case study design to investigate the activities and processes of, and the interrelationships between, the stakeholders in the NC model within its real-life context in community health centres in West Java, Indonesia. The findings of this study will inform the process of developing the NC model.

The single case study method is appropriate when a case is critical, unusual/unique, common, revelatory, or longitudinal (Gomm, Hammersley, & Foster, 2000; Yin, 2014). The NC model in West Java, Indonesia is viewed as a single case in this research because it is an unusual and unique CHN educational model representing a collaborative approach to community health in the Indonesian setting. Even though the NC is viewed as a single case, this study actually involved three NC sites in West Java as embedded subunits of analysis of the NC model. These subunits have been used as tools for focusing the case study inquiry in order to obtain sufficient and specific data about the NC model as the larger unit of analysis (Yin, 2014).

The findings from this single case study of the NC may provide an understanding of the processes of the NC that may be applicable beyond this specific case (Yin, 2014). Even though the case study findings cannot be used for empirical generalization, the wider relevance of the findings may be conceptualized as a basis of transferability to other settings (Gomm et al., 2000).

Participants and Methods

This study was approved by the Social and Behavioural Research Ethics Committee, Flinders University, South Australia, project number 5887. The participants were recruited purposively in this study in order to select cases and stakeholders with rich information for the in-depth study of the participants' opinions, interpretations, and perspectives (Liamputtong & Ezzy, 2005).

Participants and Data Collection

This study used two data collection methods: semistructured interviews and evidentiary materials from relevant policy documents including laws and regulations, guidebooks from the NC, and documents related to NC activities. The primary data for this study came from interviews with the stakeholders of the NC, namely, clients, the nurses, nursing students, and lecturers who have been using the NC model, as well as the head of the community health centre (*puskesmas*). As suggested by Guest, Bunce, and Johnson (2006), 12 interviews are sufficient for a study that aims to understand common perceptions and experiences. In this study, the total number of participants recruited from each NC site was 13. In addition, the founder of the NC and the provincial coordinator of the CHN programme were included as the key participants. Thus, the total number of participants recruited was 41.

Data Analysis

The data analysis process for this study involved a thematic analysis (Braun & Clarke, 2006) and a case study analysis (Yin, 2014). Thematic analysis is a "method for identifying analysis and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 79). This study employed an inductive thematic analysis using NVivo 10 software to store and code the data. The data analysis for the case study was conducted after the inductive thematic analysis of the interview

transcripts had been undertaken. The analysis of the embedded cases, which included multiple stakeholders in three different NC sites, was conducted in order to understand the broad components of the NC model and to develop an evaluation framework that would be applicable beyond the three NC sites. The researcher needs to analyse the consistent patterns of evidence across the units but also within each case (Yin, 2014).

Results

This study found that the stakeholders perceived both desirable and undesirable outcomes of the NC, and these outcomes are presented in the following sections.

Desirable Outcomes

This study found a range of perceived desirable outcomes from the NC stakeholders' perspectives, including students, lecturers, nurses, and clients. The students reported that they gained new knowledge for their future career as a nurse through their experiential learning and developed psychological skills and caring behaviours from their experiences in community engagement. The perceived outcomes for the lecturers included the opportunity to perform community service and to improve their practice skills.

Apart from the perceived outcomes for the students and the lecturers, this study also identified a number of perceived outcomes for the nurses including knowledge update, collaborative learning, and increases in the nurses' self-esteem. Finally, the perceived outcomes for the clients (individuals, families, and the community) include increased knowledge, improved attitudes, and behaviours towards health promotion and disease prevention and improved health outcomes, as reported by a number of clients. These outcomes are presented in the following sections.

Outcomes for Students

Through learning experiences in the NC and in the community, most of the students reported that they achieved the learning objectives and gained more practical experience in the community:

> In the NC, besides managing the patient, we organized time to meet the community, and have to prepare everything in case people in the community ask about things. It is really, really helpful. (Student 3 NC1)

The NC model provides opportunities for students to learn from their new experiences. They learn about how to live in different types of community and can gain insight into health problems and community organization. Most students reported that they improved their communication skills to further their career as a nurse:

> For my future career as a nurse, I think the communication skills with people in the community could be useful and applied everywhere, including in the hospital, to give health education in the hospital, and for the preparation of patients' discharge. (Student 2 NC1)

Besides improving their communication skills, one student also stated that the placement gave him the opportunity to develop his psychological skills and perspectives through community engagement:

> I have got a lot of experience, I know more, and also developed psychological skills. This was also training for our psychological skills as future nurses, because when I first came to the community, I felt anxious and nervous … I was confused about what to do, but after having this placement, I know what to do for next time, so it was training for our psychological capacity. (Student 2 NC3)

The development of psychological skills means that the students gained knowledge of CHN and ways to deal with the community and learned how to cope when new and difficult situations are encountered in the community, which are important for their future careers as nurses.

Outcomes for Lecturers

In terms of the outcomes of the NC for lecturers, the lecturers from NC2 perceived benefits: "All lecturers want to come to the NC because they need points for community service activities in order to get promotion or lecturer certification" (Lecturer 3 NC2).

Even though NC2 was the only venue used for community service activities by lecturers, it is evident that the NC has the potential to provide benefits for them. The lecturers in NC1 and NC3 expressed that they were interested in developing their CHN skills and research through the NC model, as stated below:

> I wanted the lecturers to also practice in the NC because when we [lecturers] give service in the NC, we can maintain our competency. It is beneficial to increase the lecturers' skills as well. (Lecturer 3 NC1)

The lecturers in NC1 and NC3 perceived the opportunity to conduct practice in the NC as a positive outcome for lecturers.

Outcomes for Nurses

Generally, nurses perceived that there were advantages to the NC. Two nurse participants perceived that there were benefits of updating knowledge from being involved in the NC:

> The benefits of the NC is particularly to give knowledge up-dates, and I can learn from the students' reports about the latest knowledge on nursing, and can also improve the practice of nurses because their skills are more 'sharpened' by practicing in the nursing centre. (Nurse 2 NC1)

The provincial coordinator of the CHN programme also stated that the NC provides benefit for nurses, particularly in updating their knowledge:

> With the NC, the nurses can refresh and update new knowledge about nursing care, they can receive knowledge transfer from lecturers

or students, there are a lot of benefits from it [the NC]. (Provincial coordinator of the CHN programme)

From the above information, the updating of knowledge for nurses is a distinct advantage of nursing involvement in the NC that can help to improve their performance in the community, as well as improve their careers in the future.

Learning together in the NC can also increase nurses' self-esteem and self-confidence, as stated by the head of the *puskesmas*: "I saw a benefit that we have not realised before, and on the other hand, through learning, nurses can improve their self-esteem" (Head of *puskesmas* 3). The provincial coordinator of the CHN program also stated that the NC can help to increase the nurses' self-confidence:

> With the NC, we have a model; particularly the NC has its own room in the *puskesmas*. Therefore, nurses in the *puskesmas* get their self-confidence back. (Provincial coordinator of the CHN programme)

Through the NC model, nurses have a dedicated venue for CHN activities inside the *puskesmas*, which means that the nursing profession is recognized by patients and other health professional in the *puskesmas*.

Two out of three NCs in this study are also used for the international immersion programme. This can also help to increase the nurses' professional esteem and confidence, as stated by the head of the *puskesmas*:

> The WHO [World Health Organisation] then visited my *puskesmas*, and there was a doctoral student from Japan who was interested in doing an internship for a month here, she went everywhere with the *puskesmas* nurses. That experience made my nurses feel happy; this also increased their self-esteem. (Head of *puskesmas* 3)

Outcomes for Clients

The NC improves patient care and knowledge through the provision of health education so that people in the community can understand that medication is not the only issue associated with curing a disease. Other outcomes for clients include changes in knowledge, attitudes,

behaviours, and/or health status. Health education also changes some of the families' habits, as stated by one of the clients:

> I really like spitting cough phlegm in front of the house, she [nursing student] said it is not allowed. Then, my children like to urinate everywhere; she [nursing student] said that is not good too … Now thank God, there is a change. We continue to learn from the leaflets with pictures. So, always be careful when coughing. (Client 1 NC1)

The students stated that some of their clients do not change their behaviours, but they do show slight improvements in their levels of knowledge:

> There was one client that has changed his behaviour until now, but my two other clients have not changed totally. At least, there are some changes in their food intake, knowledge, and attitudes from the family. (Student 2 NC3)

A client felt that talking with the students was more relaxing and motivating after receiving health education at the NC:

> Yes, the benefits are good … I like it when the students provide health education. I feel that it is more relaxed when I talk with the students, while the nurses are more serious. (Client 1 NC3)

The benefits of the NC for the community include improving community awareness of the communicable disease and understanding of how to treat and prevent the spread of the disease to other families. The clients viewed the health education provided by the students as providing benefits for the family because they can learn from health education, which also changed their knowledge, attitudes, and behaviours.

Undesirable Outcomes

This study found two undesirable outcomes of the NC, including the extra work burden for nurses and conflict between students and the head of the *puskesmas*. Even though these undesirable outcomes were one-off incidences reported in this study, it is important to recognize

them because undesirable outcomes might become counterforces that can diminish the value of the NC model.

One nurse in NC1 said that the NC added an extra work burden for nurses because they are already busy with their regular activities:

> The NC would add a burden for the nurses. When there was no NC, we did not have to work in the NC, but there is the NC now, so it adds a work burden. (Nurse 1 NC1)

The NC is perceived as adding a work burden because the nurses feel that the NC is not important for them and that their priority is examining patients in the general clinic.

Another undesirable outcome was the conflict between the students and the head of the *puskesmas* in NC3:

> There was one group of students who talked inappropriately to the head of the puskesmas. Therefore, she [the head] had a bad impression of all the students … We [students] could not work optimally because of the conflict. (Student 1 NC3)
>
> As human, we [students] sometimes make mistakes. The puskesmas is already good; they are responsive when there is a problem in the community. (Student 3 NC3)

This conflict may simply have been a one-off incident during the students' placement in NC3, but it created a significant disturbance to the students' learning processes. Conflict in the placement setting was also reported in an Australian study, of which 38% of students encountered conflict with the placement agency (Maidment, 2003). Nursing education institutions need to be aware of the possibility of conflict between students and other stakeholders in the NC and to take preventative measures to avoid conflict.

Discussion

This study found that participants perceived that the NC could produce outcomes for stakeholders, including students, lecturers, nurses, and clients (individuals, families, and the community). Whilst the needs of

NC clients are central, the NC also needs to meet a number of important needs of other stakeholders. To be sustainable, NCs need to create win–win solutions so that the relationships amongst the stakeholders can be recognized. Each stakeholder would have a particular role to mitigate and prevent undesirable outcomes, as well as to produce desirable outcomes.

Students' Roles

In terms of achieving the outcomes of high-quality CHN placements, the student's role is to undertake service-learning activities within the NC coverage area in a responsible manner. Unreliable students, or students not complying with the organization's policies, can produce undesirable outcomes for clients as well as for the organizational partners (Blouin & Perry, 2009). In order to overcome this issue, support from academics is critical (Gupta, 2006; Narvasage, Lindell, Chen, Savrin, & Duffy, 2002) so that students understand the concept of service learning and feel confident about their interaction with the community partners (Rash, 2005). In this way, students have clear direction about how the placement activities are set up, which reduces stress levels during the placement period (Reising et al., 2008).

Lecturers' Roles

Lecturers play a major role in producing long-term outcomes within the NC model. Lecturers need to prepare and plan the service-learning programme very carefully and maintain contact with the community, review course objectives, develop the design of and communication process for the rotation (Hudson, Gaillard, & Duffy, 2011), explore the needs of the clients and consider the various ways in which services could be added or improved through student involvement (Dunlap, Marver, Morrow, Green, & Elam, 2011; Perry, Gabe, & Metcalf, 1998; Riedford, 2011).

Incorporating service learning within the NC model is a very challenging task because service learning is a labour-intensive form of

teaching (Cohen & Milone-Nuzzo, 2001). However, this study found that the NC model was very useful for lecturers undertaking community service activities, particularly in the NC2. Lecturers can benefit from practising in the NC in order to maintain their nursing skills and then use these skills to improve their teaching quality (Miller, Bleich, Hathaway, & Warren, 2004). Through research and community service in the NC, lecturers can develop and test new intervention strategies and service delivery models that are appropriate for specific populations, which can then be used to teach nursing students (Zachariah & Lundeen, 1997). The high quality of teaching increases the visibility of nursing academics and opens new opportunities for research and collaboration with organizational partners (Baker, Bingle, Hajewski, Radant, & Urden, 2004; Bassi, 2011). Cohen and Milone-Nuzzo (2001) further suggest that academics need to create a synergy between their teaching and their professional development to obtain the best return for their own careers, as well as to increase the quality of CHN education for their students. This also improves the maturation and scholarship of the faculty (White, Festa, Allocca, & Abraham, 1999; Yeh, Rong, Chen, Chang, & Chung, 2009).

Nurses' Roles

This study found that nurses gain benefit from knowledge sharing and collaborative learning in the NC, thereby updating their knowledge of current "best practice" in CHN and family nursing. In order to gain optimal benefits from this process, nurses need to play a role in reciprocal learning with the students and the lecturers. Reciprocity is a process in which every stakeholder involved in service learning functions as "both a teacher and a learner" (Laplante, 2009, p. 6).

In order for reciprocity to be enhanced in the NC, it is important for nurses, lecturers, and students to understand the need to develop a community–academic partnership (Voss, Mathews, Fossen, Scott, & Schaefer, 2015). Service learning emphasizes the concept of reciprocity

(Bailey, Carpenter, & Harrington, 2002), which is a trust relationship that leads to a strong bond forming between nurses and students so that they can work together and have the opportunity to simultaneously learn about and give back to society (Laplante, 2009). In this way, nurses increase their self-esteem and self-confidence to undertake activities as community health nurses, which produces positive outcomes for people in the community.

Clients' (Individuals, Families, and Communities) Roles

People need to be empowered in the production of equal and reciprocal relationships between them and health professionals (WHO, 2015). Influential community leaders need to be involved in a range of activities, such as advisory boards for the NC, and people need to be informed of NC activities through various community events, such as health fairs or arts programmes in order to increase the visibility of the NC in the community (King, 2008). People in the community also need to be involved in the participatory research agenda of the NCs to build reciprocity and to maintain trusting relationships with the community (Zachariah & Lundeen, 1997). Such trusting relationships need to be maintained over the long term to ensure the sustainability of the NC (King, 2008).

Clients' willingness to be involved in the NC can also improve their knowledge, attitudes, and behaviours towards health promotion and disease prevention. Resick, Leonardo, McGinnis, Stewart, Goss, and Ellison (2011) reported that health promotion and disease prevention services in an NC have the potential to reduce health disparities in the community. Their study demonstrated that the knowledge, behaviour, and health status of residents were statistically higher at NC sites (Resick et al., 2011). Other studies also reported health improvements (Erickson, 2004) and increased access and utilization of health promotion and screening services (Dunlap et al., 2011; Hamner, Wilder, & Byrd, 2007) as the outcomes of service learning for clients.

Conclusion

The implementation of service leaning within the NC model could produce desirable and undesirable outcomes. Nurse educators need to mitigate and prevent the undesirable outcomes in order to achieve students' learning objectives and give benefits for nurses to prepare and plan the service-learning programme very carefully.

Ways to prevent the conflict include giving a clear direction of the placement to reduce students' stress levels during the placement, developing trust with the staff and community, and maintaining contact and communication with the nurses and the community. Ways to mitigate and prevent the added burden for organizational partners include exploring the needs of the nurses, students, and clients, enhancing reciprocity where stakeholders function as both a teacher and learner, and increasing partnership and collaboration towards mutual goals and setting specified outcomes and benefits for stakeholders.

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Theorizing Global Service Learning Through Vietnamese Metaphors

Thị Hồng Nhung Nguyễn

Introduction

Theorizing capabilities can be learnt, but global perspectives should not be obtained from one system of knowledge where there is a lack of diversity. Global perspectives are not the consensus but the acknowledgement of differences, which initiates theorizing. Much research has been done to inform Anglophone theoretical perspectives in global service learning (GSL) (Bringle, Hatcher, & Jones, 2012; Butin, 2006; Deeley, 2015). However, new theories or discussions of theorizing in this field introduced for empirical research are limited. This is an intergenerational problem for those higher degree researchers (HDRs) who do not develop their capabilities for theorizing using their multilingual repertoire in either Vietnamese or Anglophone universities (Nguyen, 2017). In this chapter, a distinction is made between theory testing and theory building. Then, a description of and justification for the process

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of theorizing GSL using Vietnamese metaphors is provided. The implications of multilingual researchers using theoretical resources from their full linguistic repertoire are discussed in terms of insights for research, practice, and policies of GSL.

Knowledge and Global Service Learning

GSL takes a human-centric approach through linking "academic coursework with community-based service within the framework of respect, reciprocity, relevance, and reflection as both a pedagogy and philosophy" (Butin, 2010, p. 1). However, GSL differs from domestic service learning in the following ways:

a. GSL is committed to student intercultural competence development;
b. GSL has a focus on structural analysis tied to consideration of power, privilege, and hegemonic assumptions;
c. GSL takes place within a global marketization of volunteerism;
d. GSL is typically immersive; and
e. GSL engages the critical global civic and moral imagination (Hartman & Kiely, 2014, p. 56).

Knowledge is integral to GSL. For Hartman and Rola (2000, p. 15), GSL extends students' learning experiences "to other cultures, providing opportunities for language development and cross-cultural communication skills, as well as the realization that the world is an interdependent system." Students develop an "appreciation of different cultural traditions and makes them more aware of the problems facing other parts of the world" (Myers-Lipton cited in Hartman & Rola, 2000, p. 18). However, GSL knowledge may be configured from different if not contested perspectives, ranging from the technical through cultural and political to poststructuralist standpoints (Butin, 2003). A cultural orientation is prevalent in GSL. For Engberg and Fox (2011, pp. 85, 88), GSL is important for the "acquisition of knowledge, attitudes,

skills for intercultural communication and the development of more complex epistemological processes, identities, interpersonal relations, human development: cognitive, intrapersonal, and interpersonal." Students' global understanding is developed through GSL by exposing them "to diverse cultures and ways of living" (Curtin, Martins, & Schwartz-Barcott, 2014, p. 1). Students' learning experiences in GSL are aligned with the globalization of work, requiring students to attend "to diversity, with a knowledge of and sensitivity to a variety of cultures" (Brisbois & Asselin, 2016, p. 85). The question to be raised here is whose knowledge is presumed to be important for theorizing GSL, especially given its claims to be "global"? Engberg and Fox (2011, p. 90) claim that GSL is a powerful tool for building skills to successfully navigate the complexities of a global society but do not acknowledge the potential of multilingual intellectual resources in providing powerful knowledge in this field. Whilst Butin (2003) contends that GSL is a vehicle for global perspectives, he only uses concepts from English to give GSL global perspectives. The concern is that the use of theories that draw solely on the English language to explain GSL are missing an important global dimension.

There is a noticeable absence of intellectual resources from the world's diverse languages for theorizing GSL. Moreover, this then limits the theorizing capabilities of multilingual HDRs by relying on existing theory (Singh & Huang, 2013). Research by Singh (2013, 2016) suggests that there is a need to move beyond English-only monolingual theories by theorizing GSL from global perspectives, which means using intellectual resources from within and across the world's languages. Potentially, GSL is a powerful tool for engaging and building worldlier theorizing and enhancing the theorizing capabilities of multilingual researchers to explore the complexities of GSL. Are there any intellectual spaces for multilingual scholars to bring their intellectual resources to scholarly conversations of theorizing from global perspectives? The next section clarifies what is meant by theory testing and theory building and in so doing, identifies the latter as an important intellectual space for this type of intervention.

Theory Testing and Theory Building

Multilingual HDRs can test existing theories of GSL, many of which are available and produced in English, and/or in addition, they might opt to develop their own theorizing capabilities by generating original theoretical tools for analysing or otherwise making meaning of GSL. Theory testing occurs when an existing theory (usually in English) from up-to-date literature is used for generating data to test the value of that theory. The notion of "theory" itself has multiple connotations, according to Markovsky (2008, p. 424), "ranging from summarized observations to chains of mathematical formulae, from broadly received classics to newly minted speculations." In contrast, theorizing is "the actual process that precedes the final formulation of a theory" (Swedberg, 2016, p. 5). In other words, theory testing works with an existing theoretical product, whilst theory building is the process that leads to a theory. Swedberg (2016, pp. 6–7) argues that this theorizing process "takes place both in the context of discovery and the context of justification." The process of theorizing encompasses a range of capabilities, none of which itself constitutes theory. For Sutton and Staw (1995), the capabilities for theorizing include producing constructs; generating propositions; constructing a conceptual framework; creating diagrams, figures, and tables and providing causal explanations; and showing logical, ordered relationships.

However, there are problems that HDRs, multilingual and monolingual alike, have apart from distinguishing between testing theory and building theory. They may have the misconception that some research ending with a new framework is building a new theory without knowing that "most products that are labeled theories actually approximate theory" (Weick, 1995, p. 385). In producing original knowledge of the GSL they are researching, multilingual HDRs have to "construct a theory according to the rules that are accepted in the profession" (Swedberg, 2016, p. 8). But when they are only exposed to the existing theory available and produced in English, they may not be interested in developing their theorizing capabilities due to the pressure of many challenges involved. There are risks in producing original theoretical knowledge; it is very time-consuming and intellectual labour demanding in the trial and error process of theorizing. Another reason for not

engaging in theorizing is the anxiety multilingual HDRs confront regarding the testing regimes and criteria used to judge their research, including that of confirmation of candidature panels, human ethics committees, research management committees, thesis examiners at universities, and journal editors (Sutton & Staw, 1995). These issues may drive multilingual HDRs into depression, knowing they face the prospects of having their research rejected. Not surprisingly, some multilingual HDRs may refuse to use their full linguistic repertoire to develop their capabilities for theorizing.

A major reason for multilingual HDRs not developing their theorizing capabilities is the prevailing tendency in doctoral education to teach them to use existing theories available and/or produced in English. They are taught and expected to test the world's prevailing theories (those published in English) without also being taught how to make their own original contributions to theoretical knowledge using their multilingual intellectual resources (Singh & Huang, 2013). Singh (2017) is amongst the few researchers who have pursued a longitudinal research program aimed at investigating ways to develop multilingual HDRs' capabilities for theorizing using their full linguistic repertoire. He has developed pedagogies for the education of multilingual researchers, whereby they use their full linguistic repertoire to elaborate on concepts, metaphors, images, and modes of critique in which to engage and develop their capabilities for theorizing (see also Nguyen, 2017). Without instructions for the requirements for theorizing whilst undertaking their research education, multilingual HDRs are unlikely to develop the capability to theorize (Swedberg, 2016). Therefore, despite having access to necessary intellectual capital, multilingual HDRs may lose the chance for using such resources for theorizing if their intellectual capabilities are not fully recognized, encouraged, and developed.

Tools for Developing the Capabilities for Worldly Theorizing

One of the important tools to ignite multilingual HDRs' theorizing is to use their imagination to make sense of the phenomenon researched.

Swedberg (2016, p. 9) argues that researchers' *imagination* is integral to theorizing, leading to "interesting results" by producing novel ideas to "say something interesting." Weick (1995, p. 386) adds that "theory development starts with guesses and speculations and ends with explanations and models." With a little imagination, multilingual HDRs can draw upon intellectual resources from their full linguistic repertoire to produce novel ideas that are part of interesting explanations, models, and speculations about GSL. To this end, a key tool for theorizing is the use of metaphors from diverse intellectual cultures of multilingual HDRs. For Lakoff and Johnson (1980, p. 6) the "human conceptual system is metaphorically structured." Metaphors are valuable conceptual tools for "understanding and experiencing one kind of thing in terms of another" (Lakoff & Johnson, 1980, p. 5). Given that metaphors function as conceptual tools, they provide a good starting for theorizing.

Multilingual HDRs' languages and intellectual cultures should not be treated merely as data-mining sites for GSL. In the sections to follow, Vietnamese metaphors are investigated for their potential use in theorizing and other possibilities of research in GSL. In doing so, this study points to the possibilities for developing multilingual HDRs' theorizing capabilities. From the linguistic view, metaphors and idioms are different (Davies, 1983). However, the research reported in this chapter is not to distinguish metaphors from idioms. The Vietnamese metaphors used in this research study are typically understood as literary expressions describing things in terms of other things to convey a view or a conception, here they are treated as conceptual tools (Lakoff & Johnson, 1980). It must be emphasized that these metaphors are "Vietnamese" only to the extent that they are expressed in Vietnamese language (itself a complex linguistic phenomenon) and as such can be understood by people who know Vietnamese. This is similar to Singh and Chen's (2012) use of Chinese metaphors for the production of theoretic–linguistic tools, with them using "Chinese" to refer to no more than the language in which these metaphors are expressed. To supplement the testing of existing theories available and/or produced in English, Singh (2011) explored the possibilities of using metaphors in the Chinese language for both theorizing and developing the capabilities of Chinese- and English-speaking HDRs to theorize. Of course, translating Vietnamese metaphors into English for use as theoretical tools to analyse GSL may mean neglecting some local contextual issues. Despite this concern,

such a move would be a marked improvement on the current neglect of non-Western theoretic–linguistic resources in GSL. The privileging of theories expressed and/or generated in English is unlikely to bring "global" imaginations to this field of service learning. Metaphors are produced in other languages around the world. After a brief note about the research method used for this study, the following section describes the Vietnamese metaphors and illustrates the strategies whereby they are used for theorizing GSL to generate some interesting speculations about this field.

Methodology

Metaphors are conceptual tools that can be used for theorizing (Biesta, Allan, & Edwards, 2011; Chilisa, 2011). However, metaphors do not make a theory. Lakoff and Johnson's (1980) metaphors are from the English language. Singh (2013) researched methods for translating Chinese metaphors into tools for theorizing in Anglophone educational research, rather than using theories in English to analyse data from non-Western research sites. Singh and Huang (2013) developed methods for using Chinese metaphors to being a more global perspective to research in Anglophone universities. These methods, together with those suggested by Swedberg (2016) and Sutton and Staw (1995), were employed in this study to translate Vietnamese metaphors into analytical concepts. Here the focus was on using Vietnamese metaphors to theorize *service* and *learning*, and this involved

1. creating a list of Vietnamese metaphors;
2. generating a typology to categorize their different dimensions;
3. crafting a figure to map the interrelationships amongst key concepts;
4. identifying the possible mechanisms that researchers might investigate to explain GSL.

The findings below present the outcomes of using these methods. It should be noted that even with these preliminary efforts to theorize GSL, using Vietnamese metaphors proved to be a messy process of trial and error. Once identified, the Vietnamese metaphors were interrogated, refined, elaborated, and repolished.

Findings

The findings of this study can be seen in the following interpretation of evidence, accompanied by a discussion about what theorizing involves. Here, theorizing is understood to involve the use of lists, typological categories, and diagrams to aid explorations of conceptual relations and the importance of evidence-driven logical explanations (Sutton & Staw, 1995). The identification and explanations of cause and effect are based on evidence, concepts, and reasoned arguments, along with the explicit use of cited sources, all of which extend and deepen theorizing. Together, these features are important for theorizing and are integral to building a theory.

Listing Names

The concepts of "service" and "learning" were first named by generating a list of metaphors in Vietnamese with their English equivalents. This list of metaphors (Table 1) does not provide a theory of GSL but contributes to the work of theory building. This is because, as Sutton and Staw (1995, p. 375) note, a "theory must also explain why variables or constructs come about or why they are connected." The criteria for selecting these metaphors were that they:

1. name Service or Learning;
2. are currently used in the daily language of Vietnamese women and men;
3. are listed in a Vietnamese dictionary of idioms and metaphors (Nguyen, 2010).

Likewise, lists of citations and references to well-known theories do not constitute theorizing. The pertinence of all such references has to be logically explicated, their immediate relevance clarified, and their use justified by demonstrating how they contribute to deepening understanding of the phenomenon investigated. Only then do they contribute to the process of theorizing.

Table 1 List of Vietnamese metaphors for service and learning

Service	
1.	*Tay hòm chìa khóa* [Women are also the housekeepers.]
2.	*Con hư tại mẹ, cháu hư tại bà* [It is the women's fault for indulging the children.]
3.	*Đàn ông đi biển có đôi, đàn bà đi biển mồ côi một mình* [Women endure all physical hardships of giving birth.]
Learning	
1.	*Bộ lông làm đẹp con công, kiến thức làm nên giá trị con người* [Knowledge beautifies people.]
2.	*Đi một ngày đàng học một sàng khôn* [Travel broadens the mind.]
3.	*Học thầy không tầy học bạn* [Students benefit more from learning with peers than learning with their teachers.]

Typology

The typology in Table 2 classifies the Vietnamese metaphors into two categories: service and learning. In this typology, metaphors that look similar and related to service and learning "but still different, are often bunched together" (Swedberg, 2016, p. 11).

Table 2 Typology of metaphors of service and learning

Categorization of metaphors	Vietnamese metaphors	English translation
Sexual service	*Chữ Trinh đáng giá ngàn vàng*	Hymen symbolizes original version
Family service	*Con hư tại mẹ, cháu hư tại bà*	Women are blamed for children's bad behaviour
Reproductive service	*cây độc không trái, gái độc không con*	Being unable to have babies assumes a "stupid mother"
Denied learning	*Con gái là con nhà người ta Phụ nữ học làm gì cho lắm*	No point in educating females as they eventually end up as housewives
Devaluing learning	*Đàn ông nông cạn giếng khơi, đàn bà sâu sắc như cơi đựng trầu*	Females are less capable of learning in comparison with males

This typological categorization of the Vietnamese metaphors does not explain the particularities of service/learning or the relationships at stake in service learning (Sutton & Staw, 1995, p. 372). More work is involved in the process of theorizing.

Conceptualization

Conceptually, it was necessary to ask: What are key ideas expressed through these Vietnamese metaphors? Figure 1 suggests that the gendered power/knowledge relations governing service impact differentially on learning by women and men. As indicated by this logical ordering of the possible mechanisms that are potentially at work in GSL, a chain of cause-and-effect relations is conceivable. Figure 1 is helpful in terms of empirical research because it provides a conceptual focus for investigating the likely correlation between patriarchy and women's educational deprivation (Sutton & Staw, 1995). This preliminary conceptualization of potential mechanisms operating in GSL based on these selected Vietnamese metaphors now requires empirical investigation to establish

Patriarchal attitudes
(Đàn bà đái không qua ngọn cỏ/ Women cannot even pee higher than the grass)

↓

Service limits learning
(Gái có chồng như gông đeo cổ / Marriage ends women's freedom and education)

↓

Service deprives education and contribution
(phụ nữ học gì cho lắm / No point in educating women as their fates embrace domestic duties)

↓

Males dominate females
(Chồng giận thì vợ bớt lời / It is the women who have to yield in any arguments with men)

↓

Ideology of suffering
(lấy chồng thì phải theo chồng, chồng đi hang rắn hang rồng cũng theo / It is the husband who decides where to live after getting married)

Fig. 1   Concept map suggesting potential mechanisms in GSL

how intervening factors moderate or mediate this relationship. A potentially useful figure to emerge from future research would be a map of the temporal dimensions of education/gender relations to indicate how they unfold over the lifetime of a GSL programme. Nevertheless, whilst such figures play an important role in theorizing, they do not constitute theory by themselves but are a useful aid in building theory.

Figure 1 opens up to consideration the possibility that service limits women's learning opportunities even if it does not deprive them of an education. This figure illustrates a patriarchal life frame. Patriarchy is a key mechanism, which sees men dominate women by making all key decisions in and about the family. This mechanism renders women inferior whilst privileging male supremacy whose dominance limits the education and societal contribution of females. However, it is not just that males dominate females. Women contribute to this situation through adopting an ideology that suggests women suffer and deprivation is their unquestioned lot in life. In this sense, some women may mistakenly nurture male domination. Across the generations, women learn to unquestioningly accept that they are born to serve men and do so without any acknowledgement.

Explanatory Propositions

A well-crafted explanatory proposition makes explicit how the data, categories, and their interrelationships can be expressed in logical argument (Sutton & Staw, 1995). Figure 2 presents the basis for an explanatory proposition about what might be expected to occur in GSL in terms of the power/knowledge relationships between males and females. Evidence is necessary to explain whether, how, and why this expected relationship actually occurs, if at all. However, the question for consideration here is whether using Vietnamese metaphors to build theory makes a difference, or would testing an existing theory be more appropriate? Testing an existing theory of GSL would lead to the collection of data to check whether a theoretical framework developed in North America works in another country such as Vietnam. For instance, this could involve testing Butin's (2015) or Deeley's (2015) principles for
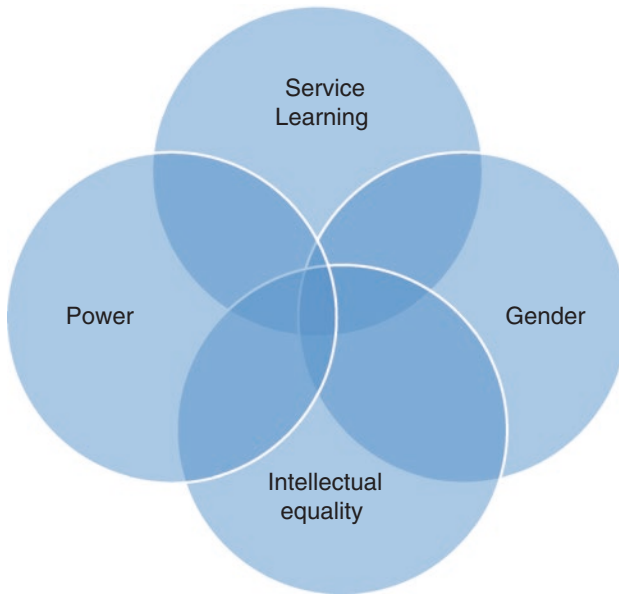
Fig. 2   Concept map suggesting potential mechanisms for investigation in GSL

implementing GSL, or applying Butin's (2010) concepts for collecting and analysing evidence in countries as different as Australia and Vietnam. Using such data-collection techniques and testing the analytical tools provided by an existing testing theory (in English) would limit the pressure on multilingual HDRs and minimize the debates about their studies posed by reviewers, examiners, and research managers. In contrast, the use of Vietnamese metaphors for theorizing might help to build a global as opposed to a parochial US-only explanation or model of GSL. As Singh's (2013) research shows, not all multilingual HDRs are electing for the safety of the well; some frogs are taking their croaking further afield.

Figure 2 provides a concept map suggesting potential mechanisms associated with gendered power/knowledge relations to be investigated through a study of GSL using Vietnamese metaphors. The gendered characteristics of GSL are little discussed in this field using such a conceptual lens. By turning Vietnamese metaphors into theoretic–linguistic tools, the following research possibilities might be addressed:

1. Conceptual analysis of education, knowledge, language, power, and gender in undergraduate and postgraduate GSL;
2. Exploration of cause/effect connections between male and female dominance and suffering in GSL;
3. Investigation of the mechanisms for developing multilingual HDRs' capabilities for theorizing, rather than just consuming the existing theories available and produced in English;
4. Examination of the mechanisms for using concepts, metaphors, or images from two languages.

Such research might be expected to combine evidence-driven findings with logical reasoned arguments to justify explanatory propositions. To theorize, multilingual HDRs might elect to develop causal arguments to explain why, because "data do not generate theory—only researchers do that" (Sutton & Staw, 1995, p. 373). Evidence by itself does not convey any causal arguments. Further, theorizing needs data to explain the reasons for the patterns observed in the evidence.

Discussion

More universities in different countries are implementing GSL as a human-centric educational approach to work-integrated, service learning, education, and research. The question is whether GSL might take on a global perspective through being theorized using the intellectual resources of diverse educational cultures rather than a parochial one. If so, how might GSL look through generating knowledge from diverse linguistic tools? On the one hand, the intellectual resources of multilingual researchers and HDRs in particular, are underdeveloped when they come to theorizing GSL, despite the field's pretensions to be offering global or intercultural perspectives. On the other hand, for multilingual researchers, theory building is challenging if not risky undertaking, demanding much of their imagination, creativity, and labour. In taking up the challenge, this chapter has indicated a process for using Vietnamese metaphors as conceptual tools for theorizing GSL. Empirical research using these conceptual tools may give educators,

researchers, and policymakers insights into what global perspectives in GSL might mean. Such research might also explore the gendered power/knowledge relations in GSL and could reasonably investigate

1. how intellectual/racial equality might be verified through the theoretic–linguistic contributions other intellectual cultures can make to GSL;
2. what other intellectual cultures beyond Vietnamese could bring a global orientation to theorizing GSL;
3. how the transnational movements of multilingual scholars, including HDRs, might inform a new research agenda for GSL in terms of making original contributions to theoretical knowledge;
4. how the theorizing capabilities of multilingual scholars from around the world can strengthen scholarly debates in GSL through bringing to the fore intercultural and translinguistic divergences.

Conclusion

What is meant by a "global" perspective in GSL if the only theories for doing so are those expressed and produced in English? This chapter has explored the prospects of multilingual HDRs in developing their capabilities for theorizing using their full linguistic repertoire to study GSL. By doing so, multilingual researchers and HDRs in particular may create the global perspectives that are regarded as crucial constituents of GSL. In generating new knowledge of GSL, multilingual researchers' capabilities for theorizing play an important role in creating global perspectives in otherwise parochial education. Educating multilingual HDRs' capabilities for theorizing presents opportunities to produce global theoretical perspectives in the policies, curriculum, and enactment of GSL. If universities are to produce "global perspectives" in education, they might benefit from multilingual researchers using their full linguistic repertoire to theorize from a more expansive and global orientation.

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Where Is the "Service" in Service-Learning? Critiquing International Programmes as a Means of Increasing the Global-Mindedness of Teacher Education Students

Sean Kearney and Julie Maakrun

Introduction

Universities, particularly in Australia, are seeking ways to expand and enhance the student experience. Whilst some universities have long-standing international programmes, the growth of these programmes in recent years is in response, at least in part, to the demands of globalization. Globalization is both driven by and a driver of higher education. It is a phenomenon resulting from an increasing worldwide connectedness that combines economic, political, and social change (OECD, 2009). An outcome of globalization has been the drive by higher education institutions worldwide towards greater international involvement. A result of this drive has been recognition of the role of universities to

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prepare students for a more globalized world and globalized workforce by increasing access to these programmes (Harman, 2005).

One area of burgeoning development in education is service-learning (Boland, 2009; Butin, 2006). Whilst the growth of service-learning programmes is evidenced at all levels of schooling (Billig, 2000) and is sometimes called civic engagement (Boland, 2009), this chapter focuses on international service-learning and service-oriented outward bound mobility programmes in higher education and critiques the programmes in terms of their value to the student, the institution, and the host organization.

While the very nature of this book is the internationalization of higher education in an era of a more globalized world, this chapter looks at internationalization through the lens of service-learning. To understand the perspective of this chapter, though, one must fully understand the concept of the service-learning programmes as described herein. Generally, service learning when used as a noun is not hyphenated, but when used as an adjective, it is. That said, in the matter service-learning is described and explicated throughout this chapter, the hyphen goes beyond that of a punctuation mark and instead denotes the equality of the terms service and learning, both being dependent on the other to be a thorough definition of what is described.

The concepts of service-learning and civic engagement have been explicated and debated for over two generations in the literature (Butin, 2006), and this chapter will not attempt to add to that debate but rather critique modern programmes that are seeking to break the mould of more traditional service-oriented programmes to better understand the potential of service-learning in higher education. Proponents of service-learning have reported a wide-ranging array of benefits for students who undertake such programmes. Service-learning has been found to increase participants' sense of personal efficacy, awareness of the world, awareness of personal value, and levels of engagement (Astin, Vogelgesang, Ikeda, & Yee, 2000). There is evidence to suggest that students who partake in these programmes show higher levels of cognitive development (Eyler & Giles, 1999; Osborne, Hammerich, & Hensley, 1998) and see positive effects on personal leadership and communication skills (Giles & Eyler, 1994; Vogelgesang & Astin, 2000; Wade &

Yarborough, 1996), and some programmes have been found to encourage the "moral imagination" (Strain, 2005, p. 71). However, there has been a long-standing argument against these programmes, which is, in the current context, gaining momentum (Butin, 2006; Cruz, 1990; Eby, 1998; Illich, 1968; Mathers, 2012; Morton, 1995; Winkler, 2016; Zakaria, 2014).

Ivan Illich, a Catholic monsignor and social activist, was an outspoken critic of service-oriented programmes in the 1960s and 1970s in the United States. In one of his most famous speeches on the topic (Illich, 1968), he criticized a group of well-meaning volunteers on their way to Latin America. Whilst Illich's speech in 1968 was meant to be antagonistic and unapologetic, it must be taken in the context of the time and location (antiwar sentiment was growing in the wake of the Tet Offensive in Vietnam, and only two weeks before this speech Martin Luther King Jr was murdered).

Whilst the setting of Illich's speech is contextual, historically much of what he said at the time is still useful in analysing and critiquing these sorts of programmes in the current era. Stanton, Giles, and Cruz highlighted this over a decade ago when writing about the origins of service-learning:

> Early practitioners were … motivated by early family and community experience, by deep philosophical and spiritual values, and especially by political events and social movements of the 1960s. Although they articulate varying priorities in terms of seeking impact on students, communities, and postsecondary education missions and curricula, they share a deep commitment to connecting with the academy (especially students) with issues, people, and suffering in off-campus communities. (1999, p. 241)

This sentiment is easily seen in Illich's speech; however, the paternalism he speaks of is still common, even if not openly acknowledged, in many service-learning programmes today. This chapter presents two programmes, from the same institution, that have attempted to look at service-learning from a different point of view—that of the host institution. In using these programmes as a baseline of contemporary

service-learning programmes, the concept and fundamental ideas of international service-learning will be discussed and critiqued.

Background of the Programmes

The two international service-learning immersion programmes, one to Kenya and the other to India, were borne out of the need and desire of host institutions. The Kenya Immersion Program, which has been running since 2011, was started on the back of a guest lecture by the CEO of the host organization to initial teacher education students at the University of Notre Dame, Australia. The CEO of So They Can told the story of her experience in starting a nongovernmental organization (NGO) that built a school for the children of internally displaced peoples in Kenya; the address stressed the importance of education as a vehicle to end the cycle of poverty. In the aftermath of that lecture, a group of academics and students started to fundraise for the NGO and put that money towards the building of three new classrooms. That tradition has continued, and nine such classrooms have been built with funds raised by the staff and students of Notre Dame.

In 2011, the NGO asked the academics to come to the school and help build the capacity of the teachers at the school. The school, like many others like it in the Global South, is examination-based and employs mostly didactic teaching methods. As part of the invitation, the academics were asked to help shape a more student-centred approach to learning. The academics ended up turning this into a service-learning venture and brought teacher education students along to help teach classes whilst there.

The India Immersion came to fruition slightly differently but from a similar perspective. A colleague at the university approached the academics that initiated the Kenya programme and told them about a children's home in India that his family set up and that he financially supported. His dream was to build a school for those children, who were primarily from a Dalit (untouchable) background and had limited future prospects. Planning for the school ensued and in 2013, the decision was made to turn this into another service-learning immersion.

In 2014, the first immersion took place and upon return to Australia, a group of students and those staff members started an Australian-based charity and built a school for those children. This has now become an annual service-learning project with the same mission as the Kenya programme—to help educate the children and the teachers.

These programmes have been developed and initiated to provide a service to the community in which the programmes take place. Approximately 200 students have now taken part in these programmes, and both the participant institution and the host institution rely on the programmes and the relationships that have been developed to sustain the programmes and project initiatives. The university and the host institutions have committed to these projects being ongoing.

Methodology

After two visits to Kenya and one to India, the academics who developed the programmes wanted to evaluate whether their programmes had measurable, in qualitative terms, benefits, not only to the teacher education students who participated but also to the host institutions and communities. Whilst this chapter does not present the data collected nor the results of that data (see Kearney & Athota, 2017; Kearney, Perkins, & Maakrun, 2014; Maakrun, 2016), it contextualizes these programmes as a point of comparison for others to evaluate their own. It does this in light of past, present, and future criticisms about international experiences in education as tokenistic voluntourism that only benefits the students partaking in those experiences, sometimes at the expense of the host institutions.

The broader research project on which this chapter is based employed a qualitative ethnographic case-oriented understanding (Schutt, 2009) approach to explore the impact of two international service-learning immersion programmes for teacher education students at one university. Although not a true ethnography, the approach had significant aspects of the methodology. Specifically, the researchers used the time in each country to immerse with the teacher education students to better understand the impact of the experience from their perspectives.

An additional facet of the research was to observe and interview the members of the host organization to try and better understand the impact of the "service" on the host institution and community. Semistructured interviews and observations were used to identify the attitudes and dispositions of the teachers towards service-learning. Peckeral and Peters (1998) advocate for the use of such qualitative tools in order to assess positive and negative features of involvement in service projects, as well as to assess the responsiveness of the project to the needs and concerns of the community being served. The interviews were conducted individually with all assenting participants. Although English was a second language for all the members of the host organization, all spoke English and declined the use of a translator.

Discussion

One focus of initial teacher education programmes is ensuring student teachers become inclusive educators. In Australia, it could be argued that many teacher education students belong to the dominant, white hegemonic culture and thus may have little or no knowledge or understanding of diversity or the problems associated with it (McCormack & O'Flaherty, 2010). The literature on service-learning is predominantly written from a "white hegemonic standpoint which privileges the perspective of the academy and focuses more on the students' learning" (Russell-Mundine & Maakrun, 2015). This is particularly the case in contexts where teacher education students from the Global North undertake teaching experiences in the Global South. Connell refers to "authority, exclusion and inclusion, hegemony, partnership, sponsorship, appropriation—between intellectuals and institutions in the metropole and those in the world periphery" (2007, p. ix). Therefore, the role of initial teacher education programmes becomes critical if we are to raise awareness of the importance of globalization and reverse the effects of colonialism and paternalism and their impact on future generations on both sides.

Although only a brief overview of two international immersion experiences is provided, the initiating factor in the development of both of

these programmes was an invitation from the host organization. Whilst a Western university "serving" an organization/school in the Global South might be seen as reminiscent of the paternalism mentioned by Illich and a possible consequence of the postcolonial age, whereby the teacher education students, because of their "white-ness" and country of origin are seen as experts by local teachers (Buchanan, Major, Harbon, & Kearney, 2017), the focus here was not on providing a service to the students of the university, although that is an outcome of the programmes, but on providing a useful service to the host community.

As a means of critique, these programmes can be viewed from either perspective: a paternalistic continuation of postcolonialism or, as the programmes were intended, to help disseminate evidence and research-based ideas to improve education for underprivileged children, regardless of their ethnic background. The issues that surround and permeate international service-oriented programmes is not that they perpetuate a postcolonial, paternalistic mind frame, as they have been shown to achieve the opposite (Astin et al., 2000; Eyler & Giles, 1999; Kearney et al., 2014); rather, it is that the service provided is not a service at all, but rather only benefits those who purport to serve.

Whilst the reported benefits of participating in programmes such as those briefly reported here, and others like them, delve into cultural competence and help those who partake in the programmes become better citizens of the world, there is little attention given to host institutions and communities that are on the receiving end of these relationships. Also missing from the research are the impacts on individuals and communities, either long or short term (Crabtree, 2008), even though many of these programmes, specifically the programmes cited throughout this chapter, are initiated by higher education institutions that are purposed, at least in part, to research and add knowledge to the public domain.

There is no doubt that there is a research bias in these sorts of programmes towards the impacts on students who participate to the exclusion of research into the impacts on communities as a result of service learning (Stoecker, Tyron, & Hilgendorf, 2009). However, the question that remains is why there is such a dearth of research into community effects. The focus of this chapter is not to answer this question or to

speculate as to the answer; it is to provoke institutions and individuals who are developing and implementing these programmes to ask these questions of those programmes. If an institution or individual is going to instigate a service-learning and/or international service-oriented endeavour that includes a host institution, Illich's sentiment about the futility of these programmes and the "good intentions" they purport should be considered:

> I am here to entreat you to freely, consciously and humbly give up the legal right you have to impose your benevolence on Mexico. I am here to challenge you to recognize your inability, your powerlessness and your incapacity to do the 'good' which you intended to do. (Illich, 1968, p. 5)

If one were to replace "Mexico" with wherever the programme intended to "serve," this statement provides a good means by which to judge the merit of such a venture.

Given Illich's complete aversion to programmes that intend to do "good" in the community or the broader world, it makes it difficult to imagine any service-learning programme that would not fall afoot of Illich's message. That said, and as previously mentioned, the context of the time must be taken into consideration. In contemporary society, we do believe that there is a place for such programmes, but they must be carefully considered and developed with a mind-set that considers the mutual benefits of such programmes. Despite the provocation and context of Illich's speech, its relevance in contemporary society to the burgeoning international "service" programmes that are pervasive in higher education should give pause—pause to consider if what we are doing is achieving its intended goal. Three themes of Illich's speech, and others who have written about the perils of international service-learning (see Eby, 1998; Mathers, 2012; Winkler, 2016; Zakaria, 2014), can provide a means by which to evaluate current programmes or those that are currently in development: postcolonial paternalism, white privilege, and cultural competence.

To address these concerns, service-learning partnerships need to incorporate the perspectives of all stakeholders. Jacoby (1996) highlights the importance that those being served must themselves control

the service provided; that is, the needs of the community, determined by its members, will define what the service tasks will be. It can therefore be argued that for service-learning to be truly transformational, the voice of all stakeholders needs to be empathically responded to. This is not to suggest that the needs of the "learners" should be ignored, but rather, in order for programmes to flourish they need to be mutually beneficial and eschewed to the host institution, not the participants.

Conclusion and Recommendations

The challenge then for teacher education providers is to understand the best methods by which to tailor programmes that can address cross-cultural effects that assist in the preparation of culturally responsive teachers (Siwatu, 2007; Villegas & Lucas, 2002), whilst also ensuring that these programmes are tailored to the needs of the host community and/or organization so that they lead to community building across social, cultural, political, environmental, geographic, and economic boundaries (Whaley & Davis, 2007). An important step in this process is preparing participants for these programmes so they are aware of the paternalistic and postcolonial dimension of the programme. In the preparation phase, students must be given the chance to reflect on the experience, their perceptions, the perceptions of the hosts, and what they hope to get out of the experience. Most important is for the participants to understand that they are guests and there to learn from the hosts and serve the needs of the community.

International service-learning experiences are aimed at developing global awareness, developing common understandings, and collaboratively building social justice; however, it is in the development and the conceptualization of these programmes that the intent and appreciation for the paternalistic perspective must be realized. The programmes briefly outlined at the beginning of the chapter are not perfect, nor are they presented as exemplars of best practice; rather, they illustrate that there are programmes that have been conceptualized and implemented that seek to meet the needs of the host organization through a mutually beneficial and ongoing relationship. The programmes serve to fill an

identified void in the host organization, allow host teachers an opportunity to reflect on elements of pedagogy and, for the host children, these experiences represent a time of learning and enjoyment. All of these are coupled with the knowledge that the hosts would see some of the same faces the following year.

There is a need and a desire to ensure that the voice of community members is heard, not only in relation to these experiences but also in the broader literature, which would be recognition of the importance of the host partner institutions. Strengthening international service-learning is reliant on the quality of the relationship developed between the host community and visiting institution. In the programmes presented here, there are ongoing longitudinal research projects into the benefits and possible detriments of the programmes over time. It is hoped that the continuing research into the host community will eventually limit the degree of social desirability bias in their communication. If international service-learning is to be strengthened more broadly, it will be up to participants and participant institutions to respond to cultural norms and sensitivities and develop open and empathic discourse to allow for the needs of all stakeholders to be concurrently met (Russell-Mundine & Maakrun, 2015).

Last, it is important to ensure that the relationships and partnerships developed are lasting and continually evolving to meet the changing and growing needs of the host community. The Kenya Immersion Program and the India Immersion Project are going into their fifth and fourth year, respectively. Whilst this may not seem like a long time, the University of Notre Dame, Australia's Sydney campus is only 10 years young and there is a commitment to see these programmes through. Another offshoot programme, to East Timor, was initiated in 2015, and they recently made their second trip. This programme, like the two others, were developed and initiated for the benefit of the host institution to ensure its congruency with the mission of service-learning at the university. The long-term sustainability of these programmes is of the utmost importance to both the host organization and community and the university.

In developing and initiating these international service-learning and other service-oriented programmes, and in light of criticism over

global voluntourism and international programmes more broadly that only benefit the participants, the following recommendations are put forward:

1. All student participants in these outward mobility programmes should be prepared for the experience. Service-learning does not just happen; like all learning, students should be taught about the concepts, precepts, challenges, and benefits of service-learning for themselves and the host community. It would be remiss of educators to not make apparent some of the arguments about paternalism and postcolonialism when taking students on outward mobility programmes that purport to provide a "service" to the host community.

2. The purpose of participating in international service-learning or outward mobility programmes must be to provide a necessary service to the host organization or community that they cannot achieve on their own. If there are better ways for community goals to be achieved, these should be explored before Western institutions impose themselves upon hosts.

3. Students need to be made aware and reflect on their "Western-ness" and/or "white-ness" and their position of privilege in the world in which they live and realize how hosts may perceive them. As Illich mentioned, there is no common ground on which to meet those who experience poverty and/or discrimination, as we, from the participant institutions, have likely not experienced the same and can therefore not fully empathize with the host community. It is imperative that students participate in these experiences not to "help" or to "fix" situations, but rather, to serve in a way that the hosts see as useful to their context.

4. Self-aggrandizement is a big risk for students who participate in such programmes. Whilst preparing students for the experience is one aspect to help them better understand their place and quell feelings of self-importance, it is just as important to ensure post-experience learning and to provide a forum in which students can communicate and share their experiences.

5. There is a complexity of issues at stake when deciding to enter into a service-learning partnership, which requires rigorous academic

research and analysis (Stanton et al., 1999). This type of analysis requires strong and lasting relationships to be built between the host communities and participants in these programmes such that deep and insightful research can take place to assess and evaluate the programme and its perceived benefits on both sides of the relationship.

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The 4Cs of Global Education for Teacher Education Students: Culture, Confidence, Context, and Crowded Curriculum

Kate Ferguson-Patrick, Ruth Reynolds and Suzanne Macqueen

Introduction: Setting the Scene

Developing global perspectives and producing graduates who can live and work in an increasingly connected world are the goals of the Global Education and Research Team (GERT) at the University of Newcastle, Australia. As educators increasingly seek to internationalize the curriculum and encourage students to become culturally competent "global citizens," our preservice teachers need to be globally minded if their students are going to learn to be globally minded (Cogan & Grossman, 2009). Whilst this book focuses mainly on outward mobility experiences (OMEs), we argue that developing global mindedness and

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intercultural competencies should not need to wait until tertiary education, and that all levels of schooling can contribute to such development. Marcus and Moss (2015) argue that teacher education students in particular are underrepresented in OMEs, with Poole and Russell's (2014) study of preservice teachers in the United States stating, "No significant difference in any global perspective outcome was found based on the existence or lack of study abroad experience among participants" (p. 27). Our own research indicated that the lack of take up of these experiences designed to develop global mindedness may be due to the high percentage of non-traditional students in teacher education at our university, for whom OMEs are untenable due to financial or familial constraints (Macqueen & Ferguson-Patrick, 2015).

The most likely avenue to increase global education (GE) in schools is through the teacher. However, Tye (2009) found that there were few teacher professional education programmes anywhere in the world, particularly at the preservice level, directed specifically at developing GE teachers. Poole and Russell (2014) also found that despite integrating GE into US teacher education courses for many years, there has been no significant improvement in the global perspectives of teachers trained before 2000 as opposed to after this date. They suggest that research into the exact nature and content of specific courses in universities is required, which our ongoing research has been exploring. As such, we recognized the need to document and research our emerging practices and understandings, as well as their effectiveness for our preservice teachers. We developed a research programme in 2010, which is ongoing. We developed a values-based pedagogical stance as a central tenet of our GE approach, whereby we teach about, for, and with GE (Reynolds, 2015) and coordinate various aspects of GE across individual courses (Ferguson-Patrick, Macqueen, & Reynolds, 2014). Our research foci have been the following:

- Role of tertiary educators in teaching global perspectives;
- Pedagogy of tertiary educators of global education;
- Pedagogy of global education;
- Social justice and global education;

- Preservice teachers' views of global education;
- Philosophy/global views of global education.

Our website (global-education.net) has captured our research and teaching journey.

This chapter explores one aspect of this research: our teacher education students' perspectives on what they saw happening in schools to incorporate a GE perspective, and how they have incorporated GE in their professional experiences as a result of GE initiatives in their teacher education programme.

Defining Global Education

GE implies an interdisciplinary and authentic approach to education. As a concept, it has been defined in various ways over the years, and many of our previous papers have discussed the contentious nature of these (Reynolds et al., 2015):

> Terms such as development education, peace education, global citizenship education, international education and multicultural education are often used interchangeably in connection with global education; without critique. (p. 27)

The authors made an early decision that a more detailed definition of what GE could encompass could be drawn from the Global Perspectives Framework for Australian Schools (Curriculum Corporation, 2008) developed by the Commonwealth of Australia in conjunction with AusAID, the Global Education Project, the Curriculum Corporation, and the Asia Education Foundation. The document lists five key learning emphases, outlining themes in GE as interdependence and globalization, identity and cultural diversity, social justice and human rights, peace building and conflict resolution, and sustainable futures. This text has recently been updated (Global Education Project NSW, 2014), but the same five emphases have been maintained. All five learning

emphases provide direction for an interdisciplinary approach to teaching. This framework emphasizes that a single disciplinary approach to GE will not assist students to become global citizens because many aspects of their education need to be combined to provide a holistic global education that addresses contemporary real-world issues. Researching the development of our own practices of incorporating GE in teacher education programmes, we found that we have achieved a reasonably balanced approach through integrating the associated emphases of knowledge and understandings, skills, and values when we found each focus was suited to various courses. Table 1 illustrates the incorporation of GE across courses we teach.

Our Teacher Education Programme and Global Education

Our research began with a grounded theory approach (Strauss & Corbin, 1990), whereby we sought to understand our students' attitudes towards GE and determine the effectiveness of the strategies we were implementing. The research has developed as trends have emerged in the data and research interests developed amongst group members. This chapter explores experiences and observations of preservice teachers on professional experience in schools. The research questions we addressed were as follows:

- What, if any, GE teaching did our preservice teachers observe?
- What, if any, GE teaching did our preservice teachers conduct?
- What barriers, if any, to the teaching of GE did our preservice teachers perceive?

Methodology

This chapter focuses on preservice early childhood and primary teachers in teacher education programmes at one large regional university in NSW, Australia, who were surveyed after completion of one of their

Table 1 Percentage of time, when focusing on global education, devoted to the five key emphases (Curriculum Corporation, 2008) per teaching area as estimated by teacher educators

	Interdependence and globalization	Identity and cultural diversity	Social justice and human rights	Peace building and conflict resolution	Sustainable futures
Primary HSIE (social studies) 2 courses	18%	13%	24%	11%	34%
Primary English 2 courses	18%	36%	9%	28%	9%
Primary integrated studies 2 courses	7%	21%	29%	29%	14%
Secondary history 3 courses	25%	25%	12%	32%	6%
Secondary geography 3 courses	33%	14%	7%	10%	36%
Total/500	101	109	81	110	99

professional experiences/practicum experiences in Australian schools. A total of 227 participants had just completed an in-school professional experience of four or five weeks with a focus on classroom management or on multilevel pedagogies and integrated curriculum. These courses incorporated GE perspectives and were completed in university-based courses immediately prior to their professional experiences in schools. The qualitative surveys provided data relating to the experiences of a range of preservice teachers from novice through to the more experienced.

During these professional experiences, the participants each worked with a primary class, closely supervised by the class teacher, in a variety of schools: public, private, and religious, and in primarily lower to middle socio-economic areas. The survey invited open-ended responses to a number of questions related to GE and their teaching. We asked them to indicate the relevant topics and pedagogies related to GE they had seen taught or had taught themselves whilst on their professional experiences, and we asked them to indicate any factors acting as barriers to the teaching of GE. The authors then coded these observations, using NVivo software, to clarify any GE that was observed and taught and which barriers they perceived as being related to the non-teaching of GE perspectives.

Discussion

Survey results provide an interesting snapshot of GE practice and constraints in the current Australian schooling context. Whilst preservice teachers provided numerous examples of teaching related to GE, they also described a number of factors limiting good practice in GE. The five GE emphases were all evident in the survey data in relation to what preservice teachers saw and taught in their professional experience placements (see Table 2).

Preservice teachers observed and/or taught GE perspectives incorporating anti-bullying and conflict resolution strategies, classroom management and organization, cultures and celebrations, environments and

Table 2 GE emphases seen or taught in schools

GE learning emphases	Examples seen or taught
Interdependence and globalization	Lessons on global communication, global organizations + global trade communities and what is in them; what makes up communities
Identity and cultural diversity	I helped teach some celebrations in which we looked at the cultural beliefs and traditions and how these varied to ours but still were important
Social justice and human rights	Poverty and those living below the poverty line in PNG
Peace building and conflict resolution	Resolving conflict between students
Sustainable futures	Sustainable fishing using group work with case scenarios dealing with the subject through our COGs unit "Energy." I made the students consider their energy use, ecological footprint, and the Earth's available resources

sustainability, immigration and refugees, international connections, Olympics (Olympic year), children's literature, and technology use.

An analysis of survey results showed four main themes related to GE, which we will refer to as the four Cs (4Cs). These were *cultures, confidence, context,* and *crowded curriculum.*

Cultures

When asked about GE that participants had seen taught or had taught themselves, there were examples from all five GE focus areas, but by far the majority were related to a study of cultures in some way. Examples from the surveys included the following:

- Indigenous education;
- Refugee week and writing a cookbook centred on students from different cultures and their traditional meals;

- A unit of work related to the Olympics, its origins, and where it's being held this year;
- ESL students—looked at their culture;
- Maps of families' locations/heritage;
- A unit on Indonesia and immigration;
- Religions and celebrations around the world;
- An African music smartboard workshop.

The survey was conducted in an Olympics year, so that was a common theme. Being a written survey, we were unable to request clarification or further detail on students' responses, but in some cases, approaches to the study of cultures seemed to be somewhat superficial. It is important to acknowledge that existing Australian curriculum documents for teachers are actually not very explicit about how to incorporate global perspectives (Ferguson-Patrick, Reynolds, & Macqueen, 2018). However, the Melbourne Declaration (Ministerial Council on Education, Employment, Training & Youth Affairs [MCEETYA], 2008) argued that a key goal of the Australian Curriculum (AC) is to enable active and informed citizens who "are able to relate to and communicate across cultures, especially the cultures and countries of Asia; work for the common good, in particular sustaining and improving natural and social environments; [and] are responsible global and local citizens" (MCEETYA, 2008, p. 9), which might explain the predominance of the cultures focus in the examples provided. In the Australian context, there is a focus on students being Asia literate (MCEETYA, 2008); however, our examples provided little evidence of links to Asia with only few examples mentioning Indonesia and China. As Marcus and Moss (2015) argue, it is important that teachers develop their own and their students' cultural skills.

Confidence, Context, and Crowded Curriculum: Barriers to Global Education

Surveys indicated that current teachers were not demonstrating effective GE in many instances, that preservice teachers (who were taught GE through a number of courses in their programme at university)

showed some promise with regard to incorporating GE into their classroom teaching, that many misunderstandings from preservice teachers and full-time teachers still exist, and that crowded and scripted curricula present the biggest barriers to best practice in GE.

Confidence

Students noted that their own lack of confidence was a barrier to incorporating GE. It also appears that the practising teachers they saw did not all have confidence and/or competence in this area. They mentioned:

- Need a better understanding on how to incorporate into a variety of lessons.
- Confidence was my main barrier. Once I start to "teach off the cuff," I will be more inclined to include global education.
- Finding support to help do this was difficult.
- My content knowledge + lack of resources + planning time.

GE is embedded in the Australian curriculum, but existing teachers have not necessarily received specific training in its implementation. There are few teacher professional education programmes directed specifically at developing global education teachers (Tye, 2009), so many current teachers in Australia do not have the training or confidence to implement GE, and further mentoring and modelling is needed to develop confidence to be able to practice GE effectively. Our preservice teachers have begun to explore this area through our implementation across programmes, but few of our students have become established in the teaching workforce at this point in time, and therefore opportunities to observe teachers implementing GE is scarce.

Context

A number of limitations were cited which related to the context of their professional experience.

- Curriculum doesn't allow for it in the COGS (Connected Outcome Groups NSW Department of Communities Units of Work).
- Teacher willingness and enthusiasm to include it. Some teachers don't see the importance or need to teach global education.
- Remote setting—not many enforced programmes.
- Staff 3 years off retiring not interested in learning (or teaching) skills for twenty-first century classrooms.
- It was a kindy [kindergarten] class.
- Not really applicable to E/C [early childhood] at this stage.
- Problem is student stage/understanding personal prior to outside Australia.
- It wasn't deemed as important.
- Our work was mainly based on our immediate environment and all students were from Australian heritage.

Teachers of very young children and children in rural areas did not see the relevance of GE to their students. Some teachers in rural communities, which are likely to be more culturally homogeneous, may feel that GE, and being a global citizen, is not important. Teachers in rural communities often experience "geographically isolated students and conservative communities that may oppose this non-traditional concept" of global citizenship (Watterson & Moffa, 2015, p. 129). As Watterson and Moffa (2015) further assert,

> rural education research across multiple countries shows some common characteristics. Rural areas often face poverty, remoteness, lack of economic diversity, and trouble recruiting high-quality teachers. (p. 131)

However, it is even more important in such communities that we prepare our students to move from the local to the global and have teachers who are globally minded.

With respect to some comments about GE being not applicable to early childhood students and kindergarten, Grossman (2000) argues that a teaching and learning cycle that includes students learning first about themselves and moving on to accepting, respecting, and appreciating oneself and others are crucial. We would argue, then, that GE is

included when young students are learning about themselves and their immediate environment, and given that student access to world issues is prolific via media, it is also likely that young students will be aware of global issues. This should be addressed in schools.

Crowded Curriculum

Some survey respondents mentioned lack of time as a problem for GE incorporation, thus indicating that GE is seen as additional content by many preservice and in-service teachers. We also know that a focus on standardized testing (NAPLAN) is seen to limit other content. Half the respondents were in schools in the lead up to and during standardized testing (NAPLAN) which may explain some of the comments.

- No time to teach outside the plan. Too much to get through as it is—no time for tangents.
- The school had a lot of education (curriculum) to cover in a short time. Had to have a few hours each day for Catholic education also.
- Packed curriculum.
- It was a busy few weeks I was there so did not have a lot of time also.
- Due to coming up to end of term time was a major factor in getting through work.
- We just ran out of time given NAPLAN focus for the first four weeks.
- There's barely time to get through basic content and little time for exploration and connection building.

It is not only the curricular knowledge and understandings that are limited by high-stakes testing but also teaching approaches and pedagogies. Internationally, it has been pointed out that individually focused, competitive high-stakes testing approaches can influence the development of such important twenty-first century skills such as collaborative skills, community-based authentic learning, enquiry skills, and group work (Lingard, 2010; Polesel, Rice, & Dulfer, 2014; Reay & Wiliam, 1999). Accountability procedures provided by these tests can be useful but not

at the expense of teacher professionalism and contextually based personalized learning. GE is not alone in being marginalized due to a focus on literacy and numeracy, as evident in standardized testing. Other research has noted that subject areas such as creative arts and physical education have been reduced in teaching time as a result of this focus (Alter, Hays, & O'Hara, 2009).

Conclusion

Australian universities educate for teachers who assist their students to be globally minded, competent, and confident to take on global citizenship. Australian teachers need to be confident in their approaches to teaching GE. In our study, we asked three research questions with the responses indicating four key themes associated with GE in school curriculum and pedagogy observed and undertaken by these preservice teachers. The key themes identified were designated as the four Cs: culture, confidence, context, and crowded curriculum.

The themes and strategies our preservice teachers noted included anti-bullying and conflict resolution strategies, classroom management and organization, cultures and celebrations, environments and sustainability focusing on key issues in an inquiry approach, immigration and refugees, international connections, Olympics, technology use, and using children's literature with a GE focus. Overall, the key topic identified as GE was the study of cultures with a focus on learning about Indigenous culture and various Asian cultural groups. As we pointed out, the approach taken to teaching GE in schools was hard to discern, but it did seem to incorporate mainly cultural knowledge (granted very essential knowledge) without necessarily leading on to developing intercultural understanding or intercultural competence. Intercultural understanding is a key capability in the AC (Australian Curriculum Assessment and Reporting Authority [ACARA], 2014) and to limit culture studies to "recognising culture and developing respect," (ACARA, 2014), which is only one of the three key foci of that capability, is limiting our school students' future global competence. As Marcus and Moss (2015) pointed out, it is important to enable teachers to develop their

cultural skills, and those of their future students, to move beyond an ethnocentric worldview. An important way to do this is by participating in specially designed interculturally interactive programmes, either at home or abroad, but preservice teachers are underrepresented in such groups.

Preservice and current teachers exhibited a lack of confidence in teaching GE. They were unsure of what it meant and entailed. It does not fit neatly into any one section of the discipline-focused curriculum and is not readily identified. Without support in focused professional development sessions, it is an area that can easily be marginalized, particularly in view of one of our other Cs: the crowded curriculum. Areas preservice teachers identified as sometimes happening in schools, such as collaborative strategies, anti-bullying techniques, and discussing refugee issues, are certainly intended to be implemented in our Australian classrooms, but they are not clearly linked to syllabus outcomes with explicit teaching strategies attached. In fact, the AC does not provide very much guidance for pedagogical strategies to achieve curriculum outcomes, designating it to be provided by state-based professional development. Although by no means advocating for scripted lessons, guidance as to good approaches to collaborative classroom approaches or useful strategies to enable issues to be democratically contested would be valuable when teachers are expected to teach so many topics across so many domains.

Our fourth C was context, and this incorporated a number of aspects that affected the way that teachers implemented GE. The factors included teacher enthusiasm and motivation, prioritizing certain areas of the curriculum (usually associated with high-stakes testing priorities), teacher decisions about what is best for a particular stage (no GE for kinder), or group of students (no need to teach GE when children are Anglo-Australian). The overall tenor was that it was an add-on to the basic curriculum and thus not important or essential. Despite the struggle to incorporate GE into the school curriculum for our preservice teachers, there is some hope that what the GERT team's goals in our "about, for and with values, integrated approach" (Reynolds et al., 2015) in teacher education courses are working. As one student commented,

> On my professional experience I used Kagan's collaborative learning tools; watched Behind the News to discuss environment/sustainability; taught a unit on Antarctica and Celebrations with global focus, with scientists working together, recognition of culture, ritual, religion and comparing similarities & differences. (Third year preservice teacher)

The challenge for university teacher educators and for university educators generally is to promote the importance of such perspectives—the value of having an international view on all aspects of tertiary curriculum—and to bring it to the mainstream. Understanding how we fit into the global picture is essential, not an appendage to university curricula.

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Part VIII

Conclusion

Globalizing Higher Education Policy Practice: Internationalizing Education Through Learning Transformations in Knowledge Construction

Michael Singh, Tonia Gray, Timothy Hall and Greg Downey

Introduction

The world of education policy practice has changed. On 21 January 2017, the world of education policy practice took a serious jolt with the inauguration of the 44th white male as president of the United States. Internationalized education in research and practices is integral to a raft of ventures in the co-construction of knowledge that bring to the fore

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the intimate links between the policies of the wealthy and the power they use to produce poverty amongst people at home and abroad (Reid-Henry, 2015). Programmes in outbound mobility education conducted on a university-by-university basis are part of this international mobility. Likewise, international work-integrated service learning is effecting the deschooling of otherwise university-centric higher education and opening up students' imaginings of de-territorialized work–life trajectories. In this way, learning-and-earning (herein termed l'earning) opportunities outside the classroom and off campus are being integrated into higher education to make the relationship between education and work more meaningful given the transformations occurring to both (Singh & Harreveld, 2014).

Perhaps the most interesting thing about outbound mobility education, especially work-integrated service l'earning, is that, whilst undertaken to increase the internationalization of both students and university, it also has the potential to unleash a series of forces, imaginations, and connections for more substantive learning transformations. English language is the primary medium of instruction and research in many universities around the world and often a key focus for intercultural ventures in mobility education. The taken-for-granted English-only monolingualism of universities shapes how they internationalize education, even though increasingly their students are multilingual. In addition, following international mobility experiences, students frequently raise social justice and environmental issues during their debriefings. The inequities in the sources of the mass-produced commodities multinational sell into the North American and European markets are confronting (Kohonen & Mestrum, 2009). They come to see these commodities as marked by poverty, pollution, environmental degradation, and urban overcrowding.

A fractured, divided world is colliding as it falls apart. Not surprisingly, post-20.1.17, there are calls for more sophisticated local/global education. The capacity to see the global forces embedded in our local educational settings, and to perceive the way that small-scale processes are implicated in much larger international institutions, is occurring in an environment in which we are trekking into darkness. National economic problems are mounting with the declining fiscal position of

governments, as rising expenses are colliding with falls in state revenues caused by the privatization of much of its income-generating capacity (Leaman & Waris, 2013; McKenzie, 2015). Intensified fragmentation and increased factionalism amongst political elites, not just in Australia but throughout the world, see ambitious billionaire business people, military personnel and, perhaps surprisingly, a large constituency of white men and women producing dysfunctional governments (Schaffner, MacWilliams, & Nteta, 2017; Turchin, 2010). Norms governing civil dialogue appear to be breaking down, in some countries faster than others (Mendelberg, 2001). Electors have reacted angrily and erratically to real declines in their wages and living standards as they confront increasing economic and political gaps between themselves and elites (Case & Deaton, 2015; Hochschild, 2016). Together these developments provide a powerful resource for inspiring progressive, populist learning transformations in knowledge production in local/global education policy practice. Students returning from outbound mobility experiences overseas localize some of the moral questions they bring home: How do we live ethically and in solidarity in the face of the profound gaps that divide us?

Thus, the various forms of education policy practice for globalizing higher education, from study abroad to international service learning, are vehicles for studying and researching the economic and political forces, imaginings, and connections at stake in the enmeshment of the rich and poor. These education policy practices provide vehicles bringing to the fore the power the rich exercise through unfair rules and procedures to obscure inequalities that can inform the struggles over economic protectionism and authoritarian politics. The global structuring of the decision-making power and privileging of the wealth of cosmopolitan elites means trillions of dollars at stake in concealing injustice and obfuscating its causes. Internationalizing education is a vehicle for articulating learning transformations about the intimate relationships between wealth and poverty. Outbound mobility education is a medium for constructing knowledge of the relationship between the problems posed by the pursuit of wealth and people's poverty. The policies that victimize people at home and abroad can be named and ways of challenging vested interests identified.

One of the ways to localize these global problems and spark discussion, for example, in predeparture and re-entry sessions for mobility education is to draw inspiration from artistic renderings of widespread problems of wealth and poverty in popular culture. Films are an interesting form of art which can be used to inform the collaborative work between typically Baby Boomer and Generation X educators and Millennial students in achieving an intergenerational makeover in globalizing higher education policy practice (Cobb & Sennett, 1972; Singh, Kenway, & Apple, 2005; Taylor, 2014). The following section indicates films that show and say things about major, interrelated challenges confronting us and our home, planet Earth, today; internationalizing education through learning transformations in knowledge construction may help address the challenges in the future. The final section addresses the question of how to frame an intergenerational makeover for globalizing higher education policy practice. In the light of the changes to our student bodies, a key question raised by this chapter concerns how they might contribute to a thoroughgoing learning transformation in knowledge construction in Anglo–American universities.

Challenging Local/Global Mobility Education

Mobility education is a mechanism for building students' capabilities in areas of local/global public challenges concerning the democratization of international decision-making bodies, and the re-democratization of the institutions of the nation-states. Local/global mobility education can explore the deep fractures in the politics and economics that are evident between those at the top of inter/national wealth and power and those experiencing socioeconomic decline. The latter have been isolated and detached from the gains in wealth and power made through government-aided policies of neoliberal globalization, especially tax evasion/avoidance policies. Here, it is important to be mindful that government politics is the guiding hand at work in all markets throughout the world, working to favour and leverage corporate interests.

Authoritarianism has increased social polarization, not just by exacerbating income inequality, but also by widening gaps in values, disrupting patterns of affiliation and community, and eroding the support for all forms of democracy (World Economic Forum, 2016). In the film (McTeigue, 2006) version of the novel *V for Vendetta* (Moore, 2008), students are reminded that intellectual equality and academic freedom are not luxuries and that they need knowledge as much as clean air to live. Because authoritarianism uses lies to cover up the truth, it fears those who can make credible, substantiated knowledge claims. Inequality is not just a struggle for resources but a lock on knowledge. Authoritarianism is a complex assemblage of political characteristics that has no fixed correlation with "left" and "right" or "liberal" and "conservative" (Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950).

In rejecting the politics of apathy, students can use local/global mobility education to explore the prospects for democracy today. They can link the lessons of their mobility education to the work of agencies of international and national monitory democracy (Keane, 2009). These include local/global alliances, movements, and networks for international democracy and tax justice, including the campaign for the establishment of a United Nations Parliamentary Assembly. Beyond entrenched partisan politics or struggles between classes, local/global mobility education can demonstrate the essential role of internationalizing education through learning transformations in knowledge construction in strengthening democracy at home and abroad. For Dewey (1946/1927), democracy serves several key functions; it

1. liberates people from authoritarianism;
2. increases popular support for the causes of the people from a diversity of classes and interests; and
3. institutionalizes the interests of the people, once it gains power.

Local/global mobility education acknowledges that racism is a tension integral to the internationalization of English-only, Anglo–American education. That is, monolingual education that produces and disseminates knowledge from within a given intellectual enclave is anathema,

not just to local/global mobility education, but also to democracy itself. The goal is not to try to attack any individual for their alleged "racism" but to highlight that anti-racism is an ongoing, always-incomplete social project that we all can engage into bring about more just local/global communities. The film version of Kurt Vonnegut's (1961/2009) novel, *Mother Night* (Gordon, 1996) explores through English, German, and Yiddish the many good reasons for fighting for democracy. There are never any good reasons to hate, or to hate without reservation. Evil is that part of every person that wants to hate without limits and still wants God to side with their hatred. Hate-inflaming ideas in hate-filled states vilify and punish immigrants, Muslims, Jews, homosexuals, and the disease ridden. Hate sees them deported, detained without trial, or otherwise eliminated. Calling people "racists" will not give them a democratic sense or sensibilities. The material inequality at stake in their lives fortifies their hatred. Students of local/global mobility education can make more persuasive contributions to the world, by learning to develop policy arguments linking people's material concerns to institutionalizing democratic decision-making processes.

Environmental dilemmas stand out as major challenges for local/global mobility education, with accelerating anthropogenic ecological change producing more devastating consequences than ever (World Economic Forum, 2016). Although extreme weather events currently dominate international attention, desertification, and salinity, along with increasing scarcity of clean air and fresh water, they place the environment under increasing stress, driving down the expected gross domestic product of some regions, fuelling migration, and igniting military conflicts. However, as depicted in *Kingsman: The Secret Service* (Vaughn, 2015), only a megalomaniac would want to address climate change by killing off most of humanity. Only a despot would see people as a virus and genocide as the cure. The environmental consequences of local/global mobility education in and of itself, especially the travel involved in internationalizing education through short-term study tours and the possibilities for producing smaller carbon footprints, need rethinking. Internationalizing education cannot be contingent upon unsustainable practices.

A key motivation for local/global mobility education is to equip students with transnational person-to-person connections that enlarge their imaginings of their work/life trajectories and deepen their knowledge of the policy structures within which the interests of the powerful are made in ways that disadvantage the poor (Gothard, Downey, & Gray, 2012; Gray et al., 2016). The movie *Brassed Off* (Herman, 1996) documents the effects of policy decisions to close mines on the music culture of people in a northern English village. Governments put this policy of de-industrialization into effect in many highly industrialized economies including Australia, the UK, and the US. However, evermore-sophisticated technologies are threatening a new wave of de-employment, with robotics eliminating many white-collar jobs (Frey & Osborne, 2017). This de-employment by robot replacement is advancing in industries like manufacturing, shipping, and mining, but it has also already struck service economy jobs at airports, banks, telecommunications, supermarkets, and universities.

The mechanization of labour through robotics is eliminating workers and deepening the exploitation of the minds/bodies of those who remain employed. *Ex Machina* (Garland, 2015) depicts the evaluation of the human qualities of a robot with artificial intelligence, opening up the philosophical investigation of "being" human in the face of nonhuman competition for work. The increasing automation of work sees "smart machines" and "creative robots" replacing millions of people's jobs (Haldane, 2015). In the years following the US-driven global financial crises, first in 1987 and then again in 2007–2008, discontent increased as economic growth did not produce growth in employment. The so-called jobless recovery saw declines in people's income. Even in sectors where employment is steady, middle-income jobs are often being hollowed out and downgraded by machines, leaving in their wake lower-paid and a smaller number of high-paid jobs, exacerbating increasing inequalities (World Economic Forum, 2016). The idea that overseas work–study will equip the rising generation of workers with the skills to navigate technological change will not suffice, because technology is now directed explicitly at eliminating people's jobs.

Local/global mobility education is an important vehicle for exploring the increasing disconnection between policy elites and economic growth on the one hand, and any real improvements in the decision-making powers of the masses of people. *Hoop Dreams* (James, 1994) raises questions about wealth immobility in a system that exploits individuals whilst keeping many on the margins. Particular forms of schooling systems play a significant role in this pattern of exploitation (Baumgaertner, 2015). Economic malaise grips many countries. Powerful elites struggle amongst themselves to pursue policies of neoliberal globalization or trade protectionism and cultural chauvinism (World Economic Forum, 2016). *There Will Be Blood* (Anderson, 2007) is based on Sinclair's (1927/2017) novel *Oil!*, using a petroleum-related war novel and film to explore the violent lengths a large-scale entrepreneur goes to in order to dominate this industry. Concerns about authoritarian politics, trade protectionism, climate change, and issues of geo-strategic security bring to the fore the warrant for an intergenerational shift in local/global mobility education. There are possibilities for students to study the ample documentation of the issues at stake here: the work of organizations committed to the democratization of national and international policy-making process, and the nature of the will required for such work.

Reinventing Local/Global Mobility Education

Future work in local/global mobility education entails working with students to develop strategies to help them engage with these challenges (Singh, 2002). Learning transformations in local/global mobility education can direct innovations and knowledge construction through work-integrated l'earning, service learning, and educational collaboration amongst intellectual cultures.

A new generation of democratically oriented local/global mobility education can explore ways to build broad coalitions with Indigenous students, immigrant, refugee, asylum seekers, Jewish and Muslim students, and white working-class students from the rust belt. The relationships poor women and men have with neoliberal and neo-nationalist

globalization policies are far more apprehensive than that of powerful social elites (Painter, 2010; Thomson, 2002). However, the outbound student population is unevenly distributed geographically, demographically, and across programmes. For instance, many of the more educationally interesting sites where students might undertake study abroad or service learning cannot sustain such programmes. Moreover, some programmes where international experiential learning is central do not get high participation. This gap arises, in part, because of perceived logistical and financial problems entrenched in these programmes. Degrees or majors with high proportions of required curriculum, for example, often make international study–travel difficult to organize. Further, there is the challenge of ensuring that outward-bound students interact with local people and are not enclaved with other well-to-do, English-speaking, ethnically homogeneous students. Even so, fellow international students, in the right circumstances, can also be intellectual agents for growing transnational knowledge exchange and coproduction.

Person-to-person inter-university collaboration makes it possible for students from across the country to engage in innovative cooperative approaches to local/global mobility education. For example, in the United States, journalism students from the University of North Carolina, Chapel Hill, and North Carolina Central University, the latter a historically black public university, have been reporting and writing together for a community newspaper (Paulin, 2013). Ironically, embedded work-integrated service-learning opportunities tend to be easier to provide in some overseas environments where the opportunities to do meaningful work in the community are more abundant, but where the capacity to interface with the Internet-mediated higher education programmes are limited. For example, in many developing economies, the skills and technologies that students may take for granted (and carry with them when they travel) may be out of the material reach of public institutions and service providers. The opportunity to l'earn, to apply their skills in settings where they can have positive impacts, can galvanize students' further study and help them to see more clearly the value of internationalizing their education through learning transformations in knowledge construction. Cooperating universities market such

bridging venues in study abroad as a point of difference that demonstrates their commitment to providing education that serves the public good, rather than simply using public funds to leverage elite advantage.

However, for students, academics, and universities these are more than a new frontier of opportunities on which to project their self-interests. A key issue for mobility education concerns establishing our individual and organizational complicity with injustice and the degree of responsibility of each for opening up debates about what needs to be done and deciding how to contribute to redressing these. It is the local/global connections between the rich on the one hand and the poor and the suffering on the other that provide an important focus for mobility education. The power and privilege affected by local/global political processes that institutionalize inequality is at stake here. To establish individual and organizational complicity in and responsibility for injustice requires the identification of the positioning of both within the policy structures governing production, distribution, and consumption. Mobility education is a vehicle for making explicit the material connections individuals and organizations have with particular policy decisions that give rise to instances of injustice, acknowledging the debts of the parties involved, and determining the process by which these might be repaid.

At the same time, internationalizing education should encourage learning transformations which extend the inventory of global resources available for knowledge construction already present in their universities. For instance, Australian domestic university students speak at least 152 of the world's estimated 6000 languages; international students add substantially to this number (Australian Government, 2015). Many universities are already home to a diversity of languages that provide access to intellectual resources necessary for leveraging learning transformations in knowledge construction. Taking a post-English-only approach sees multilingual students connecting locally situated knowledge with global knowledge networks to bring about transformations in local/global education. Those multilingual students who take a post-English-only approach reasonably expect that their university education will use their prior knowledge of languages in appropriate learning experiences to extend and deepen their knowledge, including the knowledge they have of these languages. In turn, they contribute to globalizing higher education policy practice.

Through learning transformations, multilingual students are encouraged to use concepts, metaphors, and images from their full linguistic repertoire to construct accounts of what they know, whilst explicitly dealing with the tensions posed by English-only monolingualism and the privileging of Anglo–American knowledge. This strategy makes possible the integration of the theoretical knowledge of host country academics and students into the education of outbound students and academics' own learning experiences, recognizing that one does not necessarily have to get on a plane to experience the "global" in a "local" setting. Internationalizing university education recognizes the extent that local realities are enmeshed in global forces, connections, and imaginings. The benefit is that the material costs and ecological consequences of this approach to local/global education are low, even if the intellectual barriers of English-only monolingualism are higher than we might anticipate.

Despite promoting overseas travel, university programmes in local/global education also tend to shy away from developing an informed knowledge base for debating and dealing with entrenched socioeconomic injustices. Social in/justice issues are consistently raised by students during debriefing about their local/global learning experiences (Boro, 2013). When overseas, our students see poverty and urban overcrowding, pollution and environmental degradation, and the labour employed in mass-produced commodities they buy. The shock of seeing the injustice that underwrites their taken-for-granted reality back home—how, for example, sweatshops and squalid living conditions enable "fast fashion" and inexpensive consumer goods—can lead them to better recognize the global implications of their local economic reality. Some elite structures, however, actively resist this type of education, accusing the designers of these learning experiences of inappropriately politicizing higher education. For instance, legislators in the state of Arizona have banned courses that promote social justice with respect to class, ethnicity, gender, politics, race or religion, or courses they explore with respect to social justice issues (Timpf, 2017). Part of the argument for this censorship is an insistence that history does not affect people's present lives. Another dimension is opposition to courses exploring whiteness, privilege, and race theory.

However, central to the idea of freedom of speech as a bulwark against tyranny is educating students in public debate and critical writing about issues that are senseless and those that incite unwarranted resentment. Local/global mobility education provides students with the opportunity to contrast government-legislated censorship with the values and value of informed democracy (Devinney, 2011). Information, communication, and surveillance technologies provide a vehicle for monitory democracy to hold local/global institutions of power, including multinational enterprises, to account. Students value the academic freedom to have such important discussions about social in/justice without intervention by agencies that would curtail these. Any political and economic system must be ethically and morally robust enough to stand up to scrutiny. The educational examination of the local/global reality of political and economic systems is not so unpalatable that we have to obscure it from students.

To move beyond vague claims for inclusion of "internationalization" amongst desirable graduate capabilities, more worldly orientations to languages and knowledge construction open up possibilities for reconstructing English-only, Anglo–American education (Singh & Han, 2017). A new generation of local/global mobility education may activate, mobilize, and deploy multilingual students' divergent language resources and intellectual cultures to produce and disseminate knowledge of the injustices at stake in international trade, sea level changes for small island nations, and migration for asylum seekers. Students can be more vigorously engaged in peer-to-peer educational exchanges, modelling democratic dialogues through their pedagogical experiences. There are students in Australian universities who are using their multilingual capabilities to theorize global service learning, opening up possibilities for a new generation of scholarly conversations across intellectual cultures.

Conclusion

New ventures in local/global mobility education afford opportunities for learning transformations that can decolonize the university. These endeavours provide openings for making democratically informed

changes for globalizing higher education policy practice (Roshanravan, 2012). The demographics of many societies are diversifying. An intergenerational shift in the interrelated fields of mobility education—study abroad, work-integrated learning, service learning—is warranted to deal with the challenges posed by the large-scale social, economic, and political changes that have occurred since the 1970s throughout the world's nations. Can democratically inspired students and educators construct alternative modes of local/global mobility education? Might democratically inspired public policy debate prove meaningful and valuable for the millions of students who are angry and despondent about neoliberal and neo-nationalist policies ranged against their interests? The future of such a project is uncertain. In part, the success of local/global mobility education will depend in a small but nonetheless significant way on the answers students and educators generate to questions concerning institutionalizing democratic decision-making processes nationally and internationally.

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