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An Aboriginal College for a return to Country: Designing a school that prepares children to live in two worlds and the space between

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This paper details the lived experience of the author as an education consultant from the mainstream of Australian education, attempting to assist a remote Aboriginal corporation establish its own secondary school, in its own cultural context on its own land. It is about the experience of an Anglo Australian servant of an Aboriginal corporation. The perspective is that of an outside employee. The paper is not a treatise on Aboriginal education. It does not seek to advance an Aboriginal point of view.

Keywords: Aboriginal education; remote education; Return to Country

INTRODUCTION

The Kunapa families are the traditional Aboriginal owners in the Western Barkly Tablelands of Central Australia and are part of the Warumungu language group. Their land includes areas of the Banka Banka, Brunchilly, and Elroy Downs Perpetual Pastoral Leases, and the Warumungu Aboriginal Land Trust. The families' business arm is the Manungurra Aboriginal Corporation (MAC). Their culture is alive and strong. Their languages, Warumungu and Warlmumpa, are in daily use. Their culture and languages have been the subject of extensive academic work, the results of which are available to support the provision of schooling for their children but to date this resource has been ignored by schools. Simpson, in her 2006 article *Bush School: The Warlmumpa and the Bakers,* laments the lack of Warumungu input into local education.

MAC (ICN 4694) is incorporated under the Corporation (Aboriginal and Torres Strait Islander) Act 2006. Its objectives are to relieve poverty, assist members to fulfil their responsibilities under Aboriginal tradition and to undertake a range of social, cultural and economic activities. It has nine directors and 70 members, the majority of whom live in the region. It manages the receipts, distribution to members and the investment of mining royalties paid to it though the Central Land Council.

At a Community Planning Workshop at Banka Banka 14-18 July 2012, some 70 Kunapa families, who form the MAC, decided on a plan to move out of Tennant Creek and back onto Country, establish a number of businesses in cattle, agriculture and tourism, and to gain further employment opportunities in the mine which is operating on their land. They decided that it

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was unrealistic to plan to move back onto Country unless education could be guaranteed that would equip their children to participate fully in their planned ventures. They saw the founding of their own school as a way to achieve this and ensure the continuance of their Warumungu language and culture. In November the MAC engaged me to assist in the preparation of a submission to the Northern Territory Department of Education and Children's Services (DECS) seeking to register their own independent boarding school. This paper seeks to present the lived experience of my task. My approach was to carry out a mission analysis of the determinations of the Banka Banka meeting as a lead into a scoping study. The scoping study needed to be grounded in the economic realities of the proposed return to Country without which the success of the proposed school would lack purpose. It also needed to heed Foucault (1972), by my loosely adopting the Marxist belief that economic conditions determine social and political life and thus determine the nature of social institutions. In conducting this scoping study, I sought to determine the size and composition of the proposed student body. Also, I sought to elicit foundational planning information from various Kunapa families concerning possible physical and socio-cultural locations and the culture and education philosophy they required to determine the nature of the proposed school.

SCOPING THE TASK

Determining the kind of school

The initial demand from the Banka Banka meetings appeared to be for a 'transition to Year 12' boarding school. I argued strongly that a Primary boarding school was out of the question for two reasons: First, there would be no government support for primary age boarders and, second, meeting the duty of care requirements for primary age children was likely to be beyond the school's capabilities. I was helped in the 'no primary school' arguments by the fact that there was an existing government primary school at Wogayala that children might attend; such attendance could be supported by the provision of family-based boarding. In light of these circumstances, the decision was made to plan for a Years 7 to 12 boarding school to be called 'Manungurra College'.

Following discussions that narrowed the education planning task to the provision of secondary education, I sought to define the school's likely student population. Like all registered Northern Territory (NT) schools, the proposed Manungurra College would be required to be open to all comers regardless of religion, culture or language but in this case, as in faith-based schools, priority in enrolment could be given to students from a Warumungu background. The MAC Board indicated they would exercise this right of priority.

My first task was to estimate the make-up of the proposed school by way of numbers, present location, age, grade, previous school experience and language. Establishing numbers and current locations was relatively easy. We knew where the member families lived from MAC records. Of the Warumungu students to be enrolled, a few, perhaps a dozen, would come from families who spend most of their time in remote areas of the Barkly and, regardless of age, have had little schooling. Based on current Wogayala Primary School enrolments, two or three a year would come from that school although that number would increase once Wogayala College was in operation and staff children swelled the size of Wogayala School Primary. My second and more controversial task was to estimate the educational needs of the proposed school's clientele. Students from Wogayala Primary were likely to be the best secondary students as it has had some success in meeting national education benchmarks. The majority of students for the new boarding school, however, would come from Tennant Creek. These

prospective students would come from families returning to Country and would experience dislocation issues.

The new school would initially have to cope with students from a town with a long history of educational dysfunction. Tennant Creek is a place where there has been a history of disengagement from education. Diane Bell's (2002) research suggests disengagement of long standing, going back to the 1940s and 50s and peoples' early contact with education. She described a legacy of educational distrust in the following terms: "One legacy of the Phillip Creek (mission) experience is fearful attitudes towards school and fearful expectations of schools as white institutions" (p. 77). Two recent Regional Directors had commissioned me to investigate poor secondary school attendance in the region (Baker, 2008; Baker, 2012. Recent concerns about disengagement and absenteeism among secondary students in Tennant Creek have caused both the DECS and Julikarie, an Aboriginal corporation with local government functions, to commission secondary school engagement studies in 2012. The results of these studies have not been made public but I was familiar with them from time spent employed in the Barkly Region Education Office. Also, I gained the contextual knowledge from previous experience as a school principal of three schools in the Barkly Region, from personal observation on the streets of Tennant Creek, and through discussion with community members. Reading both old and contemporary studies led me to assume that any planned school could expect its enrolling students to have had previous histories of disengagement from school and to be, on average, three years behind national norms for their age. I concluded that MAC's school design needed to cater to an initial student body with significant educational deficits, health, and, possibly, substance abuse issues. I knew that the Aboriginal education scene is littered with failures and that fear of failure could paralyse planning but the MAC Board and its CEO were confident that, once students were in a school environment designed to maximize the advantages offered by traditional culture and kinship patterns, the above mentioned deficits could be overcome.

Location

While discussions about the size of the proposed school were in progress, the MAC Board asked me for advice on the location of the proposed school. I analysed a number of possible sites, considering road access, communication links, available infrastructure, and ease of building construction. The Board chose a site I had ruled out because of poor road access and isolation in the wet season. The MAC Board decided to build their school at Wogayala close to Rock Hampton Downs Station. Maps of traditional Aboriginal movement and of modern dry-weather-only dirt roads show that this Kunapa families' land is strategically located with regard to traditional Aboriginal movement patterns and to modern economic and cultural interfaces that have served the people well during the dominance of the cattle industry. Wogayala's strategic value in Aboriginal terms was of more value to my clients than were other locations' ease of construction and operation. In briefing me on their decision, Board members emphasized their determination to exploit Wogayala's relationship to their sociocultural and economic patterns and to recreate social connections destroyed by twentieth century settlement patterns associated with pastoral and mining industries and government administrative arrangements. I could subordinate my planning priorities to those of my client for the design phase of the work but I knew that their chosen location decision would make it difficult to make argument for the registration of the school.

Defining after school culture

My clients knew what they wanted from their school. My task was to articulate the education culture for which I was expected to design. My question to my clients was this: How did they expect things would be done around their school and what would life in it be like? During a mission analysis on the 14-18 July 2012 at a Banka Banka meeting addressing outcomes carried out by the consultants Remote Rural Recourses, the MAC Board decided that any new school design must be grounded in Warumungu culture. The MAC Board took the view that their children failed in mainstream schools because the schools failed to accommodate the special circumstances of Warumungu children as they entered adulthood. They contended that in order to be judged a success, their school needed to cater to avoidance patterns and social norms which forbade eye contact or the crossing of paths as well as making provision for initiation and coming of age ceremonies.

The MAC Board's cultural imperative formed the basis of a verbal brief to the project's architect, David Bennett of the firm Bennett Design, from Manungurra's Chief Executive Officer, Graeme Smith, in Adelaide in June 2013. In the introduction to this briefing, the architect and I were warned about being too Anglo-centric and conservative in our thinking. We were told that the proposed school would need to be different, even if the classrooms designed to cope with cultural rules concerning eye contact would resemble the Port Arthur Church where the design allowed members of the congregation to see the minister but not eac other. We were told not to disregard an education culture that required that the school's physical and operational design conform to Warumungu cultural practice. I was provided with the school's education culture but translating this culture into a plan for an operational reality was my task. In doing so, I was guided by the Adelaide brief, day-to-day contact with Manungurra's operations manager, Sokar Philips, my own experience of teaching Warumungu and Warlpiri children, and my previous analysis of secondary education in the region (Baker, 2012). My 2008 analysis of the secondary education situation had convinced me of the depth of failure any education plan would need to address. My 2012 analysis led me to agree with Phillpot (2001) that education strategies developed for other Australian minority groups were unlikely to be able to address the society present on the Barkly. My experience as a teacher, which owes a debt to attempts to learn from Gertrude Stotz's verbal analysis of Warrego School made on visiting my school in 1999 reinforced the MAC Board members' concerns that the reason schools failed their children was that mainstream Australian school design and operation placed Aboriginal children in impossible socio-cultural situations. Concerning Warrego School Stott had argued that:

> In my strife riven playground, the school's behaviour and cohesion problems stemmed from the fact that we were not taking cognizance of social relationships and, in particular Kirda-Kurdungurlu relationships that determine who is responsible for who in the school. Most importantly we were effectively combating the community's key perception of which of our children were responsible for looking after whom and we were asking children and adults to breach avoidance relationships present in the school. In her view we were frustrating the Kirda-Kurdungurlu relationship every time we stopped a child from doing another's work. We set up conflicts when we unknowingly put children in avoidance relationships together or asked a child to help another for whom that child had no traditional responsibility. She explained we created chaos when we asked an older child to show a younger one a skill in a situation where, unbeknown to us, the older child called the younger one 'Mother' (cited in Baker, 2010, p. 207).

From Culture to Philosophy

The rough definition of school culture I used in meetings with MAC Board members was that culture was how things were to be done around the school. The Board and community members

were more than happy to describe how they wanted things done around their school. The definition of school philosophy I presented was that it was the set of reasons why things were done around a school. My scoping requirement was to address the ideas and beliefs my clients wished to see define the school. I was handicapped in achieving this because I came from a world with a different belief system. In addition, all participants in the planning processes were dealing in a context where much knowledge, especially that to do with transition from childhood to adulthood, was a secret within certain individuals. It was with their knowledge, ideas, and beliefs that I sought to underpin the planning for and operation of their kind of school, make it intelligible and marketable to the NT Government and to the wider education community.

Working from their description of the culture required for the proposed school, it was agreed with the MAC Board that the philosophy that would inform teaching and learning at a future MAC-owned College would be one in which the whole teaching and learning environment would be structured in such a way as to maximize cultural advantages conferred on students by their background and belief systems and minimize barriers to learning created for them by the post- colonial NT Education Department-specified environment in which the College must inevitably function.

I gained agreement that, for planning and operational purposes, Manungurra College's organizing philosophy would take advantage of Aboriginal relationship patterns to socialize the knowledge, skills and attitudes it intends to teach. At its simplest, this philosophy requires classroom activity groupings and seating patterns that reflect Aboriginal relationships rather than age and ability levels. It requires tutoring and learning groupings that reflect learning patterns found in the student's parent culture. More controversially, it dictates that the structure and supervision of the boarding facility be modelled on traditional living and responsibility patterns. For example, at the extreme, it requires planning for the school to take account of situations where students cannot come into a particular classroom while certain people are present in it or where some adults cannot be on the school grounds when certain other individuals are there.

The adopted philosophy required the development of school protocols that can support learning in complex tradition-based situations. Late in the planning process, the MAC Board, through Sokar Philips their administrator and as a result of discussions of how the architect's preliminary accommodation designs might work, indicated their distrust of teachers' capacity to understand the philosophical basis for authority patterns. They therefore instructed me to redefine the philosophical basis for authority patterns to be created in any new school. In doing so they expressed the view that authority patterns imposed on their young people in mainstream schools lacked legitimacy in the eyes of Warumungu students. They contended that, to be effective and legitimate, authority had to be exercised by those culturally entitled to exercise it. The authority pattern that most concerned them was the "fit" of post ceremony men students into the school. At a practical level, this philosophical stance required the planning for and creation of a school environment where participation in ceremony did not make further participation in western education problematical or indeed impossible. The revised authority patterns demanded by this aspect of education philosophy was also to inform the physical classroom layouts and living quarters design.

The proposed classroom layouts aroused discussion. The living quarter design was to prove unacceptable to those considering the school's application for registration. Despite the requirement that the document requesting the registration of the proposed school required a

philosophy section that appeared definitive, it was inevitable that a philosophy for a school that was yet to be would remain a work in progress during the whole of the planning process and beyond. It was unavoidable that the planning process itself would involve continually revisiting the philosophy and recasting the relationship between the western model of schooling and Warumungu society. The philosophical beginnings outlined above provided a philosophical basis that promised to deliver an education plan for Kunapa families. This plan was to prove unacceptable to the NT Education Department.

THE APPROACH TO PLANNING

With the Warumungu cultural imperative established as the ultimate determining factor in questions of operational and physical design and broad agreement on the elements of an education philosophy to underpin the planning of the proposed school agreed upon with my clients, I took the view that a mission-based approach to planning, oriented to deliver the prioritized cultural and philosophical elements, was most likely to produce a plan. It was a process that required the MAC Board to agree to a vision and a mission for the school to guide me in developing the curriculum, pedagogy and operational planning, and to guide the architect in building design. The statements agreed for planning purposes are set out below.

Vision

The vision adopted was of a school that makes a successful return to Country possible by delivering the education required by the Australian curriculum in a Kunapa context and in a way which produces individuals who can be successful in two worlds and in the space between them. The vision is of a network centric, full service, residentially based school empowered by information technology that makes it possible for Kunapa children to receive a mainstream Australian Curriculum based education on their own lands that prepares them to be successful in the world of their own culture, language and economy and in the world of the wider culture, language and economy of Australia.

Mission

The College's mission is to contribute to the achievement of Manungurra's total vision for the Kunapa families by the delivery of the NT's version of the Australian Curriculum to the children of the Kunapa families on their own Country and in the cultural and pedagogic context of a Warumungu boarding middle and senior school that is attuned to the social, cultural and economic realities of Australia's Territory, national and regional contexts.

An Operational Concept

With a vision and mission agreed upon, I began a process of consultation on an operational concept. An agreement was quickly reached. The concept involved the College achieving its mission by the establishment of a centrally located middle and senior boarding school campus to serve Kunapa secondary students from across the region. The concept envisaged the school achieving its mission by the application of mainstream and Indigenous pedagogies that exploit in full the opportunities provided by specifically designed culturally effective classrooms, boarding house, external learning environments, the world of virtual education and the world of Warumungu tradition, language, and culture.

The concept required the provision of locally designed and programmed full-service schooling to students from Years 7 - 9 in multi-grade/multi-age team-taught classrooms. It involved the provision of full-service schooling to Year 10, 11, and 12 students jointly enrolled with Northern Territory Open Education Centre (NTOEC). Implementation required a human resources policy that provided appropriate cultural representation at all points of each student's education. Input from those charged by tradition with the upbringing of young people demanded that the College's Middle and Senior School's common culture and learning environment be sufficiently differentiated to cater to their different student bodies as they progress through their traditional journey to adulthood. This requirement meant that the College would need to develop and maintain a capacity for complex programming which could only be commenced once the composition of the school's population for any given year was known and might be subjected to traditional analysis.

Wider discussion within the Kunapa community of the operational concept led to the demand for a remote student support unit and a knowledge centre. The design and role of these elements is not discussed here beyond noting that it is intended that having adult learners and creators of knowledge on campus will provide valuable role models for younger students. Input from remote Kunapa families as they reviewed the emerging design demanded that the College create the capacity to network the College's offerings for the benefit of all Kunapa students, regardless of location.

THE DESIGN CHALLENGE

The design challenge created by this mission based planning was six fold, involving:

- An architectural challenge of designing for Warumungu living and teaching space that might be utilized to deliver western education to the satisfaction of the community and the NT Government. This was taken up by Bennett Design;
- A curriculum design challenge which was complicated by the fact that NT Education was in transition between the Northern Territory Curriculum Framework (NTCF) and the Australian Curriculum (Australian Curriculum). It was a challenge that required me to enlist the help of Chloe Parkinson, a PhD candidate at the University of New England and a former NT Remote teacher working and researching the applicability of the Australian Curriculum to remote Aboriginal communities;
- A pedagogy design challenge;
- A human resources policy challenge to create a bicultural staff;
- A challenge for MAC management to identify funding to run an untried complex organization that could not be optimized in terms of size; and
- The over-arching challenge of achieving NT registration for an untried, unconventional independent school.

THE CURRICULUM CHALLENGE

My colleague Chloe Parkinson and I were confronted with the task of designing a curriculum for Manungurra College at a pivotal period in curriculum development and application in the NT as education in the Territory moved away from its transformational outcomes based curriculum, the NTCF, and began to adopt the Australian Curriculum. We dealt with the medium term situation by developing curriculum policy robust enough to inform planning in the areas of architecture, pedagogy, human resources and administration, and governance. For

our request for registration we detailed what the curriculum situation in the proposed College might look like on start-up.

Curriculum Policy

The curriculum planning policy which we developed was based on the NT Department of Education's prediction on curriculum requirements in the NT on the envisaged College opening date of January 2015. We designed policy to accommodate the period of change referenced to that date. Our policy intention was to have the College begin its operation delivering an education program that would base the teaching of English, mathematics, science and history on the DECS interpretation of the Australian Curriculum. It would include the remaining four learning areas common to NT schools on those sections of the NTCF that remained operational and in force in Territory schools.

As a way of meeting its obligations to government, community and its students and deliver the necessary "survival ways of knowing," our planned policy called for Manungurra College to teach Indigenous Language and Culture while possible under the aegis of the NTCF while that remains a possibility. At the same time we planned for the College to take full advantage of the Aboriginal and Torres Strait Islander histories and culture cross-curriculum priority inherent in the Australian Curriculum to lead students to understandings of how they might create meaning for themselves as an encapsulated postcolonial society in the Warumungu world, the Anglo-global world and spaces in between. It was clear from discussion with all sectors of the community that the greatest problem facing students wishing to live in both worlds and the space in between was the relationship of initiation ceremony to school. It was decided that, as a matter of policy, the College would seek to situate the study and experience of Warumungu culture within its programs in a way that allows it to attract appropriate academic credit. As an example, under this policy the College would expect to grant academic credit for the six weeks of men's initiation ceremony.

We planned curriculum policy that would require the College to seek to further economic "survival ways of knowing" by creating its own cross-curriculum priorities in pre-vocational education. We planned to do this in all subject areas by privileging learning relevant to: rural operations; tourism and hospitality; and land management in such a way that students would acquire motivation and background knowledge that would lead to success in vocational courses delivered by external providers under the auspices of the College at appropriate stages in student's development. We planned College capacity to develop significant programs, which in other schools would be classified as co-curricular but which in this College constitute the school's reason for being. These programs would have their genesis in the College's responsibilities to Warumungu language and culture and to the fostering of involvement in Manungurra Corporation's economic and cultural objectives. It is intended that, in practice, the delivery of these programs across the boarding school would be seamless and that, from a pedagogical perspective, there would be no differentiation between the curricula and the co-curricular.

A SCHOOL MOCK-UP

For the purposes of the registration application and to provide a place for the school to undertake its mission, we described how we envisaged the school might look in action. What follows is a description of the key aspects of this yet-to-exist school that were the subject of advice by CF & SP Baker Consultants and Chloe Parkinson. Missing from this paper are

architectural aspects of the school such as its tradition-based classroom and living arrangements based on 'secret' knowledge that were properly determined with Bennett Design. My only input into these aspects was to advise that the design adopted for plant and buildings could be used to deliver government mandated education outcomes.

A Curriculum Envisaged

Middle School - Years 7 to 9

The Year 7 - 9 class group will operate in multi-grade classrooms in which the two curricula are used: the Australian Curriculum and NTCF. Australian Curriculum subjects to be implemented are:

- English
- Mathematics
- Science - History

Permission was sought from NTDECS to acquire and use the NT Scope and Sequence documents created for multi-grade classrooms in the NT for the above Australian Curriculum subjects. The Scope and Sequence documents set out term-by-term the content descriptors for each subject to be studied. The use of these Scope and Sequence documents satisfies Manungurra College's requirements to implement the Australian Curriculum but, more importantly, ensure continuity for students transferring to and from other NT schooling environments. When applying the Scope and Sequence for the above subject areas, emphasis is placed upon the Warumungu culture and, as much as possible, incorporation of rural, tourism, hospitality, and land management. A mathematics unit on "Using Units of Measurement" for example may see significant learning taking place in the horse yard. Mathematics could see an investigation taking place on the range of a spear or boomerang. Investigations within history could take place on the movement of local people and cattlestation history. The production of bush medicine might be the focus of a procedural text in science. Appropriate inclusion of Aboriginal knowledge will be guided by Aboriginal staff.

Year 10

Year 10 is recognised as the preparation year for students going on to complete their Northern Territory Certificate of Education and Training (NTCET) in the senior years of schooling and, as such, needs to be treated somewhat differently to the middle (7-9) and Senior Secondary (11-12) units within the school. The Year 10 curriculum follows the advice of NTDECS in that the following compulsory core subjects from the Australian Curriculum were to be offered to students:

- English and NT Year 10 Literacy
- Mathematics and NT Year 10 Numeracy
- Science - History

These subjects were to be imported by jointly enrolling students with NTOEC to ensure that the subjects satisfy Australian Curriculum requirements. They were modified, if necessary, in collaboration with NTOEC and College staff to ensure that the content matches the College's mission. It was recognised that by the proposed opening of Manungurra College in January 2015, Australian Curriculum subjects such as geography, the arts, health and physical

education, and technologies would be ready for implementation and the following were proposed:

- Studies of society and environment (excluding time, continuity and change) - The arts
- Health and physical education

- Technology and design
- Indigenous language and culture

Students would also undertake Stage 1 Personal Learning Plan (PLP). This subject is recognised within the (NTCET as a 10-credit subject. It is normally completed in Year 10, as it assists students in planning for their future and with subject selection for Years 11 and 12. In order to complete the PLP students will be jointly enrolled with NTOEC. The Year 10 students would operate within multiple classrooms and outdoor learning environments dependent upon the subject or learning area. For the majority of lessons, Year 10 students would be in the same classroom as the Senior Secondary School, as both groups of students were to study PLP, and NTOEC-based English and mathematics. Year 10 students would study the remaining Australian Curriculum subjects separately. Year 10 and Senior Secondary students could participate in Indigenous language and culture together, if deemed appropriate by the Indigenous Language and Culture teacher.

Senior Secondary School - Years 11 to 12

Senior Secondary students enrolled at Manungurra College were to be jointly enrolled with NTOEC. NTOEC would provide SACE-registered subjects for students, to assist the College in offering Year 11 and 12 students with an education leading to a NTCET. It was envisioned that in the first Semester of operation, Senior Secondary students would be be enrolled in the following subjects:

Stage 1 - Personal Learning Plan
Stage 1 - Subject from English learning area
Stage 1 - Subject from mathematics learning area

Two further Stage 1 subjects would be added, based on student interest and school capacity. The NTOEC subjects would be supplemented with those offered by the school:

- Studies of society and environment (excluding time, continuity and change) - The arts
- Health and physical education
- Technology and design
- Indigenous language and culture

Indigenous language and culture

As long as it was to be possible, Manungurra College would utilise both NTCF and Australian Curriculum approaches to the teaching of Indigenous language and culture – as a subject and as a cross-curriculum priority. The Indigenous language and culture subject within the NTCF was to continue to be taught as the Australian Curriculum was gradually introduced. Concurrently, the Aboriginal and Torres Strait Islander histories and culture cross-curriculum priority was to be embedded across the subject areas. It is crucial here to recognise that whilst the Australian Curriculum has been developed for all students, it is a document predominantly produced within and for mainstream Anglo-Australian educational contexts. It has not been designed specifically for remote Aboriginal students or schools. The cross curriculum priority

focus was to be key in linking curriculum content to Manungurra students' knowledge and experiences to enhance student understanding of the Warumungu World, Anglo-Global World and the cultural interface at which they both meet. Aboriginal (Warumungu) staff were understood to be critical in this process, to provide guidance in creating these meaningful links and to avoid the trivialisation or superficial box-ticking of Aboriginal knowledge and culture.

Student participation in ceremony and cultural events was envisaged to be credited in the same way that mainstream student excursions to another culture would be accredited. Student absence for ceremony was to be assessed within the Indigenous Language and Culture subject of the NTCF, with community members providing input as to which outcomes had been satisfied by the absence.

CONCLUSION

My planning role was over when I handed a draft plan for the establishment of a College to MAC's operations manager. It was her task to ensure that the school's governance arrangements complied with legislation governing Aboriginal Corporations and were compatible with MAC's administrative and financial arrangements. Thus augmented, the plan went to the Board which, on approval, passed it to MAC's CEO who formally submitted it to the Northern Territory Department along with a formal request to register a school.

My tentative conclusion from my experience with the design of Manungurra College is that it is possible to design a school to equip students to live the Aboriginal and mainstream Australian worlds and the space in between. What has yet to happen is that the mainstream world grants Manungurra College, and other similar projects, the right to exist in the form of registration and funding for both capital expenditure and operational ongoing costs.

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The transformative effect of study abroad: Australian teaching experience on US pre-service teacher identity formation

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This study describes the transformational effect of a short-term study abroad experience on a group of US pre-service teachers (PST). The PST participated in a cross-cultural exchange, which included a six-week placement in an Australian school where they assumed many teaching responsibilities. The PST reported experiencing collaboration as a structural feature of their Australian school experience in distinct contrast to their highly compartmentalized organizational structure of mainstream US schooling. This broadened perspective of shared teaching roles impacted students such that they expressed a belief that they, too, could incorporate this approach to teaching in the US. Not only the exposure to the complexity of teacher roles and responsibilities, but their inclusion as near-peers prompted the PST to experience, for some for the first time, the sense of actual identification as teacher.

Keywords: teacher identity; teacher education; study abroad; pre-service teacher; cross-culture

INTRODUCTION

The preparation of a competent and well-rounded teaching workforce is the goal of any teacher preparation program. While programs may structure and privilege requirements in different ways, finding ways to support pre-service teachers (PSTs) as they develop their teacher identity is an important component in that process. This paper explores how one small, liberal arts university in North Carolina attempted to broaden PST classroom teaching experiences by providing PSTs with the opportunity to participate in a short-term study abroad experience in New South Wales (NSW), Australia. While the original intent was to provide a comparative teaching experience which would expose students to best classroom teaching practices in Australian schools, the experience had a much greater effect on the development of their teacher identity.

Participants were asked to use reflective writing and journaling as ways to capture their responses throughout their experience; prior to departure, during the six-week stay, the semester following their return to the US, as they re-entered US classrooms, and, finally, during their final semester as they took on the role as "student teacher" prior to their graduation.

TEACHER IDENTITY DEVELOPMENT

Identity, according to Gee (2001), is a way that we recognize the "kind of person" we are within a certain context. The different identities we develop and manifest in certain situations do not stand in isolation; they are inextricably linked. Teachers make choices every day: the way they dress, how they behave around students, how they interact with colleagues, how they choose to communicate with parents, and the manner in which they engage students in the curriculum. All of these choices help explain to the rest of the world how they define what it means to be a teacher (Gee, 2001).

Literature exists that highlights the importance of identity in teacher development (Beauchamp & Thomas, 2009; Hoban, 2007; Olson, 2008; Sachs, 2005). Teacher identity contributes to the sense of efficacy a teacher has and impacts the motivation and commitment they exhibit. Ultimately, job satisfaction, effectiveness and retention are also impacted by teacher identity (Day, Kington, Stobart & Sammons, 2006; Harlow & Cobb, 2014). The developmental process is not static; it is a dynamic, constant, ever changing process that begins in teacher training and continues throughout teachers' teaching careers. As teachers work within schools and extend those experiences into the greater community, further identity shifts occur (Beauchamp & Thomas, 2009). As PSTs take part in additional experiences, these shifts continue to collide and reorganize their definitions of teacher. The importance of this identity development cannot be overstated. As Hammerness, Darling-Hammond, and Bransford (2005, pp. 383-384) affirm:

> *Developing an identity as a teacher is an important part of securing teachers; committees to their work and adherence to professional norms . . . .the identities teachers develop shape their dispositions, where they place their effort, whether they seek out professional development opportunities and what obligations they see as intrinsic to their role.*

Knowing the importance of supporting teacher identity development in PST, institutes of higher education must purposefully structure programming that aligns with that goal (Harlow & Cobb, 2014).

Providing PST with varied experiences during their teacher-training program can be one way to help expose them to the many definitions of "teacher" so they can begin to form their own teacher identity. Many of these field experiences, limited by the reality of logistics, occur within public and private school classrooms near the campus of study. PSTs take on the attitudes of those held by the schools, cooperating teachers and educational systems in which they are immersed (Kelleher, 1987). If those field experiences stay within the realm of "familiar", PSTs may exhibit limited personal growth (Kuechle, Ferguson, & O'Brien, 1995). Smagorinsky, Cook, Moore, Jackson and Fry (2004) attest that placing students in contexts that challenge those norms also challenge their own identity development, allowing for reflection on those beliefs and the potential for personal growth.

One way teacher education programs can push students outside their routine classroom exposures is to provide opportunities for PSTs to participate in study abroad programs. Increasing numbers of teacher training programs are providing study abroad opportunities for their students (Pickert, 2001, Schneider, 2003). Study abroad experiences can have a transformative effect on PSTs (Trilokekar & Kukar, 2011) and, in addition to developing increased global competence, PSTs demonstrate a heightened self-awareness (Vatalaro, Szente & Levin, 2015) and increased confidence (Cushner, 2007). The literature surrounding the impact that international experiences have on PSTs is significant. Willard-Holt (2001) summarizes these outcomes in the following statement:

> *International student teaching experiences may potentially change beginning teachers' thinking about themselves, curriculum design and teaching strategies . . . enhance skills and abilities of effective teachers; force examination of personal beliefs, habits and values; and encourage commitment to open-mindedness. p. 506.*

The potential for PSTs to change their thinking about some of the many facets of teacher identity warrants the involvement of teacher educators and teacher education programs. PSTs need to be encouraged to go beyond what is known and comfortable and teacher education programs need to provide opportunities to incorporate local and, if possible, global experiences into their programs. These experiences in the field not only provide meaningful opportunities to apply theory into practice but also can act as a catalyst for development (Brindley, Quinn & Morton, 2009; Yang, 2011).

THIS STUDY

Queens University of Charlotte is a small, Liberal Arts university located in Charlotte, North Carolina. As part of a commitment to the expansion of students' global perspectives, all undergraduate students are invited to participate in a faculty-led, short-term study abroad program between their junior and senior years. The 23 PSTs who took part in this study were part of the North Carolina Teaching Fellow program, a prestigious state scholarship program designed to enhance and deepen the training experiences of aspiring primary and secondary teachers. The six-week program was specifically designed to allow the Teaching Fellows a cross-cultural teaching experience by allowing them to observe, plan and co-teach alongside an Australian educator. The hope was that this experience would allow the PSTs to expand their understanding of how others view "best practices" and bring that fresh understanding back to North Carolina classrooms. PSTs were placed in schools around NSW, and included both primary and secondary schools as well as public and private institutions.

Over the three-year period prior to departure, the participating PSTs had spent close to 100 hours in a variety of US public school classrooms observing, tutoring and, in limited cases, teaching lessons. Having been exposed to a variety of schools, teachers and teaching styles during that period allowed the PST to begin to gain perspectives on what it means to be a teacher in North Carolina. During their stay in NSW, they would have a six-week cross-cultural teaching experience and then return to the US re-entering those public schools for the final year of their education program. The first semester of that year they would again be in a variety of schools observing and tutoring. The final semester would include their semester-long "student teaching" where they would be required to take over and live the role of teacher for a six-week period.

All PSTs were required to write reflections throughout the process. The focus of the reflections was, initially, just a means to capture the overall experience through the eyes of the PST. The researcher knew the PSTs would bring their understandings of US classrooms with them to Australia. By asking comparative questions, it was hoped that, upon their return, PSTs would be able to determine if the study abroad program had an effect on the lens through which they saw US classrooms.

METHODS

The method chosen for this research was phenomenology. Phenomenological research is structured around narratives provided by participants of a shared experience. Those narratives provide a basis through which the researcher can investigate the effects and perceptions of that

experience. "Phenomenology (is) focused on the subjectivity of reality, continually pointing out the need to understand how humans view themselves and the world around them" (Willis, 2007, p. 53). Since the researchers wanted to study the lived experiences of the PSTs and had no preconceived notions as to what the findings of the research would reveal, looking at the data through a phenomenological lens makes the most sense. Phenomenology can help researchers look at data over time and help participants make meaning of their experiences (Fellows & Liu, 2008).

Participants

The participants consisted of 23 undergraduate students, all of whom were rising juniors. Six of the participants were male, 17 were female. Seven of the students identified as African American, the remaining 16 students identified as Caucasian. Three of the students were majoring in elementary education, 20 were majoring in secondary education. Of the 20 secondary education students, 11 specialized in the content area of English/Language Arts, five in the content area of Mathematics, two in the content area of History, and two in the area of Biology.

Data collection

Data collection took place at four points throughout the program: at the end of the spring semester prior to departure to Australia, at the end of the six-week experience in Australia, at the end of the fall semester upon return to the US, and then again at the end of the spring semester, after completion of their "student teaching" experience. At each of these points, PSTs were given a series of questions (see Appendix) that asked them to reflect on their (likely) experiences in Australia and compare them to their current placements in US schools. The PSTs were asked to respond to the questions in a narrative, informal and conversational format. This less structured writing style allowed students to focus on the content of the narrative and not on the literary conventions, thus lowering the affective filter and yielding more honest and candid results.

Data analysis

Prior to departure abroad, the narratives were coded and analyzed using the constant comparative method. The constant comparative method is used by researchers to develop concepts from the data by coding and analyzing at the same time (Taylor & Bogdan, 1998). Constant comparative methodology incorporates four stages: "(1) comparing incidents applicable to each category, (2) integrating categories and their properties, (3) delimiting the theory, and (4) writing the theory" (Glaser & Strauss, 1967, p. 105).

Pre-departure participant data was evaluated by charting the data, then coding and analyzing the contents. A list of preliminary codes was generated during the first pass. New codes were created as data were reread, and several independent coding events were required to ensure that all ideas were labeled with an appropriate code. The final code list was generated from both the literature and from specific coding "events" during the reading of the data (Constas, 1992).

Once the final code list was generated, the data were reviewed through repeated readings to identify the frequency, omission, and/or declaration of emergent themes (LeCompte, 2000). These themes were then reduced and either integrated or reframed for reuse throughout the analysis process. Once the second round of data was gathered and analyzed (using the same process described above), those findings were compared to the pre-departure codes. Using constant comparative analysis (Glaser & Strauss, 1967), the data was examined for similarities, differences, analogies, co-occurrence of events or actions, sequence, corroboration, and triangulation (LeCompte, 2000). This pattern was repeated after each data collection point.

DISCUSSION AND FINDINGS

After analyzing the narrative, major themes emerged from the data.

Impact of structural design of schools

More PSTs commented on the difference in the structural design of schools than any other theme. There exists a stark contrast in the logistical makeup of US versus Australian schools. In the majority of schools in the US, teachers are provided a "homeroom" classroom. This "homeroom" is used by the teacher and their students and is not shared with anyone else. Teachers are given keys to the room so that no other teacher can enter without permission. Walls are decorated with posters, charts and materials chosen by the teacher. The teacher's and students' personal effects are kept in this classroom. The classroom essentially belongs to the teacher for the school year.

This is in stark contrast to the concept of the "staff room" that most PSTs were introduced to during their time in Australia. The realization that teachers were not assigned a "homeroom" and were asked to float among classrooms was a foreign concept to the PSTs. While staff rooms in the US do exist, referred to as "the teachers' lounge", as the name states, they are not areas meant to house teachers for planning and collaboration, but rather a place to grab a drink and a snack, or quickly eat lunch. According to the PSTs, having teachers' cohabitate in the shared space of the "staff room" allowed them to collaborate, plan and build community in ways not possible in the US system.

Several PSTs commented on how having teachers centrally located in a departmental staff room allowed for increased collaboration and planning opportunities. "The faculty setting is more communal in Australia. They keep all the history (HSIE) faculty members together in one room. Throughout the day they can work together and talk about students issues and curriculum matters," commented a PST placed in a secondary school. "I liked the concept of the staff room," commented another PST, "it provides so many chances for collaboration. Teachers are constantly sharing what worked (or didn't work!) and brainstorming ways they could do it better. The English department felt like a team rather than a mere group." A PST placed in a primary school made this observation, "The one main difference I see between NC schools and Australian schools is that teachers in Australia know how to collaborate, it [is] like it is expected."

The criticism of the structural design of US schools came through loud and clear: "in US schools a teacher's office is their classroom, this somewhat isolates them from the rest of the faculty." Another PST commented: "In the US teachers prefer to stay in their classrooms with the door shut doing what they want to do. They don't bounce ideas off each other." Another bemoaned the effects of that isolation:

> *North Carolina teachers seem to have lost their enthusiasm because of how we (teachers) are separated from one another; we miss out on so much peer support and constant communication of ideas that seem to keep Australian teachers motivated, that support system reaffirms our teaching and develops new means of problem solving.*
>
> *North Carolina teachers lose out on the collective transfer of ideas that happen in the (Australian) staff room.*

Collegiality

In addition to the 'staff room' providing a collaborative planning space, many of the PSTs felt the levels of collaboration led to greater collegiality than they had experienced in US schools. "The camaraderie among the (Australian) teacher was very refreshing." A PST in a primary school remarked, "Teachers supported each other and acted as one large entity instead of separate teachers held together by a building." The independent nature found in US schools was picked up by another PST who reflected on the differences between US and Australian schools:

> *…there is little collaboration between teachers here (in the US), we keep to our own rooms, and we become extremely defensive if we are criticized by our colleagues. If one American teacher does something different than the others they are often criticized for it.*

In contrast another PST made this observation: "the teachers felt collaboration was important and that everyone can learn from someone else." A secondary student summed it up this way:

> *There is so much more collaboration here than in the US, and I love it! Except for the occasional department meeting, (in the US) you're on your own. You're in your own room, planning your own lesson, grading your own tests. And don't even think about seeking another teacher for advice! . . . I didn't feel uncomfortable or intimidated (in Australia) asking the teachers for advice, or even giving advice.*

The collegiality that emanated from the teachers was not limited to the Australian faculty, it was shared with the American PSTs. Again, this was something that they had not encountered during their many hours in US schools. "[I]n Australia I became a fellow teacher. I was part of the faculty and got the 'behind the scenes' teaching for the first time. It helped me see how I would actually interact with the seasoned teachers and administrators." This PST went on: "everyone was a big family – all the teachers worked together and openly invited the interns to collaborate as well." This theme was mentioned by several PSTs. "In NC they are less likely to give control to a student teacher. In Australia they gave me free reign. I think it is why I performed better (during my student teaching experience in the US)" Another PST added: "We were treated like colleagues and given access to the same things as the teacher."

What is an Australian Teacher?

In sorting through the themes that emerged from the analysis of the data, it became apparent that, without overtly asking the question: "What does it mean to be a teacher in Australia?" the question was, nevertheless, answered in four ways through the reflections the PSTs provided. According to the PSTs, an Australian teacher is: 1) collaborative, 2) collegial, 3) behaves professionally, and 4) supports teachers in training.

According to the PSTs' reflections, an Australian teacher is a collaborator. Time and again, the PSTs commented on the collaborative nature of the Australian system. Whether this is due to the physical structure of Australian schools is beyond the capacity of the researchers to argue, however there is something within Australian schools, or Australian society in general, that, according to the PSTs, lends itself to the collaboration.

Australia teachers are collegial. As demonstrated by the quotations from their reflections, the PSTs agree that Australian teachers appear to be more collegial than the teachers they had worked with in the US. After returning to US classrooms, one PST wrote: "I was really dissatisfied with the time teachers spent in a community with one another, building

relationships, sharing resources, so I made a point to try to seek out collegial relationships with teachers at my school . . . I asked teachers about their lesson plans, tried to eat lunch with a different teacher each day."

Australian teachers behave professionally. The PSTs reported that in their interactions with Australian teachers they "carried themselves in a more professional manner . . . they helped each other, and worked closely with each other . . . they carried themselves with dignity." Another PST shared that the modeling of professionalism led to changes in behaviour: "Australia definitely helped me learn how to have a professional conversations with other teachers, other professionals. This is something I will take back to the US with me."

Australian teachers support teachers in training. The collegiality mentioned above extended not only between the Australian teachers themselves, but also amongst the PSTs that were in their classrooms. PSTs reported a difference between how they, as PSTs, were treated by US teachers and how that differed from the inclusiveness experienced in Australian classrooms. Australian teachers demonstrated they valued the thoughts and experiences of the PSTs and were interested in learning from them, even though they were still in the training process.

CONCLUDING COMMENTS AND RECOMMENDATIONS

The development of teacher identity is a complex process, one that can begin to develop during the teacher training process. It is here that PSTs first begin to understand the professional role they will play in the classroom (Valli, 1997). Understanding the depth and breadth of what it means to be a teacher is a key element in identity formation (Cattley, 2007). Exposing PSTs to a wide variety of professional role models and classroom scenarios during their training program allows for more robust and complex contributions to the development of one's unique identity. Many teacher-training programs in the US, for obvious reasons, rely solely on US-trained teachers to serve as cooperating teachers, mentors and role models of PSTs. This research proposes that, in addition to domestic based classroom experiences, international experiences can also have a positive impact on PST identity development. These cross-cultural comparative encounters can provide US PSTs with a fresh and distinctive look at school structures, teaching practices and professional roles, broadening their lens and altering what is "possible" in classrooms and schools. Australian schoolteachers are given considerable autonomy in their decision-making and allow their PST to have an elevated degree of autonomy in their teaching opportunities (Cattley, 2007). Having the opportunity to take on the role of a PST in Australia, impacted how these PSTs saw themselves and allowed then to compare their experience in the US with that in Australia. Collaboration was a structural feature of PSTs' Australian School experience. The PSTs commented that this was in distinct contrast to the highly compartmentalized organizational structure of mainstream US schools. PSTs were provided the opportunity to compare and contrast the professional teaching roles they had observed in US schools with those of their Australian counterparts. This broadened perspective altered how they viewed the identity of "teacher" and installed, in many of them, the belief that they could bring a little bit of Australia back to their classrooms with them.

Future research involving the participants in this study would provide a needed insight into the long-term impacts of international experiences on PST identity development. It would be of interest to the researchers to examine the following questions: Does the experience in Australia continue to demonstrate an impact in their daily teaching practice and identity as a teacher? Or did the reintegration into the US school system mitigate the experience? Understanding the durability of changes to teacher identity based on cross-cultural experiences would fill a void currently left in the research.

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APPENDIX

Reflection questions

End of Australian Experience

1) Describe the demographics of your school
2) Now that it is over, compare your hopes/expectations for your school experience.
3) What structural aspects of your schools surprised you?
4) Talk about your teacher's attitude toward teaching.
5) Talk about the methods/practices you learned that you might incorporate in your classroom once you return to the US.
6) In your opinion, what was/were the biggest difference(s) you noticed between US and Australian schools.

End of Fall Semester (first semester back in US schools since Australia)

1) Describe the demographics of your school
2) Talk about your teacher's attitude toward teaching.
3) Now that you are back in US schools, what similarities and differences do you see between the US and Australian School systems.
4) What methods/practices that you learned in Australia have you used or implemented in your US classroom?

End of Student Teaching Semester

1) Describe the demographics of your school
2) Talk about your teacher's attitude toward teaching.
3) Now that you have been fully immersed in the duties of a classroom teacher, what similarities and differences do you now see between the US and Australian School systems.
4) What methods/practices that you learned in Australia have you used or implemented in your student teaching classroom?
5) It has been almost a year since Australia … what is your biggest take-away, what is the biggest impact on your teaching from the experience?

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How does international student teaching shape the participants? Professional and personal perspectives and decisions

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For valid educational and cultural reasons, many teacher education institutions promote or allow some pre-service teachers to complete their student teaching experiences in a different country. A select, but growing body of literature suggests positive outcomes of these unique international placements. This study extends and refines the data on the impact of overseas student teachers on those who student-taught overseas as part of an undergraduate teacher licensure program. Data collected through surveys and a focus group of alumni from one higher education institution in the US reveal the impact of these international experiences. This impact extends in several directions: professional decisions, extracurricular choices, and personal and professional cultural perspectives. Implications of these findings suggest that these types of cross-cultural experiences can support the preparation of new teachers for the increasing numbers of culturally and linguistically diverse students in P-12 public schools.

Keywords: study abroad; international student teaching; international internships; higher education; globalization; teacher education

INTRODUCTION

Schools and departments of education are constantly seeking to improve their teacher licensure programs in order to better prepare new teachers for P-12 classrooms. Stronger accountability placed on higher education institutions based on state testing programs and national initiatives often lead to more standardization of teacher education and may constrain novel approaches (Mahon, 2007). Cross cultural experiences and study abroad programs offer opportunities for teacher candidates to develop their skills. Allowing some student teachers to complete this final, student teaching practicum in another country is one such approach that may come under increased scrutiny in the US due to the adoption by many states of Common Core State Standards (CCSS) and the implementation of the Teacher Performance Assessment Consortia (TPAC), better known as the edTPA.

The survival of these global programs may be augmented by research on their efficacy. This paper describes an effort to do so through research on the impact of overseas student teaching on undergraduate participants. A brief history and rationale of overseas student teaching will provide a foundation for this relatively recent alternative. The study is further contextualized with descriptions of one institution's program that has sent student teachers abroad for 20 years. The research involved a survey of individual alumnae (alumnus) from this teacher education program who student-taught overseas between 1997 and 2010, as detailed in the methodology section of

this paper. The results section describes four major areas of impact that emerged as themes from the qualitative and descriptive data set, namely the impact on professional decisions, extracurricular choices, as well as personal and professional cultural perspectives. The discussion that follows explores these possible impacts in light of the sample, context, and in comparison with studies conducted by others. The study concludes with some recommendations to shape the direction of future research and to encourage other teacher educators in support of overseas student teaching.

BACKGROUND AND RATIONALE

Finding quality, suitable student teaching placements can be a challenge for many teacher education programs and is often influenced by factors such as geography, population density, and partnerships with K-12 institutions. Historically, student teaching was typically confined to local schools and nearby metropolitan communities. However, as Baker (2000) notes, the mid-twentieth century establishment of UNESCO's support of international exchanges in education, the Fulbright Program for faculty exchanges, and the Peace Corps for volunteers opened the way for colleges and universities in the US to consider and encourage study abroad programs.

Following the inception of these programs, the Consortium for Overseas Student Teaching (COST) was formed in 1972 through the collaboration of a number of universities located primarily in the Midwest (Quezada, 2004). A similar consortium developed 20 years later, established by eight, faith-based colleges and universities (Greenhalgh & Harvey, 1998). To date, each one of these consortia has placed over 1,000 student teachers around the world (Interaction International, 2012; Kent State University, 2012). Examples of other consortia include California State University system's International Teacher Education Program and a long-term collaboration among Indiana University, Northern Illinois University and Central Michigan University (Quezada, 2011). A growing number of higher education institutions, 74 of 409 (18%), as surveyed by Mahon (2010), provide opportunities for student teaching internationally and, in the decade from 1997-2007, individual participation in study abroad programs offered by higher education institutions in the US increased by 143% (National Center for Education Statistics (NCES), 2010). However, growth for student teaching abroad is somewhat restrained by state certification or licensure laws which prohibit student teaching overseas in 27 of the states in the US (Mahon, 2010).

In light of changing demographics and the need to prepare teachers for diverse settings, many organizations call on colleges and universities to seriously consider expanding study abroad programs. The American Association of Colleges for Teacher Education (AACTE) produced a research report that concluded study abroad programs was one of the best ways for prospective teachers to gain international experience (Germain, 1998). This view was supported by the *Senator Paul Simon Study Abroad Act*, which was approved by the House of Representatives in 2007 (NAFSA: Association of International Educators, 2012). While the Bill later died in the US Senate, it did stimulate further discussion on the value of a global experience for an increase in student engagement with diversity. More recently, the Council for the Accreditation of Education Preparation (CAEP) has clearly articulated this value in the candidate proficiencies expected in its accreditation standards, including: "a commitment to deepening awareness and understanding the strengths and needs of diverse learners when planning and adjusting instruction that incorporates the histories, experiences, and representations of students and families from diverse populations" (CAEP, 2013, p. 22).

Teacher education programs and consortia posit numerous reasons why these global, cross-cultural, student teaching experiences are encouraged and valued. According to the objectives of the Consortium for Overseas Student Teaching (COST) program (Kent State University, 2012), these experiences allow international student teachers to:

> *… gain non-U.S. perspectives on world events; gain appreciation of the differences in family life between the U.S. and the host country, all through participation in a host-family community setting; teach in a bicultural and/or bilingual setting; clarify one's position as a U.S. citizen by experiencing life in a different social and cultural milieu; and, consider ways to bring an international perspective back to their classroom in the United States" (para. 4).*

Similar benefits and impacts are touted by other overseas student teaching consortia, such as Interaction International (2012), EducatorsAbroad *Student Teaching* (2014) and by individual colleges (Jongewaard & Swanson, 2005; Wheaton College, 2014). However, these claims are not always substantiated or supported by the available evidence. An overview of the available pertinent literature yields three broad spheres of impact pertinent to this study: professional, personal, and cultural, with this last sphere overlapping both professional and personal arenas.

In the area of professional competence, Quezada (2004) found instructional pedagogy to be a major theme in his analysis of the literature on the impact of student teaching abroad. The ability to be resourceful with limited materials and the growth in flexibility were identified as examples of professional impact on early teaching experiences (Bryan & Sprague, 1997). Another study by Quezada (2011), pointed to self-monitoring as a source of improvement of instructional practices. While these professional skills and characteristics can certainly be developed in public schools located near many teacher education programs, it appears that international placements may afford the opportunities for substantial growth in these areas, due to the nature of extended, immersion experiences in contexts quite different than one's native home.

Personal growth is often difficult to assess, but several studies point to increased self-efficacy and gains in confidence as a result of student teaching overseas (Cushner & Mahon, 2002; Lee, 2001; Quezada, 2004; Willard-Holt, 2001). Cultural perspectives reflect personal knowledge and values and may impact professional competencies. Numerous studies highlight the cultural impact of these international immersion experiences. Specifically, they have been found to improve cultural competence (Cushner & Brennan, 2007), develop world citizens and globally competent professional educators (Quezada, 2011), raise global awareness and perspective (Doppen, 2010; Lee, 2011; Wilson, 1982), increase cross cultural understanding (Stachowski & Sparks, 2007), and those who student teach overseas are rated by Iowa principals as having an expanded world view and a higher level of respect for diverse cultures (Gilson & Matson, 2010).

Many educators, therefore, promote student teaching overseas based on these benefits (Baker & Giacchino-Baker, 2000; Cushner & Brennan, 2007; Lee, 2011; Lupi & Batey, 2009; Mahon, 2007; Quezada, 2004; Stachowski & Sparks, 2007). However, overseas student teaching programs, including this author's, often rely on anecdotal evidence of the impact of this international experience on participating students. The paucity of evidence of the long-term impact motivated this particular study.

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METHODOLOGY

Purpose

Few teacher education research studies are longitudinal in nature (Cochran-Smith & Zeichner, 2005), and even fewer have been conducted with those who completed student teaching overseas (Mahon & Cushner, 2007). After 15 years of coordinating an overseas student teaching program and, under the leadership of the author, a group of interested undergraduate students gathered to explore questions regarding the long-term effectiveness of this experience. Through exposure to relevant literature and previous studies, our questions slowly evolved from general program effectiveness to a focus on the impact of overseas student teaching on the participating student teachers. More specifically, we wanted to examine any possible impact by trying to capture whether this experience may have resulted in significant changes in the participating student teachers and, if so, in what direction(s).

Participants

From 1997 through 2010, 46 student teachers completed their student teaching placement in international, cross-cultural settings. These students were enrolled in a teacher certification program at a small, liberal arts, historically faith-based college. Ten percent of the student body were students of colour in 1997; today, the percentage has grown to 20%. Financial aid is based primarily on financial need and admissions are selective. All international student teachers were in the final year of their licensure programs and had completed other required practica prior to student teaching, the final internship. Of the 46 participants, 25 (54%) were completing elementary education certification (grades K-8), while 21 (46%) completed certification for a secondary discipline (grades 6-12), including special programs, such as music education or foreign language (grades K-12). In terms of gender, 36 (78%) and 10 (22%) were males, reflecting the current gender imbalance existing in teacher education in both the institution's teacher education program and the US as a nation (National Education Association, 2010). Four (9%) are categorized as minority students. This substantiates the disproportionately lower rates of participation by minority students described by Stroud (2010). The cost of student teaching internationally is similar to the cost of student teaching near the main campus. Lower room and board expenses generally offset the additional cost of international travel. Therefore, it would be hard to argue that more wealthy students are advantaged in participation in this international program. The participants originated from many regions of the US; one participant is categorised as a Third Culture Kid (TCK), due to growing up overseas while possessing a US passport.

It would be natural to assume that pre-service teacher candidates interested in student teaching abroad might self select based on previous international experiences. Surprisingly, 46% of the respondents self reported they had no or little previous cross-cultural experience, 30% reported moderate cross-cultural experience, and only 25% reported high-moderate to extensive cross-cultural experience prior to student teaching overseas. However, student teaching abroad requires an additional application, interviews, recommendations, so may draw students who possess more initiative. In addition, those provisionally accepted for international placements were required to attend an intense, three-day orientation the semester prior to student teaching.

International student teaching contexts

All but four of the overseas student teachers completed the student teaching practicum in the fall semester, beginning the experience in August. The other four began student teaching in the second

academic semester, starting in January. Student teaching follows a four-week methods' practicum completed in the US at schools near the college. The student teaching practicum extended for a minimum of 12 weeks for all but one student, who left the host African country one week early for safety reasons after a military coup. This length of time overseas may be notable due to the fact that only 38% of the college/university undergraduate students who study abroad participate in semester-long programs, with the majority participating for fewer than eight weeks (Institute of International Education, 2007). Stroud (2010) suggests, "programs of longer duration provide better opportunities for language acquisition and deeper immersion in the culture" (p. 494). Additionally, a limitation of many study abroad programs is they often shelter or segregate the group of participating students through their configuration (Allen, 2010), contrasting with the experiences of individual student teachers abroad. Housing was arranged by each student through communication with the contact person at the host school and varied from dorm rooms on campus to separate or shared apartments to homes with national families.

During the span of the participation of student teachers in this study (1997-2010), 21 different countries hosted the 46 student teachers, with two different schools in Ecuador hosting nine student teachers, followed by schools in Senegal and Ivory Coast each hosting five student teachers. Eighteen different individual countries each hosted one to three student teachers, including Mexico, Honduras, Costa Rica, Argentina, Peru, Colombia, Tanzania, South Africa, Kenya, Cameroon, Germany, Austria, France, Brussels, Thailand, Taiwan, Korea, and India. Historically, many US teacher education programs sent student teachers to national schools in English-speaking countries, such as Australia, England, Ireland, New Zealand, Scotland and South Africa (Quezada, 2004). In contrast, this program places individual student teachers in accredited international schools, regardless of the national language or location, as the English language is the medium used for instruction in these schools. The school curriculum is similar to that used in the US, however, many of the K-12 students enrolled in these international schools carry passports from other countries. For instance, a class of 15 may be have students representing 10 different countries of origin, requiring teachers to consider the English Language Learning (ELL) needs of their students and the cultural differences that may impact conceptual understanding.

Not surprisingly, individual school experiences varied widely. All international schools represented in this study are tuition based. A number of schools offer dorms for boarding students while others are exclusive to commuting students. Some are dominated by the children of nationals while others require a different passport than the host country in order to attend. These various contextual features, combined with the wide range of educational training and experiences of individual teacher mentors, leads to unique student teaching experiences. For example, a student teacher in Indonesia, sharing a home in the rain forest, teaching a class of 12 second graders from 10 different passport countries has a different set of experiences than a student teacher in Paris, living in an apartment, teaching several high school English classes with at least 20 students each.

Data collection

The primary source of data was a thirty-item survey (see Appendix), created by using relevant questions emerging from the literature, adapting questions from several instruments used for similar purposes in other studies, and supplemented by questions based on the interests of the undergraduate study group. While some survey questions included multiple choices, most were open-ended and invited participants' explanations. SurveyMonkey provided the vehicle to distribute the survey via email. To increase validity for this qualitative approach, the survey was piloted with overseas student teachers from 2011. Additional data were collected through a three-

hour, focus group interview with all five recently returned overseas student teachers. This cohort of international student teachers did not complete the survey, but met as a group to process their experience. Ancillary data was gathered from notes from semi-structured, post student teaching exit interviews conducted with each individual overseas student teacher over the years covered by the survey. This triangulation of these data sources increased validity. Of the 46 alumni who student-taught overseas from 1997-2010, 44 (96%) completed and returned the extensive on-line survey, representing a high degree of commitment or interest in this program and the people who support it.

Data analysis

The data collected through the survey yielded extensive descriptive written responses. The analysis of this primary source data was conducted using an inductive coding system with categorizing strategies (Maxwell, 2005). This bottom-up approach focused on the specific comments of participants, then categorizing the responses into themes, which led to broader generalizations. Internal validity of potential themes was enhanced by regular discussions and cross checks with and among the researchers analysing these rich data. Emerging themes were compared with those of a focus group of five recent overseas student teachers described above and to individual post-program questionnaires completed by each participant within a month of returning from student teaching abroad. This helped increase respondent validation and reduced the risk of systemic biases (Maxwell, 2005).

FINDINGS AND DISCUSSION

The analysis of the 44 valid survey responses received through SurveyMonkey (96% response rate) resulted in themes that emerged in four arenas: professional decisions, extracurricular choices, personal cultural perspectives, and professional cultural perspectives.

Professional decisions

Professional decisions stem from the employment that followed within two years of overseas student teaching. A question raised by potential overseas student teachers is whether this international experience will limit classroom teaching employment options upon completion of all certification requirements. Of the 44 respondents, 39 (89%) were hired as a teacher within two years of graduation. This compared favourably with recent institutional data, displayed in Table 1.

Table 1: Annual hiring rates of all teacher candidates

Graduation Class of Teacher Candidates	Percentage of those employed in education one year after graduation
2010	90%
2011	91%
2012	89%
2013	93%
2014	84%

Source: (WheTEACH, 2015)

Student teaching overseas, therefore, 1) does not necessarily discourage participants from continuing their career path toward teaching, and 2) does not seem to deter new teacher applicants from being hired after student teaching overseas. This latter point supports the findings of Gilson and Martin (2010) based on the perspectives of Iowa school administrators in their hiring practices.

Comments by the respondents included clear statements of the professional impact of this overseas student teaching experience (pseudonyms are used for the names of participants). Toni wrote: "it definitely made me a more desirable candidate in the teaching field and no doubt helped me get my first job teaching in a public high school." Sara concluded: "I graduated feeling very prepared for my career field and life because of my experience student teaching overseas."

In terms of their interest in education as a profession, 75% of the respondents claimed student teaching overseas had a significant or strong impact on this interest. While we have no comparative data from those not student teaching overseas, it is clear that the student teaching experience strongly impacts the participants as future educators (NCATE, 2010).

After graduation, 85% of the overseas student teachers either taught in cross-cultural settings in the US or went overseas to teach. While these data will be unpacked further when discussing cultural perspectives, this is a relatively high percentage of graduates involved in global or cross-cultural settings. However, it may also be reflective of an increasingly diverse school population in K-12 schools.

Extracurricular choices

In an integrated, non-compartmentalized world, it is difficult to distinguish professional decisions from extracurricular choices. It is even more difficult to ferret out differences between extracurricular choices and cultural impacts, since most of the extracurricular choices relate to engagement in or with other cultures. How would one discern the extent of the influence of one's existing cultural perspectives on later decisions and activities? In this study, students who completed international student teaching had similar cross-cultural experiences to those who student taught in domestic settings. In spite of this complexity, extracurricular choices emerged as a relevant theme based on reported activities and decisions: activities deliberately chosen by alumni and decisions related to volunteer efforts, employment contexts and cross-cultural activities.

Survey data indicate that 81% of the alumni respondents either volunteered or worked in cross-cultural settings since student teaching. Of these, 63% stated the setting was an international context, while 28% were involved in cross-cultural settings exclusively in the US and the remaining 9% did so in both international and US settings. Further analysis reveals these cross-cultural settings include low-income schools, linguistically and racially diverse schools, international schools, volunteer service projects, and mission trips. Respondents described a number of their activities regarding engagement with the home (US) culture, including choosing to live in a culturally diverse area, seeking opportunities to volunteer in an effort to address social justice issues, using Spanish to communicate with immigrants, serving refugees or international students, and noting the impact of international political decisions. Grant describes this in detail:

> *We talk about our travels, what's going on in the world, NGO's, poverty, etc., perhaps more than people who haven't worked overseas. We like to support overseas ministries and relief and development efforts. We care about fair trade and try to "vote" with our dollars. Our home reflects the fact that our lives have been impacted by time overseas just by the decorations, maps, souvenirs, etc.*

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Another extracurricular choice involves continued contact with people met while student teaching overseas. One survey question inquired about these interactions and we found that 68.3% of the respondents continue to keep in contact with one or more people met during the international student teaching experience. Of those, over half (35% of all respondents) state they regularly keep in contact with four or more people met while student teaching overseas. While we were unable to disaggregate the data by date, ascertaining how time may correlate with ongoing communication, we do have evidence of at least one participant who later married a national met during student teaching in South America.

While this study did not have comparison data from a similar group of alumni not student-teaching overseas, these findings do nothing to weaken the results of other studies that suggest students involved in these types of international placements are more likely to be involved in international or cross-cultural activities and are more aware of global and cross cultural issues (Cushner & Brennan, 2007; Doppen, 2010; Greenhalgh & Harvey, 1998; Haines, 2012; Lee, 2011).

Cultural perspectives

As a general construct, culture permeates all aspects of our lives. Those who are immersed in a world unlike their home or native culture often face cultural dissonance, despite preparation through cross-cultural workshops, books, and conversations. The extent or impact of these experiences is modified by one's previous experiences, the length of time immersed in the new culture, the availability of support when negotiating a different culture, and the profound nature of the variance between cultures. This study seems to point toward two areas of cultural impacts: one's personal cultural perspective, which tends to include psychological phenomena, and one's global cultural perspective, which looks beyond the individual participant in overseas student teaching.

Personal cultural perspectives

When describing the impact of overseas student teaching, more than one-third of the respondents mentioned gains in personal confidence and independence. Living away from family, friends, and traditional support groups forced the international student teachers to rely on their own resourcefulness, develop practical skills, and make independent decisions. Kaitlynn's response, typical of many, was:

> *The biggest challenge was probably learning to live on my own. I needed to learn how to cook in order to feed myself (there was not a Subway). I needed to learn a bit of French so that I could take the taxi to and from school every day. I needed to budget out how much money I was spending on rent (and expensive phone calls back to the States) and other expenses so that I did not run out of money in Cameroon.*

These growth opportunities may have been tempered by a wide range of housing arrangements available to student teachers as well as the growing ease and availability of international communication. Some lived in comfortable homes of teachers from the US while others lived alone or in the typical home of a national, perhaps with limited utilities. The experience of those who student-taught overseas in 1997 is also much different, in terms of communication with family, friends, and professors back home, than what is experienced by more recent overseas student teachers. Technological advances alter communication patterns in frequency and in kind, with the ease of Skype/Facetime-type conversations. These can temper student immersion in a different

culture, but can also provide support in the midst of cultural conflicts. Nevertheless, respondents from across the years alluded to learning much about themselves through regular interactions with people in these different cultures. Whitney summarized this nicely: "If you knew me, you would find it surprising that I was willing to leave my comfort zone to do something like this. The experience helped me grow in 'good' independence and understand the 'good' dependence on family."

This theme supports finding from earlier studies, such as one by Lupi and Batey (2009) on students from Florida who completed internships overseas. Participants deepened in their understanding of their own and other cultures. This extends to linguistic challenges and an appreciation of the value of other languages, as noted in the research of Kissock (1997). Villegas and Lucas (2002) argue persuasively that student teaching and other educational internships should take place in diverse contexts, with culturally responsive teachers. As noted by other researchers, cultural competence is enhanced by this type of immersion experience (Cushner & Brennan, 2007; Stachowski & Sparks, 2007).

Professional cultural perspectives

As noted earlier, changes in cultural and global perspectives are most often highlighted in research of the impact of study abroad programs (Germain, 1998). McKeown (2009) concludes that study abroad programs lead to profound value changes due to cross-cultural engagement. The analysis of the responses to this survey substantiates these findings. Student teaching overseas was an "eye-opening" experience as it opens "your mind to the vastness of the world and the opportunities out there." Another overseas student teacher claimed to gain "new insight into the depth and variety of cultural differences [that] are out there." These new cultural and global insights seem to lead to a higher interest and engagement in global issues. This was stated clearly by Grace: "It has made me more world conscious and caused me to desire to be more informed about the various goings on throughout the world." Additionally, Henri reflected:

> *Student teaching overseas offers you a peek into education at a global level and inspires a student teacher to return to the U.S. and seek to diversify the current education system: through the teaching and raising awareness of different cultures, philosophies, ideas, and correcting biases, whether by word or action."*

This deeper global perspective gained by student teaching overseas seems to influence the other themes already described. It influences one's professional decisions of where and in what kind of context one teaches. Choices of extracurricular involvements reflect this cultural perspective. And one's sense of self, in relation to others, is also affected: "I am very sensitive when people try to criticize less developed countries when they don't understand the root of their struggles or what they have achieved in overcoming these difficulties." The comprehensive impact of cultural perspectives is difficult to parse, but the broad impact seems to be evident in the behaviour of past overseas student teachers, as evident in Lynnette's reflection:

> *I think spending the semester teaching overseas was the best decision I could have ever made. I learned way more than another other semester that I spent at [my college]. It taught me so much about myself, stretched me in new ways because I was thrown into a completely new environment where I knew no one, and it gave me another great view of an educational system. It helped me learn to ask questions and to realize that even if it was hard, it would get easier and it meant I was learning something. Most importantly, I think it prepared me to*

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> *stand on my own two feet and to leave [college] ready to use everything I had learned."*

Other themes

Survey respondents did include other details about the experience, but they were unique or did not easily coalesce into a theme. Some were specifically positive, such as finding one's life partner in the process of international student teaching, something experienced by two participants. Other comments were negative, including working with a weak teacher mentor, struggling with language barriers or safety concerns, or living in a challenging context. While the negative comments were few in number, they most often related to cross-cultural challenges. For example, a few students articulated a frustration with the lack of cross-cultural engagement by other teachers at the school. They noted that short-term teachers spent free time with other teachers and were less likely to mix with nationals. As these were infrequent responses in comparison with the frequency of other responses, they did not lead to additional themes.

Limitations

In considering the findings of this study, a number of limitations must be clearly noted. Due to the characteristics of a specific population in time and place, and enrolled in a particular institution, external generalizability is obviously limited. Limited comparative data additionally restrict interpretation. Reliance on too much inference can lead to unwarranted conclusions. The methodology employed has hopefully reduced inaccurate conclusions.

Additionally, the researcher is the one who coordinates the international student teaching program, which can lead to bias on the part of the researcher, as well as possibly influence the responses of the survey participants, all of whom worked with the researcher while enrolled in the program. In an effort to reduce bias in the questions, many open-ended questions were included in the questionnaire. Furthermore, student researchers who were unfamiliar with the survey participants analysed and coded the responses. The SurveyMonkey tools did keep the individual responses anonymous. While familiarity with the researcher dramatically increased the response rate, it may be argued that it also makes it more difficult to reduce bias.

The nature of self-report bias also lends to scepticism in the responses. Are the responses of the overseas student teachers their *perceptions* or are they their *beliefs* about what happened during and after student teaching abroad? How do their perceptions reflect the reality of their experiences? How have their perceptions of reality been tempered over time? How are participants in this program inherently different than those who do not opt for an international placement?

The wide range of years (1997-2010) can also skew responses, influenced by the year and location of the student teaching. Due to issues of confidentiality, responses were not disaggregated by graduation year. Therefore, it was not possible to compare the responses of earlier alumni with that of recent alumni. In spite of these caveats and cautions, it bears restating that high survey response rate (96%) ensures that the data provide a robust view of *these* overseas student teaching experiences and suggests how these international student teaching experiences may continue to influence the participants after some years.

RECOMMENDATIONS AND CONCLUSION

A study like this often leads to more questions than provides answers. Based on the current research in this area, including the contributions of this study, the following three recommendations are suggested:

1) Higher education institutions with study abroad programs, particularly those with teacher preparation programs, should engage in systematic and ongoing formal data collection and the assessment of these international programs, based on their various purposes or claims. Much anecdotal evidence is available regarding student reflections, but comprehensive assessment approaches are required to validly confirm the claims of many programs. For example, thorough surveys of participants, both before and after the experience, may yield data for program improvements and capture short-term impacts. Exit interviews and focus groups may help clarify information and also aid in students' processing of the experience. And longitudinal studies may help capture impacts and behaviours not readily measured immediately following student teaching overseas.

2) Related to these assessment schemes, it is also important to research the impact of the explosion of social media on the effects of these international experiences. Students may be physically present in a diverse culture, but so connected to their home culture that the impact of the "immersion" experience is significantly muted. Are there significant differences in the impact on students involved in these programs who have unplugged from social media versus those daily using their smartphones and internet to simultaneously relate to their friends on Facebook, Instagram, or followers on Twitter? In the case of this study, we were unable to make this distinction, and this is an important arena needing further study.

3) One additional recommendation is to explore how preparatory activities, training, and orientations, coupled with post-international student teaching debriefing and processing, influences the actual short and long-term impact of this semester abroad. In addition to one-on-one advising, students included in this study each attended an extensive, three-day orientation prior to student teaching overseas. Afterwards each participated in an individual debriefing session, participated as a group in further discussions, and submitted written reflections of the experience. How do these pre and post student teaching experiences shape expectations and the impact of student teaching overseas? Not all overseas student teachers have similar intensive preparatory or formal debriefing activities. Allen (2010) posits that curricular intervention in study abroad programs and student responses to student teaching internationally are likely shaped by the quality of these types of interventions.

This study suggests that over a fourteen-year period, those involved in student teaching overseas through one institution were, even after several years, impacted in multiple ways by this experience. While more questions for research are suggested, four impact trajectories emerged from the rich survey responses of the participants: 1) professional decisions; 2) extracurricular choices; 3) personal cultural perspectives; and 4) professional cultural perspectives. These influences suggest that cross-cultural, extended, immersion experiences, such as student teaching abroad, may help better prepare teacher candidates for the linguistically and culturally diverse students enrolled in K-12 schools today.

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APPENDIX

International Student Teaching Survey

Background

1. What kind of personal experience(s) did you have with other cultures outside of the U.S. prior to your overseas student teaching semester?

2. What was the most significant challenge you faced while student teaching overseas? Were you able to meet or overcome that challenge? How?

Employment

3. Were you hired as a teacher within two years of your graduation from college? (If yes, please answer questions #4 & 5, then skip to #8. If no, answer # 6 & 7)

4. If Yes, what kind of school? (Public? Private? Charter? Other?)
Location? (City, State, Country) For how many years?

5. Do you currently hold a teaching position? If not, why did you leave?

6. If you answered "no" to # 3, what might be the possible reason(s)?

7. Do you intend to look for a teaching job? Why or why not?

8. Did your overseas student teaching experience influence your choice of present employment? If so, please explain.

Impact

9. Have you worked or volunteered in any cross-cultural settings since student teaching overseas? If yes, explain the context(s).

10. Did student teaching overseas impact your subsequent cross-cultural engagement? (Circle the appropriate number)

Weak Impact 1 – 2 – 3 – 4 – 5 Strong Impact

11. Did your overseas student teaching experience help prepare you for this cross-cultural engagement? If yes, explain.

12. Do you still keep in contact with anyone you met while student teaching overseas? If so, how many people? How frequently do you communicate with them?

13. To what extent did student teaching overseas influence your present vocational interests in education?

Weak Influence 1 – 2 – 3 – 4 – 5 Strong Influence
Please explain your choice.

14. To what extent has student teaching overseas influenced your present cross-cultural skills?

Weak Influence 1 – 2 – 3 – 4 – 5 Strong Influence
Please explain your choice.

15. How has student teaching overseas influenced your current global perspectives?

Weak Influence 1 – 2 – 3 – 4 – 5 Strong Influence
Please explain your choice.

16. To what extent has student teaching overseas impacted your current teaching style?

Weak Influence 1 – 2 – 3 – 4 – 5 Strong Influence
Please explain your choice.

17. How did student teaching overseas influence your view of your home culture?

18. How did student teaching overseas influence you engagement with your home culture?

19. At the time of your graduation, how would you have rated the overall impact of your overseas student teaching experience?

Weak Impact 1 – 2 – 3 – 4 – 5 Strong Impact
Please explain your choice.

20. The primary impact of student teaching overseas is best summarized as follows:

21. Is there anything else you can share that will help us understand how student teaching overseas may have impacted you?

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A comparative review of music education in mainland China and the United States: From nationalism to multiculturalism

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This paper attempts to compare interactions between social changes and the integration of nationalism and multiculturalism in the context of music education by focusing on the ways in which the governmental politics of mainland China and the United States have managed nationalism and diversity in school music education. This paper also explores the ways in which music education, in response to different sociopolitical contexts, relates to the teaching of both musical and non-musical meanings in the dual context of nationalism and multiculturalism, and discusses some of the challenges facing music education in music classrooms today in these two nations. This paper argues that the interplay of tensions in the current wave of nationalism and multiculturalism seen in both mainland China and the United States show the enduring nature of state ideologies in a dynamic, contentious process of social construction.

Keywords: mainland China; United States; music education; nationalism; multiculturalism

INTRODUCTION

The curriculum is often an important means to transmit to students certain types of values that are acceptable to society and to the authority of the state, such as national cultural values. Hobsbawm (1990) views culture as an intellectual instrument fashioned with a political agenda. For Jean-Jacques Rousseau (1712–1778), who is regarded as the founder of political nationalism, there is a direct relationship between national identity and the nation state (Barnard cited in Wilborg, 2000); people are what governments mold them to be and education elevates the individual to acquire a national identity (Wilborg, 2000). With a view to fostering national cohesion, education has played different roles at different times and in different national contexts (Blum, 2014; DCSF, 2007; Njeng'ere, 2014). The major task of education systems is the formation of national citizens and the preparation of future workers for the national labour market (Green, 1997). The changing notions of citizenship and citizenship education in the contemporary world also give rise to new meanings and understandings of and approaches to citizenship education (Law, 2011; Roth & Burbules, 2007).

In all societies, education is used to help assimilate children into their corresponding societies. The spirit of national culture has played an important role in defining and theorizing education in school. Students in many countries are made to participate in activities that show respect for their nations, including saluting their national flag and learning their national anthem (see Cave, 2009; Githens-Mazer, 2007; Japan Today, 2015; Tovey & Share, 2003). Education systems instruct children in a particular governing language, myths of national images, and national symbols, thus contributing to the formation and maintenance of a separation "between 'us' and 'them'" (Hjerm, 2001, p. 37). However,

there are always questions about the extent to which school education should promote nationalism and nationalist values.

The rapid and often radical changes experienced by societies have led to much debate about cultural transmission and school education. Since the 1980s, multiculturalism has been a profound and ongoing process in every cultural, economic, and political aspect of the current world. Nationalism is frequently viewed as the antithesis of multiculturalism. Nationalism and multiculturalism are often distinguished "as polar opposites," viewed, respectively, as "the disease" and "the cure" in liberal and antiracist circles (Asari, Halikiopoulou, Daphne, & Mock, 2008). Beck (2000) particularizes nationalism as one of the "enemies" of cultural cosmopolitanism and opposes the national "monological" to the cosmopolitan "dialogical" imagination. Multiculturalism is a challenge to nationalism, and multiculturalism's varied, even contradictory nature impacts on the economic, political, cultural, social, and educational dimensions of human activities in an increasingly interconnected and interdependent world. Nationalism and multiculturalism, theoretically at least, have fundamental dimensions. A core hypothesis is that the national and multicultural debate fundamentally alters the relationship between the place in which we abide and our cultural experiences and identities in the global age.

In this era of increasing globalization, the concept of national culture as sustained in school education may be problematic. McCarthy, Giardina, Harewood, & Park (2003) argue that young people fall into the dilemma between being citizens of a global culture and being accepted in the societies in which they live. Compulsory education, including music education, has been used to advance social and political values in many corners of the world. With reference to the Western world, Sloboda (2001) argues that the "meaning of music" is the product of the constantly shifting dialogues of diverse groups, which may blend around a "dominant ideology" to bring about an enduring education program (p. 249). Nonetheless, whether nationalism and multiculturalism should be promoted consistently in present day classrooms has been hotly debated, especially in the United States (US), Canada, the Caribbean, Japan, mainland China, Malaysia, Singapore, and Taiwan. Moreover, the often-conflicting forces of nationalism and multiculturalism are impacting the discussion regarding cultural transmission in school music education (Ho & Law, 2009).

Theme of the Comparative Study

Although discussions of nationalism and multiculturalism may be presented using a variety of terms, here they are viewed as transformative processes intent on changing both culture and education. While there is comparative educational literature available on the US and other countries (e.g., Deem, 2001; Fitz & Beers, 2002; Hickling-Hudson & Ahlquist, 2003; Reisel, 2011; Van Langen & Dekkers, 2005; Walker & Archung 2003), no studies on nationalism and/or nationalism and multiculturalism in a changing world have been carried out in relation to Sino/US music education. Though a comparative study has been done on German and American music education, it focuses on general, performance-based and multicultural music education (Kertz-Welzel, 2008). Other studies on China and the US mainly focus on politics, state affairs, and science and mathematics education. This comparative study explains how music education in China and the US is structured in accordance with national and multicultural awareness and values. In this paper, both nationalism and multiculturalism are considered to be political processes that remain relevant for school music education in the global age. The three key questions are:

1. To what extent can both nations' school music education help to develop a sense of national identity?

2. To what extent have the sociopolitical changes experienced by the two countries affected their music education policies with respect to the values of multiculturalism, such as the recognition of ethnocultural diversity?
3. How do the two nations attempt to balance the dialectic between nationalism and multiculturalism in school music education in the global age?

This article first reviews the literature and relevant documents on the historical context of introducing nationalism in music education in mainland China and the US. The article then describes the introduction of multicultural music education in response to the different social contexts of these two nations, and follows this description by comparing the challenges facing the two nations with respect to the dynamic contradiction between nationalism and multiculturalism in twenty-first century school music education. The article concludes with a discussion on music education as a means of state control and compares the cultural constructs of mainland China and the US. There would appear to be extensive debates about how these two nations cope with the inclusion of nationalism and multiculturalism in their music curricula and how they balance the dialectic between nationalism and multiculturalism in school music education. As shown in this paper, the pursuit of such a process within music education can have different purposes, in accordance with the different political and social contexts of mainland China and the US.

NATIONALISM IN MUSIC EDUCATION

Nationalism is essentially a collective state of mind in which people believe their primary duty and loyalty is to the nation state. It involves a strong identification with a group of individuals and a collective and/or political entity to which they subordinate their individual interests. Chinese nationalism, sometimes known as Chinese patriotism, is a nationalism based on the Chinese people and Chinese culture, rather than on simple sovereignty (Dikötter, 1996; Zheng, 1999). This top-down form of nationalism is also known as state or state-led nationalism. However, most scholars typically consider the US as an example of civic nationalism, civil nationalism, or liberal nationalism, it being a relatively inclusive nation that shares the civic principles of equality, freedom, individual rights, tolerance, and economic mobility (Greenfeld, 2001; Kohn, 1957; Pei, 2003). American nationalism is not based on its historical territory; rather, it has relied on the superiority of its economic, political, and military powers in the world and the "dominance of English over immigrant languages" (Baker, 2011, p. 81).

An expected result of this comparative study of music education and values education in nationalism is that China and the US both hold reflective and defensible opinions about music education and education policies around the world with respect to sociopolitical transformations. The next section examines how mainland China and the US have shaped their teaching practices by developing materials that are aligned with their national cultural beliefs in their historical contexts and the extent to which their music education systems promote different nationalist values.

Nationalism in music education in mainland China: From songs against foreign aggression to Chinese communist songs

Chinese nationalism in the twentieth century was directed against Western and Japanese imperialism, rather than against its other Asian neighbours. In 1917, China entered the First

World War against Germany, in hopes of retrieving Shantung[1] Province; however, the post-war Versailles Peace Conference of 1919[2] ceded Shantung to the Japanese. Feeling betrayed, the Chinese delegation to the Paris Peace Conference refused to sign the treaty in protest against the principal powers (France, Japan, Italy, the UK, and the US), who had upheld Japan's claims on the former German colonial territory of Qingdao and the surrounding province of Shantung. Popular anger and frustration led to strikes and demonstrations, with tensions coming to a head in Beijing on 4 May 1919,[3] when thousands of university students gathered in Tiananmen Square to protest the loss of Shantung Province and the terms of the Treaty of Versailles. Boycotts of Japanese and British goods became common and protest songs attacking the Conference and Western and Japanese imperialism became popular (Ho, 2006a, 2010).

The growth of nationalism in school music education was further reinforced by military activities during the Second World War. During China's eight-year war against Japan (1937–1945) and its ensuing four-year Civil War (1945–1949), antiwar and patriotic songs were adopted as teaching materials for both school and community education. Nie Er's[4] (1912–1935) "March of the Volunteers," originally written as the theme song for a patriotic film named *Fengyun Ernu* (*Young Heroes and Heroines in Stormy Years*), became the most popular protest song of the war. It was provisionally adopted as the national anthem of the People's Republic of China (PRC) on 27 September 1949, a status made official by the National People's Congress on 4 December 1982.

The Chinese state has promoted nationalism as an essential component of its efforts to create a new, unified collective political culture. China's national identity is referred to as a form of "racial nationalism" (Dikötter, 1992, 1996), meaning a cultural nationalism that imagines the nation to have a distinctive civilization based on a unique history, culture, and territory. However, when the Communist Party of China (CPC) founded the PRC in 1949, it was inevitably confronted by the uneasy relationship between Chinese nationalism and Chinese communism in school education. In regard to this complicated relationship, nationalism in present-day China's school music education can be observed in two areas: (1) the continual emphasis on antiforeign aggression in its teaching materials; and (2) the establishment and consolidation of teaching materials on the CPC, and the concept of a "new Communist China."

Mainland China's current music syllabus is the "Nine Year Compulsory Full-day Education Curriculum," including six years of elementary school music and three years of junior secondary school music, implemented by the Ministry of Education (MoE) (2012). The syllabus suggests that teachers adopt values education in the music curriculum, emphasize

[1] Shangdong (Shantung) Province is located on the eastern coast of mainland China along the lower reaches of the Yellow River and is one of the cradles of Chinese civilization. The city of Qufu, located in southwestern Shandong Province, is the birthplace of Confucius. In addition to Confucianism, Shangdong is also a pivotal cultural and religious site for Chinese Buddhism and Taoism.

[2] The Treaty of Versailles was one of the peace treaties signed at the end of the First World War.

[3] The May Fourth Movement (also known as the "new culture" movement) marked a turning point in China's intellectual development and in its conception of political patriotism. For its participants and demonstrators, the significance of the movement lay in its demand that China adopt Western notions of equality and democracy and abandon the Confucian approach, which focused on obedience and hierarchical relationships; "Science and democracy" was its main slogan.

[4] Nie Er (originally named Nie Shouxin) was born in Yuxi in Yunnan Province, located in Southwest China. Fond of music from the time he was a child, he became a famous self-taught composer. In 1933, he joined the Communist Party of China (CPC), after which he wrote more than 30 songs, including "Graduation Song," "Pioneers," and "Song of Selling Newspapers," as well as other instrumental pieces. On 17 July 1935, Nie drowned while swimming in Fujisawa, Kanagawa, Japan.

aesthetic qualities, and build students' love of music, the nation, and life (Ministry of Education, 2012, pp. 4–5). Even though the Second World War ended 70 years ago, anti-Japanese feelings[5] linger in the Chinese community and anti-Japanese songs, such as "The Sino-Japanese War" (1894–1895), are still used in class to praise China's reconstruction following Japanese aggression. Works by patriotic composers such as Nie Er and Xian Xinghai[6] (1905–1945) can be found among the teaching materials, as can teaching songs such as "Zhongguo Wa" ("The Chinese Girl"), which relates the sense of belonging to the homeland and the bagatelle of family life (Shaonian Ertong Publishing House, 2011, p. 19) as shown in the following lyrics (translated by the author):

…Nationality is placed under the big pagoda tree at the slope of the loess…
Wherever we go, we will not change our name. We are Chinese girls.
Our favorite drink will be the water from the Yellow River forever…
Our favorite shoes will be those with soles made by our mothers.
They are dependable when we face the world…
We are the brave Chinese girls.

This renewed focus on patriotic songs was meant to unite everyone under the "one-China" concept and to reinforce national pride. Red songs, the name given to songs praising the nation, the CPC, and the spirit of revolution, were widely performed in communities, schools, and villages throughout the nation (Zhou, 2011). As the 90th anniversary (in 2011) of the 1921 founding of the CPC in Shanghai approached, the red song phenomenon grew as Chinese musicians and songwriters composed and submitted new songs to express their patriotism and to applaud the achievements of both the nation and the CPC.

Education has a key role to play in the political and ideological development of the new China (Ho & Law, 2015; Zhou, 2014). As the centrepiece of a new Chinese national identity, music materials are required to provide students with evidence that patriotism is useful and that the new China under Communist rule is strong in enhancing regime legitimacy (see People's Education Publishing House, 2012, Unit One; Southwest China Normal University Press, 2012, Unit One). In 2015, China marked the 70th anniversary of the Japanese surrender in the Second World War during a public holiday on 3 September, which was the day after Japan signed the official instrument of surrender in 1945. On 4 July, more than 600 Tiananmen armed police officers participated in a singing competition to commemorate the anniversary at the National Museum in Beijing, while many schools in China also gathered to present their singing at contests themed: "Bearing the history and valuing peace."

[5] Modern anti-Japanese sentiment in China is rooted in nationalist and historical conflict, as well as in recent controversies surrounding Japanese history textbooks. Although Japan has been criticized for the atrocities it committed during the Sino-Japanese War (1937–1945) ever since that war ended, the Japanese Society for History Textbook Reform, composed of a group of conservative scholars, published in 2000 the *New History Textbook*, which downplayed or whitewashed the nature of Japan's military aggression in the Sino-Japanese wars and the Second World War. The textbooks were approved by the Ministry of Education in 2001, which led to a huge controversy in mainland China, Korea, and Japan. In September 2010, relations between China and Japan deteriorated to their lowest level in decades following a maritime collision off the Diaoyu Islands and Japan's subsequent detention of the captain of the Chinese fishing boat involved. Protesters, including college and university students, took to the streets in major cities across China, singing the Chinese national anthem and chanting such anti-Japanese slogans as "Japan, get out of the Diaoyu Islands," "boycott Japanese goods," "don't forget national humiliation," and "don't forget September 18th."

[6] Xian Xinghai, one of China's greatest patriotic musicians, used national music styles to produce a large numbers of songs intended to incite mass resistance to the Japanese invasion and achieve national liberation. He composed over 300 works, including the famous "Yellow River Cantata."

Nationalism in music education in the United States: From singing patriotic songs to the cultivation of American folk culture

Music education in the US is said to be based on the intermingling of social, political, and religious contexts (Abeles, Hoffer & Klotman, 1994, Chapter 1; Mark, 1996, Chapters 1 & 2). In 1838, the Boston School Committee (board of education) was encouraged to integrate music into the school curriculum of public schools as a basic subject to provide children with an intellectual, moral, and physical education (Mark, 1996). Since 1848, music education has been part of public school education in the US, intended as a means of socialization and to help "children understand music and its role in civilization" (Dewey, 1934, p. 10; Woodford, 2005, p. 10). This section of the paper traces and reviews nationalism in US music education in two arenas: (1) the emphasis on patriotic movements; and (2) defining the US' idiom in the curriculum through the promotion of American music composed by American musicians and songwriters.

American nationalism in music education has generally been dedicated to the concepts of individual liberty, representative government, and freedom of religion. The American Civil War (1861–1865) was a separatist conflict between the Northern states (the Union) and the breakaway Southern states (the Confederacy). Both North and South used music to marshal troops extensively during the Civil War, the most famous example being Julia Ward Howe's "Battle Hymn of the Republic" ("Mine Eyes Have Seen the Glory of the Coming of the Lord") (see Eisenach, 2004). Students continue to be asked to learn and identify the characteristics of songs popular during the Civil War, such as "Lincoln and Liberty," "We Are Coming Home Father Abraham," and "The Battle Cry of Freedom." American nationalism originated in "The American Creed," written by William Tyler Page in 1917 as an entry into a patriotic contest, and the song places the concepts of democracy, liberty, and the rule of law at its core. At the meeting of the executive committee of the Music Educators National Conference (MENC) in Chicago in October 1940, MENC leaders determined to promote "music as a means of nurturing national solidarity and buoying citizens' morale" (Goble, 2009, p. 105) and inspired music educators to feature "American patriotic songs" and other songs that might encourage "loyalty and fidelity to American ideas and principles and allegiance to the American flag" in their classroom teaching (Goble, 2009, p. 105).

Throughout history, nationalism in school music education in the US has responded to domestic sociopolitical events through the promotion of its national anthem ("The Star-Spangled Banner") and other patriotic songs, whether during the American Civil War or after the 11 September 2001, terrorist attacks; a year after those attacks on the World Trade Center and the Pentagon, and six months before the beginning of the Iraq War, President George W. Bush initiated a program of history and civic education to improve students' knowledge of domestic history, increase their civic involvement, and deepen their love for their nation (Kahne & Westheimer, 2003; Westheimer & Kahne, 2003, 2004a, 2004b). The *Music Educators Journal* (an American journal based on music teaching approaches, instructional techniques, current trends, and issues in school music education and community music education) displayed the American flag on the cover of its November 2001 issue. In the issue, the president of the MENC, Mel Clayton, maintained that "[a]s music teachers, we all have a new opportunity to influence our students' lives through music, to foster this renewed sense of patriotism and appreciation for the ideals on which our country was built" (cited in Beegle, 2012, p. 134). In March 2005, the MENC officially launched the National Anthem Project at the US Capitol in a ceremony nationally televised on ABC's "Good Morning America." In the first year of the project, more than 1,700 schools honoured the anniversary of the national anthem. In January 2006, the National Anthem Road Show, organized by the National Association for Music Education, began visiting schools, events, and civic locations across

the US to encourage students and community members to learn about the national anthem and to lend support to local school music programs. The National Anthem Project came to a climax with a major event on 14 June (Flag Day) in Washington, DC, where participants gathered at the Washington Monument for a mass performance and patriotic sing-along with "The President's Own" United States Marine Band. The MENC promoted the song to be used in the school music curriculum and in school performances (Abril, 2012, p. 77). This campaign also involved setting up the National Anthem Project website to introduce the revival of America's patriotism by educating Americans about the significance of the Star-Spangled Banner in both the song and the flag. "The Star-Spangled Banner," written during the Battle of Fort McHenry in the War of 1812–1814, is a song about nationalism, unity, and victory that encourages Americans to have the strength of will in difficult times, such as when the country is under attack.

Moreover, at the onset of the Iraq War in 2003, "God Bless the USA" was performed on the TV show "American Idol," reflecting and contributing to "new retellings of the American Dream narrative" (Meizel, 2006, p. 500) that define or redefine Americanness itself. The song returned to popularity when Osama bin Laden was killed by an American raid in Pakistan in May 2011. Individual states highlight patriotism during celebrations of significant historical events through the singing of patriotic songs and by pledging allegiance to the flag (Westheimer & Kahne, 2003, p. 11). In Nebraska, for example, state legislature Bill 982 requires each of the state's school boards to appoint a committee on "Americanism" that steers its curriculum to encourage students to honor the nation in their hearts and minds (Westheimer & Kahne, 2003, p. 11).

In addition to American patriotic songs, schools in the US are also encouraged to use audio and visual resources to help students learn about American folk songs and those composers whose music clearly defines the American idiom. As argued by Willis (1985), "American folk music is the most natural and logical place to begin music instruction" (cited in Ward, 2003, p. 3). Scholars such as John and Alan Lomax (1941), Charles Seeger and Ruth Crawford (Allen & Hisama, 2007; Yung & Rees, 1999), and many others (Houlahanm & Tack, 2015; Xiques, 2014) also argue that it is the nation's and schools' obligation to teach American folk songs to the next generation of American children to help them understand their cultural heritage. The book *Years of American Song and Poetry* helps teachers to examine 18 historical American songs and poems, organized by time periods, from historical perspectives. Songs such as "We Shall Overcome," "Yankee Doodle," "Hunters of Kentucky," "You're a Grand Old Flag," and "Sunny California" are taught in an attempt to provide historical background information. Moreover, *Making Sense of American Popular Songs*, by Ronald J. Walters and John Spitzer, helps teachers and students to work with American popular songs as a way of understanding the past.

To sum up, music education has been an instrument for nation building in both mainland China and the US. Both nation states believe that the music curriculum should be a patriotic vehicle for the transmission of national cultural heritage within a specific social setting. The ideology of China's school music education tends to oppose foreign aggression and to consolidate the establishment of Communist China by means of Chinese patriotic and other revolutionary songs, whereas American nationalism in music education is primarily based on a combination of patriotism, multi-ethnic liberty song teaching, American jazz, and music written by contemporary American composers.

SOCIAL TRANSFORMATION AND MULTICULTURALISM IN MUSIC EDUCATION

Despite differences in mainland China's and the US' ethnic organization, historical backgrounds, and political ideologies, multicultural education in both countries is a teaching and learning process that generally helps students to be sensitive to people of different cultural backgrounds and provides equal opportunities to students so that they may reach their fullest educational potential. *The Handbook of Research on Multicultural Education* (Banks & Banks, 2004) defines multicultural education as "a field of study designed to increase educational equity for all students that incorporates, for this purpose, content, concepts, principles, theories and paradigms" (p. xii). Sleeter and Grant (1999), however, maintain that multicultural education has a variety of definitions, because people "do not always agree on what forms of diversity it addresses" (p. vii). Within the context of educational equity toward understanding multiculturalism, issues of culture and identity have increasingly challenged national concerns of what is largely a realist agenda of music education.

Multicultural music education in mainland China

More intensive global interactions have brought about more opportunities for cultural diversity in Chinese music education. The recent mania for rock concerts, MTV music, Japanese and Korean television dramas, and Latin and ballroom dances bears witness to the Chinese enthusiasm to embrace capitalist modernity. In the wake of China's entry into the World Trade Organization (WTO) in 2002 and its successful bid for the 2008 Olympics, China has become ascendant in the global economy, resulting in calls for multicultural integration in the school music curriculum (see Ministry of Education, 2012). Published under the supervision of the MoE, *Minority Education in China* (a bimonthly national journal) publicizes policies and guiding principles for the education of ethnic minorities; as noted by the MoE (2012), Chinese students should develop a broader sense and understanding of and greater respect and love for the arts by learning about musical diversity and the richness of other cultures.

Diverse ethnic minority cultures within China have become "more open and communicative" (Qi & Tang, 2004, p. 47). Chinese authorities deliberately chose ethnic unity as a major theme of events commemorating the 60th anniversary of the founding of the PRC. At the anniversary's grand gala on 1 October 1 2009, thousands of performers dressed in traditional festival costumes of different ethnic groups and danced joyously to the rhythm of their famous folk songs in Tiananmen Square. Government authorities prescribe Chinese ethnicity within the context of China's "harmonious society" campaign, and China's ethnic and folk songs are viewed as ethnic nationalism within the organic unity of the Chinese nation (Ho & Law, 2011).

In addition to Chinese ethnic minority music, the current arts curriculum for senior high schools includes traditional Western music, American pop and jazz, Andrew Lloyd Webber musicals, modern dance, electronic and film music, and popular songs from other Asian nations (see Shanghai Music Publishing House, 2010, 2011a, 2011b; Shaonian Ertong Publishing House, 2009). As a result, students understand the musical characteristics of jazz and are able to explain it in terms of African-American culture; moreover, despite disputes over Taiwan's political status, popular songs such as "Tomorrow Will Be Better" (Shaonian Ertong Publishing House, 2009, p. 19) and "Empty Bottles of Wine to Be Bought" (Shanghai Education Publishing House, 2011, p. 25), which were composed by Taiwanese singer-songwriters Luo Tayou and Hou Dejian, respectively, have been deemed suitable for

publication. Learning world music encourages Chinese students to develop a broader sense of aesthetics and a greater understanding of and respect for other countries and their cultures.

Multicultural music education in the United States

The US is a pluralist society that has, from its founding, taken in immigrants from different cultural backgrounds. Due to continuous mass immigration from diverse populations, the educational approach to multiculturalism has been observed in American education since the Civil Rights Movement[7] in the mid-1960s. As opposed to Hispanics and Latinos, who are the largest ethnic minority groups, African-Americans make up the largest racial minority group in the US. In recent decades, new immigrants from Asia and Latin America have also added a large measure of cultural diversity to the American population. Many Americans have multiple identities, as they come from different ancestral origins and tribal and communal associations and have varied ideological outlooks on race and culture.

The role played by multiculturalism in US music and general education has become increasingly significant over the years. As the turn of the twentieth century approached, people started working on proposals for a day to formally honour Native Americans. In the years following the Second World War, music education in the US presented the "music of many lands and people" in school education (Goble, 2009, p. 115). The Tanglewood Symposium in 1967 was perhaps the first forum to call for multicultural education as a means of broadening students' scholastic experiences (Mark, 1996). In 1990, President George H. W. Bush approved a joint resolution designating November 1990 as "National American Indian Heritage Month" to celebrate Native Americans' accomplishments and rich contributions to the establishment of the US, to celebrate intertribal cultures, and to educate the public about the heritage, history, art, and traditions of Native Americans.

The integration of Native American music into the curriculum can be seen as an expression of multicultural education. Schools are expected to raise students' awareness of the continued existence of Native Americans and to introduce students to unique, authentic Native American music, musical instruments, dances, and masks to foster respect for the cultural traditions of various Indian cultures (Barry & Conlon, 2003; Damm, 2006). Teachers are encouraged not to stereotype Native American music (e.g., to avoid the typical drumbeat used in many Hollywood films to signify "Indians nearby") and instead to present authentic music within its cultural contexts (Damm, 2006). Such celebrations help to bridge the cultural gap between the dominant and subordinate cultures and to integrate Native American culture into the curriculum.

Moreover, African-American culture in the US is composed of various cultural traditions of African ethnic groups that have become part of and distinct from American culture. According to the US Census Bureau (2001), African Americans are defined as "people having origins in any of the Black racial groups of Africa" (p. 2). The African musical practices that emerged from post-slave culture were superimposed on the dominant white music culture in the US. Sociomusicologists, Howard Becker (1963) and Charles Keil (1966), studied, respectively, the lives of African-American jazz musicians to show how deviance became a socially constructed category and blues musicians to examine the expressive role of blues bands and performers; Becker and Keil focused on the intense interaction between performer and audience in the Chicago area in the 1960s. As late as 1964, Allen Feldman

[7] The Civil Rights Movement (1955–1968), also known as the African-American Civil Rights Movement, was a political movement aimed at outlawing racial discrimination against and providing voting rights to African Americans. The phrase often conjures images of Martin Luther King, Jr. (1929–1968) delivering his famous "I Have a Dream" speech.

questioned: "By what ratiocination are directions of such institutions [colleges and schools of music] persuaded that this [jazz] is material benefiting the dignity of an institution dedicated to the higher disciplines?" (cited in Volk, 2004, p. 71). African-American music has been described as "the most important ethnic vernacular tradition in America," and the repertoires of African Americans enclose "the broadest and most enduring array of vernacular genres and styles in America" (Stewart, 1998, p. 3). Barbara Reeder and James Standifer's Source Book of African American Materials for Music Educators (1972) is "a milestone publication" for "background information, resource materials, and sample lesson plans" (Goble, 2010, p. 235). In order to ensure a solid foundation for the future of jazz, the International Association of Jazz Education (IAJE) aims to secure funding for jazz, stimulate audience growth, and ensure the continued worldwide development of jazz and jazz education. The Thelonious Monk Institute (a non-profit institute offering school-based jazz education programs for young people) promotes *Jazz in America: The National Jazz Curriculum* to help students explore jazz, culture, and art. However, according to Keith, it is usually assumed that the large contributions to American music should not be limited to jazz, blues, gospel, and spirituals (Miller, 2010); it should also include a large quantity of concert music by Black composers who made contributions to American music (Keith, cited in Miller, 2010).

By 2050, it is anticipated that the population distribution of the US will be 10% Asian and Pacific Islanders, 16% Black, 22% Latino, and 52% European descendants (Anderson & Campbell, 2010, p. 1). Many American schools are no longer racially or culturally homogenous and students benefit from the inclusion of world music and foreign cultures. The *National Standards for Music Education*, adopted in 1994, sprang from the development of various documents and initiatives intended to support multicultural music education (Volk, 2004). With reference to John Dewey, Woodford (2005) argues that music teachers should become more involved in society as a whole and that teaching almost exclusively Western music from pervious centuries offers students a narrow view of how music should be performed and created. The national music curriculum incorporates strong multicultural elements to enhance students' understanding of the concepts of cultural diversity and cultural pluralism, as well as their appreciation of music cultures around the world (see Abril, 2006; Fung, 1995; Johnson Jr., 2004; Miralis, 2003); for example, the growing use of mariachi music in US school music education is in response to America's expanding Hispanic population (Clark, 2005). Music educators are even encouraged to introduce the folk and popular music traditions of non-Western societies to help students appreciate diverse cultures (Campbell, 1992).

CHALLENGES FOR MUSIC EDUCATION IN THE DYNAMICS OF THE TRANSFORMATION OF NATIONALISM AND MULTICULTURALISM

In preparing students for the challenges of an increasingly interconnected and interdependent world, education reform and related policies need to address both national demands and global needs. Increasing economic globalization has created pressure on educational institutions to prepare students to be citizens of the "new world order." In both mainland China and the US, the process of translating global imperatives for education is always intertwined with national processes of social change and education reform that are facilitated and/or constrained by local players and conditions. This interweaving, in turn, gives rise to tensions between global and national concerns in globalization-oriented education reform in music education.

This section argues that challenges to the current wave of nationalism and multiculturalism in these two nations are in response to their dynamic, contentious process of social construction.

Music education is subject to each state's respective history and ever-changing political by-play; the current expression of nationalism is taking a changing, positive form (particularly in mainland China) that incorporates expanding individualism and multiculturalism in its educational and cultural contexts. Nationalism and multiculturalism might not be "polar opposites" (see Asari et al., 2008; Beck, 2000), particularly with reference to music education in mainland China.

In response to the three main questions of this study, regarding the relationship between nationalism and music education, and the dynamics of the values of nationalism and multiculturalism in respect to sociopolitical transformations in music education, this section discusses two challenges: first, the challenge facing nationalistic or patriotic educational learning experiences due to the so-called new Chinese values in mainland China and the struggle for civil religious American values in the US; and, second, the challenge of implementing multicultural music education in the respective Chinese and American contexts.

As to the first challenge, tensions often exist between the values, needs, and interests of individuals and the values, needs, and ideologies of the nation state. Traditional and modern values coexist in Chinese students' lives and revolutionary and patriotic music lies beyond their daily experiences; as such, Chinese music education faces tensions between traditional Chinese values, contemporary official ideologies, and market forces. To respond to young people's notions of patriotism, and in keeping with the gradual infusion of individual values as a result of the PRC's Open Door Policy, China has emphasized the value of "individuality" in its music curriculum and has increasingly shown openness toward popular music in the community, as well as in the school curriculum (Ho & Law, 2015). This transformational and challenging relationship between politics and culture has resulted in reforms in education policy and practice in China's schools (e.g., Qi & Tang, 2004; Wang, 2008). In 2005, for example, a list of 100 patriotic songs for secondary schools compiled by the Shanghai Municipal Education Commission sparked controversy by including certain popular songs that encourage individualism rather than dedication to collective social values (Ho, 2006b). Among these was popular Taiwanese singer Jay Chow's song "Snail," the lyrics of which encourage young people to pursue success in difficult times (translated by the author):

Should I leave my heavy shell and look for a blue sky? Float in light winds?
You are so silent, as if you do not dare rest.
I must crawl upwards slowly, waiting for the sun to silently gaze at its face.
The tiny sky has a huge dream.
The heavy shell gazes upwards lightly (lightly gazing upwards).
I must crawl upwards slowly, fly ahead during the night at the highest point.
The tiny sky has a huge dream:
One day I will have a piece of sky that is my own.

The lyrics "are far removed from patriotism" and encourage young people to pursue their dreams and to realize their individual, as opposed to collective and patriotic, values (Kondo & Wu, 2011, p. 27).

Moreover, the present Chinese curriculum attempts to use Western music to define nationalism and national pride in the new China and includes learning about Western culture and nationalism to cultivate among students a similar passionate love for their own homeland. For example, "Ode to Joy" is used in lessons discussing how Beethoven's work was influenced by the French Revolution's ideals of "Freedom, equality, and fraternity," how these relate to burgeoning capitalist individualism, and how the lyrics (translated into Chinese) teach students to love each other in the community (People's Music Publishing House, 2011, pp. 53–54). In another example, the second movement of Dvorak's Ninth

Symphony was paired with Chinese and English lyrics in a song titled "Nostalgia" to denote one's patriotic longing to return home (People's Music Publishing House, 2010, pp. 26–29).

American culture has been enriched by values and belief systems from virtually every part of the world. As demonstrated by the debates over the Pledge of Allegiance,[8] American schools have struggled with the extent to which nationalism and religious values should be promoted. Generally speaking, American values are rooted in fundamental American moral and religious values to bring together a progressive majority for a better America. Though Americans are among the best-educated populaces in the world, the state has been criticized for its poor performance in ethics education (Thomson, 1989). As commented by Cummings (2009, p. 12), in spite of (or perhaps because of) the country's strong "individualist heritage," American elites tend to maintain their interest in "strengthening of collective or control value such as a guide for behavior and individual responsibility." In regard to these "collective concerns," American elites might be said to share similar attitudes with mainland Chinese elites (Cummings, 2009, p. 12). Westheimer and Kahne (2003) argue that there has been a lack of consensus with respect to the means and goals of civic education in schools and the use of the American flag and the Pledge of Allegiance remain at the crux of controversy (Chu, 2003; Chu & Couper, 2003). While the US has long proclaimed its tolerance of religious diversity to the world, its own religious rituals are almost exclusively Christian. Consequently, the growing cultural presence of non-Western religions such as Buddhism, Hinduism, and Islam in the US is a significant new challenge to the doctrine of diversity (Wuthnow, 2004, 2005). If it is inappropriate for public schools to perform a concert dominated by the songs of a single religious tradition, are such commonly used songs as "God Bless America," "God Bless the USA," and "The Battle Hymn of the Republic" consistent with the multicultural ideals of school education?

Regarding the second challenge, of implementing multicultural music education in the two countries, the tensions relate to the growing disparity in Chinese and American students' access to multicultural musical understanding. While jazz and popular music are found in teaching materials, music types from most of the rest of the world are rarely included. Other world music—mainly from Africa, France, Ireland, Italy, Latin-American countries, North America, Poland, Russia, and Scotland—is introduced in a few textbooks (see Lei, 2007, 2009a, 2009b; People's Music Publishing House, 2011; Shaonian Ertong Publishing House, 2009, 2011), and only a few songs in English are included in the song materials, including songs from the musicals *Cats* and *The Phantom of the Opera*; "Power of the Dream" (written by David Foster, Linda Thompson, and Babyface for the opening ceremonies of the 1996 Summer Olympics); "A Whole New World" (written by Alan Menken) (Shaonian Ertong Publishing House, 2009, pp. 39–41); "Red River Valley" (a Canadian folk song) (Lei, 2007, p. 30); and "Love Me Tender" (recorded by Elvis Presley) (Lei, 2007, p. 30). Other English popular songs such as "Tears in Heaven" (written by English singer-songwriter Eric Clapton) (Lei, 2007, p. 33) and "Early Morning Rain" (written by Canadian singer-songwriter Gordon Lightfoot) (Lei 2007, p. 34) are sung in Chinese. Due to the availability of resources and the educational training of music teachers, creating a truly multicultural music education curriculum is problematic in mainland China. China's Ministry of Education and music teachers throughout the PRC should surely attend to this failure of multicultural intentions (Law & Ho, 2009).

[8] The Pledge of Allegiance is an expression of loyalty to the federal flag of the US "and the Republic for which it stands." Written by Francis Bellamy (1855–1931), a Baptist minister and Christian socialist, for the children's magazine *Youth's Companion* in 1892, it was formally adopted by Congress in 1942. The Pledge of Allegiance has been revised four times since its composition, the most recent change being the inclusion of the words "under God" in 1954.

Despite the existence of multicultural education standards, which were established by the National Council for Accreditation of Teacher Education in 1979, there has been criticism of the lack of multicultural perspectives in teacher training institutions (Cochran-Smith, 2001; Huerta, 1999; Zimmerman, 2006). Even though music teachers in the US believe in the value of introducing diverse music cultures, they are often unsure of how to provide that instruction effectively in the classroom (Butlera, Lind, & McKoy, 2007; Norman, 1994; Young, 1996). Moreover, while the ideology of cultural pluralism acknowledges the differences between races and music cultures in the curriculum, it can be difficult for teachers to translate policy into practice. For example, Damm (2000) has found that in Oklahoma, which has the largest Native American population of any American state, 79% of 213 elementary music teachers included Native American music in the curriculum; the remainder felt they lacked experience with the music or were concerned about offending local Native Americans (Damm, 2000). Studies have also shown that students in teacher preparation programs lack the inventiveness to teach culturally diverse populations in schools (Bradfield-Kreider, 2001).

CONCLUSION

This paper has discussed the extent to which nationalist and multicultural education in music education in mainland China and the US has diverse political and social ideas. It has argued that music education, as seen in these two countries, can be continually reinvented through the interplay between nationalism and multiculturalism in response to changing needs and contexts. To some extent, music education in both mainland China and the US seeks to instill a sense of culture, identity, and patriotism in students by means of new values in music. Music education is subject to the ever-changing interplay of the countries' respective history and politics; the current expression of nationalism, particularly in mainland China, takes a more positive form, one that incorporates an expanding component of individualism and multiculturalism in its educational and cultural contexts. The friction between international multilateralism and the US' unilateralism, which is an essential characteristic of the country's foreign policy, reappears as a conflict between the patriotic requirements of the state and the multicultural aspirations of school music education.

Considering China's long history and the fact that nearly 92% of its population is of Han ethnicity, that country faces the question of how to provide music education that caters to the needs of the 55 ethnic minorities making up the remaining 8%; in the US, although the majority of the population is white, Hispanic and Asian populations have grown considerably over the last decade, in part due to immigration, raising questions about what multicultural music education means to the population. The US faces the problem of developing a multicultural education model that reflects its "melting pot" view of the country's various races, cultures, and ethnicities (American Association of Colleges for Teacher Education, 1988; Hallinan, 2000). The US and mainland China are both less than certain about what constitutes the best way of teaching national cultural values and multiculturalism in music education.

Through these two case studies, it can be seen how music education is used for nation building, and how tensions between the local and the global are inherent in the curriculum. In any case, education reforms in mainland China and the US represent an interesting and complex interplay between the ideologies of nationalism and economic globalization and partly explain the gap between policy intent and policy action in the translation of global imperatives into national realities. Whether the more comprehensive nature of education, and particularly the curriculum reforms in mainland China and the US, can help prepare students for the challenges of nationalism and economic globalization in the twenty-first century

remains to be seen. Whatever the case may be, there appears to be a degree of tension between the role of schools and music teachers on the one hand, and what authorities deem desirable on the other. The challenges facing mainland China and the US are not limited to the introduction of nationalistic education and diverse music cultures in school music; they also involve the use of school music curricula in teaching political ideologies in a changing society.

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Role of international study experiences in the personal and professional development of university lecturers in the Humanities and Social Sciences fields in Thailand

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This study investigates the role of international experience on personal and professional development of university academic staff in the Humanities and Social Sciences fields in Thailand. The participants were 23 lecturers from nine universities in Thailand. A semi-structured face-to-face interviewing method was employed. The findings reveal that international experiences develop the lecturers' cognitive and affective skills as well as enhancing intercultural understanding and broadening their worldview. For professional development, the lecturers gain up-to-date information and a profound body of knowledge. Lecturers' attempts to transfer international knowledge into classroom practices included: the delivery of in-depth subject knowledge, promotion of essential study skills, implementation of different classroom activities, increasing self-esteem, enhancement of intercultural understanding, and fostering global mindedness and greater awareness of global issues.

Keywords: international experiences; professional development; university academic staff

INTRODUCTION

In the current global context, higher education institutions in all countries are driven by the demands of internationalization to focus on updating academic content as well as promoting intercultural understanding and sustainable human development. The internationalization of higher education may occur through various methods, such as student and staff exchange programs, branch campuses, twinning programs, and distance learning. In particular, sending academic staff to study abroad is part of an overarching strategy most universities use to internationalise their education services. International cooperation among universities via lecturer temporary exchange programs enable students and academics to learn about other cultures by attaining new knowledge and understanding of cross-cultural difference (Altbach & Knight, 2007; Gacel-Avila, 2005; Hamza, 2010; Knight, 2004). It is estimated that by 2025 15 million students will be studying abroad; the figure was approximately two million in 2007 (Altbach & Knight, 2007). Students and academics from developing counties are often sent to study in developed countries such as the US, UK, and Australia where they can access advanced educational systems and English teaching environments (Chan & Lo, 2008).

Generally speaking, studying abroad is an investment opportunity that may benefit both the host and home countries involved. For host countries, international students inject money into their national economies. For example, Davis (2003) reported that international students spend

up to $12 million each year in the US. For the home country, citizens who engage in study abroad bring back new knowledge, skills and intercultural understandings. In other words, studying abroad allows students to broaden their intellectual and cultural horizons (Cohen, Paige, Shively, Emery, & Hoff, 2005; Gacel-Avila, 2005). In this regard, higher education institutions in all countries seek to identify the benefits from international academic cooperation.

In line with the actions of many developing countries, the Thai Government, each year, allocates a significant amount of money to support university academic staff to study abroad (Office of the Civil Service Commission, 2013). The government's expectation is that academics will make use of the knowledge and experience gained while studying abroad to help in the development of Thailand. Specifically in relation to the university context, academic staff members who study abroad can, upon their return, assist fellow academics to improve their knowledge and skills, especially those who work in the field of Humanities and Social Sciences. Unlike in the hard sciences fields, where academic study relies on the delivery of concrete findings from experimental research, much of the work produced by academics in the Humanities and Social Sciences tends to be based on qualitative studies involving theories and concepts. Humanities academics potentially have the opportunity to learn new teaching approaches or conceptual frameworks from colleagues who have studied abroad, thus benefitting their classroom teaching. Additionally, studying abroad provides a great opportunity for academics to build extensive (international) networks and assist their domestic work place to widen its research horizons (Bodycott & Walker, 2000; Yates, 2002).

In terms of cultural understanding, studying abroad enables academics to develop a global perspective; that is, develop their understanding of complex social, economic and political issues and their impact on people's lives. Indeed, discussions with peers and others inside and outside the classroom help academics studying abroad to consider different points of view. Following graduation, many academics return home with a changed attitude, and knowledge and insights gained from abroad on how to improve their teaching performance in class. In turn, there is a general expectation by study sponsors and colleagues that returning academics will embrace their own role as global citizens who respond to local and global social, environmental and political issues (Hanson, 2008).

In spite of wide interest in the field of study abroad, few studies have been conducted to investigate the international experiences of university academic staff who take up the opportunity to study abroad. A limited number of studies have been conducted on the personal and professional benefits academics gain from working abroad, and of the benefits to their colleagues when they return (Bodycott & Walker, 2000; Razzano, 1994) and most academics who return from abroad generally only share their experiences with immediate peers. Knowledge about the nature of international experience is especially lacking in the case of Thailand. Consequently there are limited resources available to help academics who do not have the opportunity to study abroad. In addition, academics who plan to further their study do not have an opportunity to understand how the overseas experiences might alter their personal and professional lives. Publicly available, evidence-based findings concerning the experiences of academics who study abroad will help to guide the development and implementation of programs to assist academic staff to pursue studies abroad, particularly in the Humanities and Social Sciences fields.

The qualitative study discussed in this paper investigated the role of international study experiences in the personal and professional development of university academic staff. It also examined how academic staff changed their perceptions of teaching approaches on their return. The study, therefore, examined how lecturers alter their classroom pedagogical practices in response to their international study experience.

LITERATURE REVIEW

This literature reviews focuses on theoretical conceptions related to international education. The concepts of internationalization in the university context are discussed including characteristics of internationalization, approaches for internationalising higher education, and claims and criticisms against internationalization. Then, the importance and benefits of international education are addressed and the relationship between international education and global citizenry is explored.

Internationalization

To achieve world-class standards in higher education, many countries, especially developing countries, have embraced the concept of internationalization of education. The aim of the concept is to advance academic standards as well as prepare students for life in a global context. The concept of internationalization of higher education is defined by Knight (1993) as "the process of integrating an international and intercultural dimension into teaching, research and service functions of the institution" (p. 21). This includes "specific policies and programs undertaken by governments, academic systems and institutions, and even individual departments or institutions to cope with or exploit globalization" (Altbach, 2004, p. 6). Universities implement various strategic plans and projects to promote overseas collaboration with institutions; that aim of the strategies and projects is to improve student mobility, staff development and curriculum innovation. These include student and faculty exchange programs, internships, study abroad programs, research and collaborative development projects, offshore programs and satellite campuses (Rubzki, 1995; Schuerholz-Lehr, 2007).

To meet public demands for the internationalization of higher education, attempts have been made in Thailand to create international cooperative relationships with other nations. The Office of Higher Education Commission, for example, has launched two staff development projects: 1) Strategic Scholarships Fellowship Frontier Research Networks: Masters, Doctoral and Research Scholarships, and; 2) Students and Staff Mobility. The first project aims to develop university staff and upgrade their qualifications by providing Masters, Doctoral and research scholarship. The second project focuses on short-term student and staff exchanges, credit transfer and mutual recognition of degrees (Office of the Higher Education Commission, 2015).

According to Knight (2004) internationalization of education in a country can be accomplished through six approaches. The first and most common approach is an activity scheme for internationalising higher education. It includes activities such as study abroad, institutional networks, development projects, and branch campuses. The second approach views education internationalization as outcomes or goals to be achieved, such as improved student competencies, increased education profile, and international agreements and partnerships. The third approach involves the basic functions of internationalization, such as of academic standards, income generation, cultural diversity, and students and staff development. The fourth approach deals with the process of integrating international perspectives into teaching, learning and service functions at the universities. The fifth approach focuses on the promotion of and support for international and intercultural representations on university campus. The sixth approach focuses on internationalization abroad through the use of cross-border delivery channels such as face-to-face teaching and distance learning. It also includes adopting different administrative management systems with other countries, such as using franchises, twinning, and branch campuses. Notably, combining several approaches rather than adopting only one approach can achieve the internationalization of higher education; most universities adopt the multi-approach method, according to their priorities. In Thailand, for example, student and

faculty exchange programs operate alongside activities such as expanding branch campuses and/or distance learning.

Internationalization of education may also be interpreted as contrary to localisation. Several claims have been made which reveal the tension between being local and becoming global (Deem, Mok, & Lukas, 2008; Hayes & Wynyar, 2002; Lynch, 2006). The term 'McDonaldisation' of higher education has been used by some academics to suggest that internationalised education devalues the national education sector and limits the number of local studies conducted in the academics' own languages (Hayes & Wynyar, 2002; Lynch, 2006).

Alternatively, Niland (2000) argued that the internationalization process should not be thought of as promoting homogeneity in international standards at the expense of local culture. Rather, people may come to appreciate their own local culture more when stepping into the global context. Thus, seemingly aware of the dominance of Anglo-American standards and practices, Mok (2007) asserted that contextualization should be taken into account during the course of internationalization. To illustrate this point in relation to the Asian education context, academics should try to connect the core cultural spirit of Asia to their own work (Tong, 2007). In this regard, incorporating international standards into the local context may help to achieve this balance.

Despite claims that internationalization of higher education exploits the local academic culture, internationalization is regarded as integral to the pursuit of academic excellence and higher research standards, particularly in developing countries. Thus, it is no exaggeration to say that, in the quest to create world-class universities, higher education institutions worldwide are reforming and restructuring their educational systems to enhance their academic excellence and international standards.

International education

International education offers great potential for learners to develop their abilities (e.g., cognitive skills), and to meet the social and workplace demands of the twenty-first century (Mestenhauser, 1998). It provides students with new knowledge and enhanced academic competence. Experiencing different teaching approaches and assessment methods, students develop their abilities to think critically and creatively. In terms of academic research, students can build extensive research networks with research partners abroad (Yates, 2002). Moreover, international education facilitates the development of students' intercultural competence and communication skills (Altbach & Knight, 2007; Hamza, 2010, Welch, 1997).

When learners live among people from different backgrounds in host countries, they are required to recognise the cultural differences that may cause misunderstandings. More specifically, the authentic cultural and academic experiences they gain from studying abroad can enhance their capacity to manage and exploit the new global context because they become better equipped with the skills to adapt to different cultural contexts (Gacel-Avila, 2005; Mestenhauser, 1998; Van Hoof, 2005). Additionally, the experiences that learners encounter in the international education period will contribute to their developing a global perspective (Marcotte et al., 2007). Various global issues may be raised in discussions with friends and professors in and outside the classroom. In this respect, their world perspectives are widened and they are likely to become more conscious that they also have a responsibility to positively contribute to the furthering of world development.

International education and global citizenry

According to UNESCO's 21st century educational vision, international education contributes to the essential graduate attribute of global citizenry. It states that higher education should serve an interconnected world by fostering students' professional and intellectual competence. Furthermore, it should promote students' intercultural understanding and global consciousness. Students should be able to recognize and appreciate the value of their own culture and the cultures of others, as well as learn to establish good relationships with people from diverse societies (Gacel-Avila, 2005). In other words, cultivating the qualities of global citizenship is a fundamental task of higher education worldwide. Indeed, students need to be equipped with the necessary skills and knowledge to manage their way in a borderless world and universities have a responsibility to prepare them with the necessary skills.

Various terms and meanings have been suggested by academics to define "global citizen." According to Thanosawan (2012), global citizens are individuals who belong to not only a nation state, but also a global civil society. This is similar to the definition provided by Schattle (2008), who described global citizens as people who "think and act locally and globally." Morais and Ogden (2011), and Schattle (2009) asserted that global citizenship involves three key concepts: social responsibility, global awareness, and civic engagement: social responsibility refers to concern for other individuals, society, and the environment; global awareness includes recognition of the value of one's own self as well as a consciousness of world issues; and civic engagement requires strong commitment to reflect on local, regional, national, and global issues.

Notably, Winn (2006) added the aspect of environmental concern, social justice, and civic participation to the concept of global citizenship. Hanson (2008) agreed with Winn, stating; "A good global citizen is involved locally, nationally and internationally; is conscientious, informed and educated about issues; exhibits environmental and social responsibility; advocates alongside of the oppressed; or lives by the dictum, 'Be the change you want to see in the world'" (p. 80). Bosanquet (2010) characterized the qualities of global citizenship as a graduate attribute related to the concepts of intercultural awareness, cross-cultural competency, inclusivity, diversity, globalization, sustainability, leadership, multiculturalism, internationalization and community engagement.

With regard to international education, Tarrant (2010) claimed that study abroad is one of the ways to promote global citizenship. Throughout their years abroad, students can acquire global citizenship characteristics by talking with people from diverse background, travelling to new places, exposing themselves to new cultural environments, and learning different perspectives. They may also expand their worldview and explore local and global issues in a critical way while engaged in academic activities and in their life experience outside the classroom (Kuh, 2008). More importantly, processes of self-reflection and critical evaluation will gradually transform them into responsible members of the global community.

Academics studying abroad are also expected to willingly engage in social activities and perform social responsibilities by not ignoring what is happening around them. Indeed, Letterman-Aguilar and Gingerich (2002) argued that international education could successfully foster students' global citizenship if programs integrated the notions of experiential education that promote critical thinking development.

METHOD

Participants

Twenty-three lecturers from nine universities in Thailand participated in this study. The lecturers were drawn from the Humanities and Social Sciences fields. The Humanities disciplines included Philosophy, Religion, Theatre Arts, Linguistics, Literature, and Languages, such as Chinese, English, Japanese, German, and French. The Social Sciences disciplines included Psychology, History, Political Sciences, Management and Educational Policy, Communication Arts, Women's Studies, Anthropology, and Social Development. Purposive sampling was used for participant selection with four inclusion criteria applied: (1) was the participant a Thai full-time lecturer in any field of study; (2) had the participant obtained a Master or Doctorate degree from an overseas university; (3) had the participant worked in the university for at least one year after graduation; (4) did the participant agree to share their experiences in the study.

Table 1 provides descriptive statistics for participants: gender, field of study, country and level of study abroad, year of graduation, number of years in host country, and academic title. Thus, 12 countries: UK, US, Switzerland, Germany, Netherland, Japan, China, Australia, India, Canada, France, and New Zealand, had hosted various of the participants. Three participants achieved a Master's degree and 20 achieved a doctoral degree. The time spent abroad ranged from one to 12 years. Five of the participants were appointed as Assistant Professors and one was appointed as an Associate Professor upon their return to Thailand. The participants represented diverse backgrounds and levels of qualification and spent differing numbers of years abroad. The sample demonstrated a wide variety of perspectives, which contributed to rich data quality.

Table 1: Background of the interviewees

No.	Gender	Field of study	Country/ level of study abroad		Year of graduation	Number of years in host country	Academic title
			M.A.	Ph.D.			
1	Male	Psychology	France	France	2011	10	
2	Female	Political science	US	US	2013	6	
3	Female	Japanese	Japan	Japan	2004	9	
4	Female	Management & Educational Policy	-	UK	2010	5	
5	Female	Political sciences	New Zealand	US	2011	8	
6	Female	History	Germany	Netherland	2007	8	
7	Male	Linguistics	France	France	2011	10	Assistant Professor
8	Female	Applied Linguistics	Australia	Australia	2010	6	
9	Female	Chinese	China	China	2010	8	
10	Female	Japanese Literature	Japan	Japan	2003	5	Assistant Professor
11	Female	Communication Arts	US	US	2002	6	Assistant Professor
12	Female	Linguistics	Canada	Canada	2010	12	
13	Female	Children Literature	UK	-	1998	1	

No.	Gender	Field of study	Country/ level of study abroad		Year of graduation	Number of years in host country	Academic title
			M.A.	Ph.D.			
14	Female	German Linguistics	Switzerland	Switzerland	2007	4	Associate Professor
15	Female	Theatre Arts	UK	-	2004	8	
16	Male	Philosophy & Religious	India	India	2012	7	
17	Female	Women's & Gender Studies	Canada	Canada	2009	6	
18	Female	Teaching English as a Second Language	UK	UK	2006	4	
19	Female	Gender and Thai Literature	UK	UK	2006	9	Assistant Professor
20	Female	Social & Policy Sciences	UK	UK	2009	5	Assistant Professor
21	Male	Anthropology	Canada	Canada	2011	7	
22	Female	Linguistics &Applied Linguistics	China	-	2013	3	
23	Female	English	-	Australia	2010	4	

Materials

Semi-structured face-to-face interviews were conducted to collect data in this study. An interview instrument was developed comprising four parts designed to collect different types of data about the participants: background information; impact of overseas experiences on personal development; impact of overseas experiences on professional development; and changes in teaching methods after returning home. The aim of the interview was to explore how the study abroad experiences of university academic staff impacted their personal and professional development, and to compare their perceptions of their classroom practices pre and post their study abroad.

Procedure

An e-mail inviting participants (i.e., academics) to volunteer to take part in the study was sent during May 2014 to the Humanities and Social Sciences faculties of various universities across Thailand. The e-mail included an information sheet and consent letter detailing the purpose of the study, expectations of the participants, and issues of confidentiality. After the interview dates were confirmed, the participants were given an interview schedule which covered the topics for the interview. This allowed the participant to prepare their thoughts about the interview topics, and thus allow the researcher to obtain more productive data.

Each interview took about 45 minutes and was audio-recorded with the interviewees' consent. Interviews were conducted at the interviewee's office or in an open area at his/her workplace. The audio-recorder provided good quality recording. All interviewees were very cooperative and provided very useful data to answer the research question. All interviews were conducted in Thai and then translated and transcribed fully into English. The quotations provided in this paper are the comments made by interviewees translated into English by the researcher.

A content analysis of the transcriptions was carried out using the four main themes aligned with the interview format: interviewees' background; impact of overseas experiences on

personal development; impact of overseas experiences on professional development; and changes in teaching methods after returning home. Each theme was analysed under subsequent topics related to the interview questions.

Findings and discussions

Analysis of the participants' interview responses revealed an association between study abroad experiences and personal and professional development. In particular, it revealed the interviewees' personal changes influenced their professional development and their classroom strategies.

Figure 1 illustrates how the interviewees' personal changes influenced their professional growth. This growth is reflected in the knowledge the participants brought back to their home country. In turn, the interviewees attempt to implement what they themselves have learned and experienced in the host countries they visited into the classrooms in their home country.

In terms of the interviewees' personal growth, it was evident that international education fostered interviewees' cognitive development. Most of the interviewees claimed that their ideas were now well-organised and systematically developed (interviewees 3, 6, 11, 20, 21, and 23). Two of the interviewees indicated that they had learned to be more critical and questioning in their review of information. Furthermore, some interviewees reported that they were more sceptical about political and social issues taking place around them (interviewees 7 and 12).

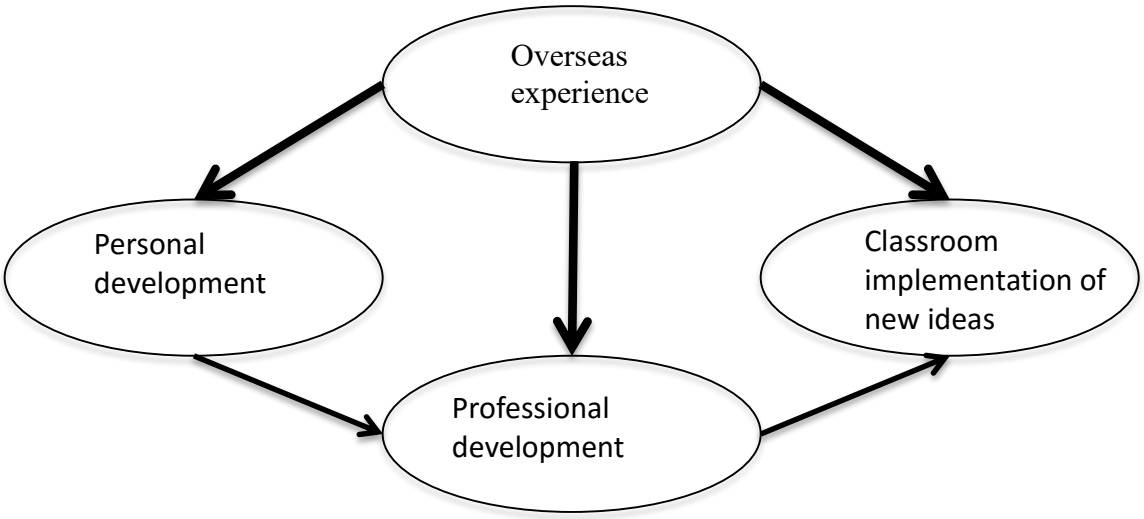

Figure 1: Impact of international experiences on personal, professional, and classroom strategies

Analysis of the interview data also revealed that character changes in the interviewees were promoted by critical reflection. Exposure to unfamiliar people and cultures, and their engagement with different academic conventions (including different kinds of learning activities and assessments), enabled the interviewees to critically reflect on their own assumptions and those of others, as well as profoundly understand more complex worldviews. The interviewees claimed to be able to express critical opinions about the people and situations they encountered during their study abroad. In this respect, experiencing different teaching approaches and assessment methods abroad allowed the interviewees to develop their abilities to think critically (Mestenhauser, 1998). Most interviewees indicated that when they returned

home from studying abroad they were more focused on developing students' critical thinking skills in the classroom. Transitioning from giving lectures to posing questions requiring students to think critically was revealed as a significant change in the teaching style of some interviewees. They reported directing students to engage in group discussions to provide them with the opportunity to express their opinions and share ideas with their friends. Moreover, a number of interviewees (e.g., interviewees 8, 12, 19 and 21) expressed the view that learning the perspectives of others was one method of becoming a good critical thinker. Interviewee 19 asserted:

> *There was one magic word that I always used in my class that was "Groups." When I went to the class, I regularly assigned the students to get into groups and discussed a particular topic that we would learn on that day. After that they also needed to present their group's conclusion to class. In this way, the students did not have to listen to my lecture. In case that they were shy to show their opinions in class, group discussion would at least offer them the opportunity to express their ideas amongst their friends.*

Moreover, in terms of intercultural understanding, international study experiences helped to develop students' intercultural competence and communication skills (Altbach & Knight, 2007; Cohen et al., 2005; Gacel-Avila, 2005; Hamza, 2010; Welch, 1997). Through interaction and communication with people in the host countries, most interviewees revealed that their understanding and appreciation of cultural differences had improved. Many participants indicated that they had learned to respect other people's ideas, motivations, actions, and beliefs (e.g., interviewees 6, 9, 13, 15, 17, 18, 20, and 22). As interviewee 6 commented:

> *Immersing myself in a multicultural society allowed me to be more tolerant of different viewpoints and behaviours of different religions.*

In relation to pedagogical practices, some interviewees reported a greater concern than before their abroad experience for promoting intercultural understanding to students. They felt that, in order to prepare students to communicate effectively with people from different cultural backgrounds, it was critical to encourage them to accept and respect cultural diversity. To achieve this, interviewee 20, for example, provided students with a selection of reading texts and articles that examined essential cultural issues. It was expected that cultivating an appreciation of cultural differences would enable the students to reflect on their lives and the lives of others, thus expanding the breadth of their cross-cultural understanding. This finding supports Niland's (2000) view that internationalization should not be regarded as a means of promoting the homogeneity of international standards and the abandonment of local culture but rather should be regarded as a phenomenon that assists people to better understand their own culture.

It also emerged from the data analysis that not only did the international study experiences enhance the intercultural competence of the participant the experiences also broadened the participant's worldview. Marcotte, Desroches, and Poupart (2007) asserted that international education experiences broaden students' global perspectives; this was reflected in the participants' interviewee responses. The academics indicated a greater awareness of both local and international issues and they viewed the world as increasingly interconnected. In other words, they had become more interested in different social issues and in the world at large. Along with efforts to enhance their students' intercultural competencies, some interviewees indicated they now implemented in-classroom activities that concentrated more on fostering students' global-mindedness and awareness of global issues. This aligns with Hanson's (2008) claim that international students are immersed in a global environment and it is, therefore,

expected they will come to realise their roles as global citizens responsible for both local and global issues. Interviewee 1 reflected this sentiment in the comment:

> *From our past experience, no matter good or bad, we learn from them all and we feel gratitude for them. Once we get lost and cannot find the way out, we are not able to help the others. Today we become a big tree which can contribute knowledge and skills to our students.*

Some participants also claimed that after returning home they needed to prepare students to actively engage with world issue such as environmental sustainability, social justice issues, social obligations, and cultural diversity. They expressed the view that students, as human beings, should be enabled to express their compassion and understanding towards others. The interview data showed some participants cultivated global citizenry in students through class projects and voluntary activities. Thus, it may be argued that international education experiences help academics promote global citizenry in students as a result of their direct experiences in the foreign lands (Kuh, 2008; Letterman-Aguilar & Gingerich, 2002; Tarrant, 2010). As highlighted in this research project, international education offered academics a great opportunity to build extensive research networks and widen their research horizon (Yates, 2002). Many interviewees claimed they had become more confident in terms of their research capacity because of the work the carried out with their supervisors in the host countries. They also reported they were better able to advise students about the publishing process when submitting their work to an international journal, and support them to present academic papers at conferences, either in Thailand or abroad. Additionally, some interviewees (e.g., interviewees 4, 8, and 11) indicated that the challenge of employing new approaches and methodologies in their research helped them to expand their research expertise. Most interviewees commented that they had become more aware of the issue of plagiarism. In turn, upon returning home they tried to impress upon their students the importance of providing proper citations. Students in Thailand are not fully aware of the ethical problems associated with plagiarism and how best to utilise the information technology and Internet sources available to them. Interviewee 21 commented:

> *I always reminded the students about the effects of plagiarism and pointed out that the main focus of writing an essay was to produce an original idea. They should be proud of their own work.*

Furthermore, interviewees revealed that international education experiences offered them the opportunity to observe and experience various teaching and learning methods. Many participants recognised the advantages this would give them in terms of implementing different activities to create a more effective classroom. The interviewees suggested a variety of teaching activities, including small group discussion, role play, project work, peer review, writing book and article reviews, supervision, and storytelling. Notably, the analysis of interview data revealed that many interviewees assigned student activities which required students to think critically, such as group discussion, essay writing, and project work. They suggested such activities encouraged students to reflect on the value of becoming a global citizen.

Lastly, the interview findings suggested that applying international education experiences to classroom practices reflects the inherent goals of Humanities and Social Sciences studies. Figure 2 shows the interviewees' attempts to transfer the knowledge gained abroad to teaching approaches in class.

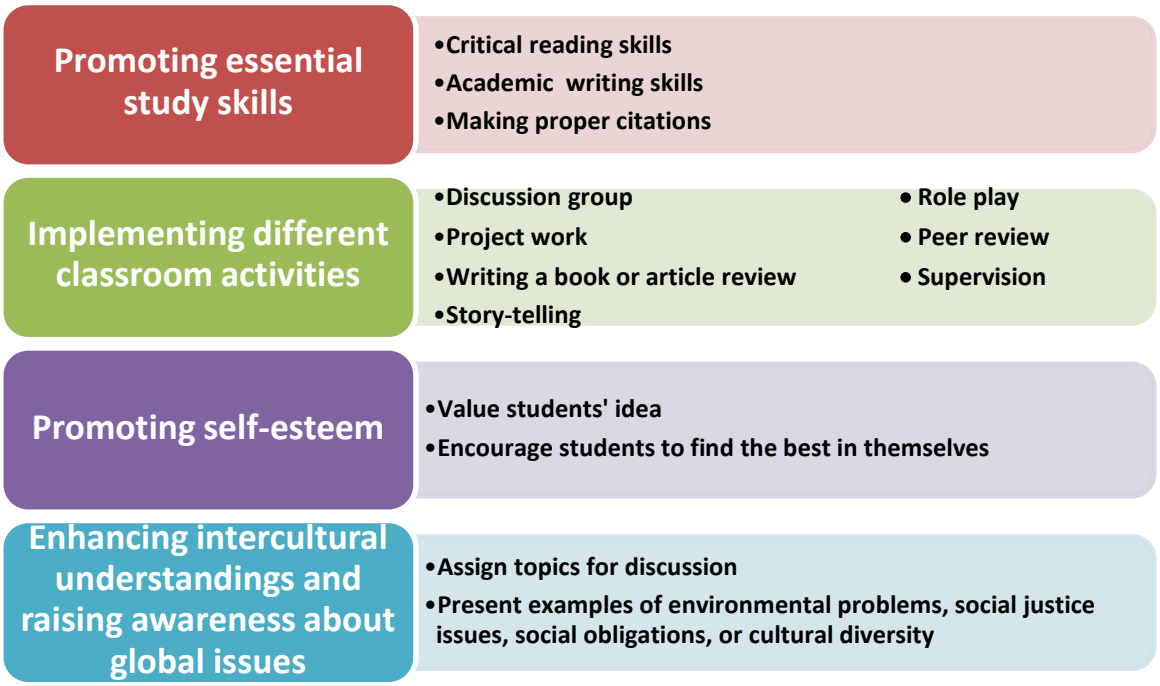

Figure 2: Model of international knowledge application to classroom practices

The attempts by academic staff to implement such learning activities based on newly acquired knowledge is reflective of personal and professional development. That is, the academics have developed broader perspectives of life and pedagogical approaches as a result of their study abroad and this has improved their skills in developing students' capacity for critical thinking and understanding of cross-cultural issues. As a result, students develop into responsible global citizens.

CONCLUSION AND RECOMMENDATIONS

The study contributes to our understanding of the ways in which international study experiences impact the personal and professional development of university academics in the Humanities and Social Sciences fields. In addition, it demonstrates the changes in the perceptions of academics to teaching approaches following their return (i.e., to Thailand) from study abroad. This study also provides a model for the transfer of new knowledge gained abroad into classroom pedagogical practices. As such, it contributes to the growing research understanding of the benefits of academics' international education experiences.

Most studies of international education privilege quantitative methodologies and focus on the experiences of students. This research employs a qualitative methodology to further understanding of university academics' overseas study experiences to attain a Master's degree or Doctorate in Humanities and Social Sciences fields. The results of this study may be used by sponsors of international study initiatives for academics to guide their decision-making related to program design and implementation. This study clearly presents the benefits of internationalization initiatives and strategies by universities in Thailand to the Thai higher education sector. To complement the findings of this study of academics perceptions of personal and professional benefits derived from international study, future research should seek to better understand the perspectives of the students of the academics. In particular, the students' opinions of their lecturers' changed teaching methodologies and their perceptions of benefits or difficulties to emerge from such changes.

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Comparing what teacher candidates know about each other: China and the United States

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The purpose of this article is to compare teacher candidates' knowledge and perceptions about China and the United States. Using a survey research design, 91 Chinese teacher candidates and 96 teacher candidates from the United Sates participated. The survey findings indicated that, while both groups of teacher candidates had a basic level of historical and political knowledge about the other country, both teacher candidate groups also had stereotypes of each other's country. In their responses to the comment section and free response questions, however, teacher candidates focused on very different aspects. The Chinese teacher candidates focused more on the United States' political and education system. The United States' teacher candidates focused their responses more on daily life and cultural aspects of China.

Keywords: cross-cultural awareness; global competency; teacher preparation; stereotypes about China; stereotypes about the United Sates

INTRODUCTION

According to the Council on Foreign Relations (2007), "No relationship is as important to the twenty-first century as the one between the United States of America, the world's great power, and China, the world's rising power" (p. 2). The US is a superpower country and China is an emerging superpower country. Despite political differences, these countries interact daily at multiple levels. Morrison (2014), an Asian trade and finance specialist, explains, "China is currently the United States' second-largest trading partner and its biggest source of imports; China is estimated to be a $300 billion market for the United States" (p. 1). China has been on a fast track to economic development over the past several decades and has steadily become more influential in the global economy. The US continues to have a powerful economic and political influence around the globe. Yet, what do teacher candidates in either country knows about each country's history and sociocultural context? How aware are teacher candidates in China and the US about the important relationship between the two countries' political, economic, and cultural dimensions? This article examines these larger questions. The article's purpose is to investigate and compare teacher candidates' knowledge and perceptions about China and the US. Particularly, the study examines the degree of historical knowledge and cultural understanding about China and the US among teacher candidates in both countries. The study also identifies and analyses persisting stereotypes about China and the US among the teacher candidates.

LITERATURE REVIEW

Research suggests that teacher candidates, especially at the elementary preparation level, have limited global awareness and knowledge of other countries (Duckworth, Levy, & Levy, 2005; Zong, 2009). Teacher candidates, like most of the general public in China and the US, learn about the other country from tourist driven media (Sun & Yu, 2012). Whether digital or in print, tourist oriented media, depicts often uncomplicated views of another country or culture. These views can lead to stereotypes. In this literature review, we examine studies about perceptions that people in the US often have about China and vice-versa. Sun and Yu's (2012) research illustrates that much of the media and tourist materials in the US describes China as an ancient country with an over 5,000-year history. Yet, China is also depicted as a country that is both "a potential threat and a global actor with increasing influence" (Sun & Yu, 2012, p. 2). In today's globalized and information-driven society, the perceptions about China continue to be in flux and China is perceived as becoming more democratic, open, and liberal.

Tourist oriented media in China about the US shows the educational opportunities available in the US but also emphasizes the political and economic relationship between China and the US (Joachim, 2002). In China, the US is translated to one word, *meiguo.* This word means a beautiful, fine, pretty, nice, perfect, splendid, and wonderful country. Meiguo is a good example of the perceptions that Chinese people have about the US (Zhao, 2005). However, reality is a little more complicated. Chinese citizens have a paradoxical mixture of love and hate for the US (Ma, 1999). Not all Chinese have such a positive attitude toward the US. Some Chinese view the US as a global hegemonic threat (Jisi, 1997). The shifting political dynamics between the Chinese government and US government is influential in changing Chinese people's views about the US. When the relationship between the governments is equable, the Chinese tend to have positive views about the US because of the positive propaganda in the mainstream media, which is mainly controlled by the Chinese government. If the relationship falters, most Chinese tend to take a negative view about the US (Zhao, Hoge, Choi, & Lee, 2007). Link (2012) explains this phenomenon: "Chinese view of anything - currency, technology transfer, cyber war, Tibet, Taiwan, Syria – is inevitably the government's view**,** no matter how far it departs from the views of other Chinese" (p. 27).

Common stereotypes

Uncomplicated or cursory perceptions of another person or culture can lead to stereotypes (Osunde & Tlou, 1996; Sun & Yu, 2012). Stereotypes are part of human culture and are reductive but descriptive ways to generalize a person or people group. Judd and Park (1993) define stereotypes as "an individual's set of beliefs about the characteristics or attributes of a group" (p. 110). They explain that people use stereotypes to help differentiate one group from another group (Judd & Park, 1993). Some stereotypes about people from other countries are based on stories passed down in the literature or in oral tradition. Other stereotypes are formed based on images portrayed in the print and electronic media (Zhang, 2011).

There are only a small number of empirical research studies of teacher candidates' stereotypes of other countries or regions. One such study examined US teacher candidates' stereotypes about people living in the countries of Sub-Saharan Africa (Osunde, Tlou, & Brown, 1996). The study found that the teacher candidates had many stereotypes about Sub-Saharan Africa, including that the region was filled with wild animals, disease, starvation, and a high degree of illiteracy. In our literature review, we could not find an empirical study that examined US teacher candidates' stereotypes about people living in China. We did find a few articles,

though, about common Western stereotypes about China and the Chinese people (Sun & Yu, 2013; Zhang, 2011). The persistent stereotype about China is that it is a harsh and backward country (Sun & Yu, 2012), but the Chinese people were hard working and smart (Zhang, 2011). There were very few studies in the literature about stereotypes that Chinese people may have of the US. One study, by Tan and her colleagues (2009) found that Chinese people have mixed stereotypes about the multicultural make-up of the US. Another study discovered that Chinese stereotypes about the US vary and are significantly affected by media (Zhang & Tan, 2011).

To summarize, we found very limited research studies in the literature that have examined elementary teacher candidates' knowledge and global awareness of another country. There were no studies that specifically compared the degree of teacher candidates' socio-historical knowledge about a different country context like China or the US. Thus, our research study addresses a literature gap regarding the identification and comparison of teacher candidates' knowledge and cultural understanding about China and the US. Three research questions guide this study:

1) What do teacher candidates in China and the US know about each other's country?

2) What questions do teacher candidates in China and the US have about each other's country?

3) What persisting stereotypes exist, if any, between teacher candidates in China and the US about each other's country?

METHOD

The study's research design is based on a "cross-cultural survey" research methodology (Fowler, 2013; Hines, 1993). Surveying is a way to produce statistical snapshots and information from a sample population (Fowler, 2013). Hines (1993) asserts that survey design can combine qualitative and quantitative features. Such design is effective for the creation of a cross-cultural survey that provides descriptive statistics as well as ethnographic data from a sample population. Data collected using a cross-cultural surveying technique is also useful for comparisons. This paper compares survey data between teacher candidates in China and the US.

Participants and school settings

The study's participants are drawn from the sample population of teacher candidates at the pre-service level in elementary teacher preparation programs. There are two participant samples: teacher candidates from China, and teacher candidates from the US. Based on the survey response rate of 99% in China and 98% in the US, 91 Chinese participants and 96 American participants completed the survey, making up a total sample size of 187 students (n=187).

The Chinese teacher candidates are all undergraduates in the Elementary Education Department in a regional university located in the southeast of China, which we refer to by the pseudonym Dong University. More than 18,000 students attend Dong University. Of the 91 participants from Dong University, 87 are female (95%) and 4 are male (5%). All of the Dong University participants are from China and belong to Han nationality.

The US teacher candidates are all undergraduates in an Elementary Education Department in a regional university located in the south-central region of the US, which we refer to by the pseudonym East State University. More than 13,000 students attend East State University. Of the 96 participants from East State University, 96 are female (100%). The ethnic breakdown of the participants is: 7% African American; 13% Latina/Hispanic American; and 80% European American.

Data collection

The study's data were collected with survey instruments. The surveys were designed to identify the participants' knowledge in three areas: 1) historical knowledge, 2) political knowledge, and 3) cultural knowledge. There were two surveys for the study: an English version and a Chinese version. Each survey paralleled the other in terms of question areas. For example, both surveys included political questions about each country's capital city, flag, population, and leaders. However, the surveys were contextualized to the country of origin. One survey was about China and was written in English, which the teacher candidates from the US completed. The other survey was about the US and was written in Chinese, which the teacher candidates from the China completed.

Each survey had a total of 25 questions. Of those questions 3 were open-ended, free response questions, 17 were multiple-choice questions, and 5 were based on a 3-point Likert scale. Survey questions were developed based on two already established surveys (Hammer, Bennett, & Wiseman, 2003; Osunde, Tlou, & Brown, 1996). The surveys were also carefully reviewed and modified by university professors from both countries in order to ensure clarity of questions, readability, and validity. In addition, surveys were piloted with a small sample group. The reliability was calculated using the Spearman-Brown split-half and the coefficient of .87 was obtained, which indicates a high reliability. The study's surveys and research design were reviewed and approved by the authors' Institutional Review Board.

The survey was collected in Spring 2014 using two different procedures. Participants in the US completed the survey online through Qualtrics®. The Chinese participants completed a hard copy of the survey. Completed surveys were collected by a professor, who scanned and sent them electronically to the researchers using email communication. Both groups of participants completed the survey in class in their native languages. The survey took about 15 minutes to complete. The open-ended answers that the Chinese participants responded to were translated into English. The translations was checked and reviewed for accuracy by professors from China.

Data analysis

The data were analysed both quantitatively and qualitatively. The quantitative analysis provided descriptive statistics of the participants' degree of knowledge and understanding of another country and culture. These descriptive statistics also provided statistical snapshots about teacher candidates' level of historical and political understanding of either China or the US depending on the survey they completed. Because the survey included open-ended, ethnographic type questions there was also qualitative data analysis. The qualitative data offered more in-depth descriptions of the teacher candidates' perspectives and questions about China or the US. We analysed the qualitative data using the constant-comparative method (Miles & Huberman, 1994). Qualitative data were first read, re-read, and then coded. Codes were compared and organized into themes. The themes were furthered summarized by using

data displays like charts and tables. These data displays helped us to identify differences and similarities between the two participant groups and keep a running list of occurrence frequency.

RESULTS

The paper organizes and reports the findings related to the study's three research questions. The first research question inquires about the teacher candidates' level of historical, political, and cultural knowledge about China and the US. The second research question examines the questions that the study's teacher candidates have about each other's country. The third question relates to whether stereotypes exist among teacher candidates in China and the US about each other's country.

Teacher candidates' knowledge

The data indicated that the majority of participants from both countries hold a certain level of basic understanding about the other country's historical-political context. For example, more than half of the Chinese teacher candidates (52%) correctly answered the question about Thomas Jefferson, identifying that he was politician, philosopher and educator. About 48% of the US teacher candidates correctly answered a similarly written question about Confucius being an educator, leader, and philosopher. Table 1 shows the teacher candidates' correct responses to the surveys' historical-political questions.

Overall, the US teacher candidates' knowledge about China's political history was somewhat limited compared to the Chinese teacher candidates' knowledge of US political history. For example, only 42% of the US participants knew that Mao Tse-tung was the first president or chairman of the People's Republic of China. In comparison, 78% of the Chinese participants knew that George Washington was the first president of the US. The Chinese teacher candidates' collective historical-political knowledge was 12% greater than that of the US teacher candidates. As a whole group, the Chinese teacher candidates had a greater percentage of correct responses to the survey's historical-political questions except for two categories: capital city and flag recognition.

Table 1: Teacher candidates' degree of correct responses to historical-political questions

	Americans	Chinese
Capital city	.91	.77
Flag recognition	.98	.96
Language of instruction	.76	.89
Leader recognition	.45	.65
Map of country	.61	.87
Population total	.57	.48
States/Provinces	.43	.69
Years of history	.52	.86
AVERAGE	.65	.77

Related to cultural knowledge, the teacher candidates in both groups were more accurate in their responses to survey questions related to culture. Questions in the culture category included multiple-choice options about topics like family living style, food, language, and religion. Among the US teacher candidates, 89% correctly identified that a popular family living arrangement in China is that the immediate family *and* the extended family live together. Responding to the same question, 90% of the Chinese participants indicated that the immediate family dwelling together is a typical living arrangement in the US. More than 75% of the teacher candidates in both groups also correctly identified the major staple foods products and religious belief systems that comprise each country.

Cultural items were also popular in the US teacher candidates' responses to the survey's first open-ended question, which inquired about two words that participants immediately associated with China. The top three words or phrases the US teacher candidates typed in were: 1) Chinese food, 2) rice, and 3) dragons. Together, these words comprised about 16% of the total data related to this name association question. The Chinese teacher candidates did not write much about culture in their free association responses. Their culture-related responses were more entertainment oriented; Hollywood and television dramas were repeated responses. The Chinese teacher candidates focused more on political words and phrases in their identification of word associations with the US. Of all the words used by the Chinese teacher candidates, three political words were the most repeated: 1) freedom, 2) democracy, and 3) open or openness. These words comprised over 27% of the total words written. In contrast, the US teacher candidates associated political words and phrases very sparingly. Beijing, in association with capital city, was repeated three times and communism was repeated twice.

Participants' questions

Regarding the inquiries that two participant groups had about China or the US, the Chinese teacher candidates' top three categories of questions were: 1) education, 2) daily life, and 3) culture. The US teacher candidates' top three categories of question responses were: 1) culture, 2) education, and 3) everything or nothing. Many of the teacher candidates responded with the word "everything" in answering the question about what they were interested in about China. Conversely, about the same amount of American teacher candidates responded with the word "nothing" in answering that question. It was noted that none of the Chinese teacher candidates answered with the word "nothing" or a similar word in their response to the same question.

Rather, the Chinese teacher candidates inquired the most about US education system; they expressed their interest in every level of education in the US, but showed more interests in higher education. For example, the Chinese participants asked questions regarding campus life, college admission, education policy, the newest theory about education, the law about education, the salary and status of American teachers, and the relationship between US democracy and their system of education. The same pattern appeared among the Chinese teacher candidates in their responses to the open-ended question about whether they would like to visit or live in the US someday. Almost 94% of the Chinese teacher candidates indicated yes to this question. In the comment section of this open-end question, US universities were the third most popular destination choices. In fact, the Chinese teacher candidates named many specific universities such as Harvard University and Yale University as well as other Ivy League schools.

By contrast, the US teacher candidates' interests were more diversified. Their questions covered almost every aspect of life in China, such as religious beliefs, citizen rights, history,

traditions, language, economy, demographics, and geography. The US teacher candidates also wanted to know about what life is like for US citizens who live in China. They also had a lot of questions about Chinese culture. For example, they wanted to know about a typical day of a Chinese citizen. They were also curious about the lifestyle of Chinese millionaires. When the US teacher candidates answered the question about the place they wanted to visit in China, the results indicated their varied knowledge of China. Beside some famous cities in China, they also listed many other places, such as: Jiuzhaigou, Tiananmen Square, the Hanging Temple, Terracotta Army, and Wuzhizhou Island.

Stereotypes

The third research question focused on stereotypes, if any, that the teacher candidate participants had about each other's country. More than a majority of the US teacher candidates (77%) believed that the most frequent type of transportation used in China is the bicycle. By comparison, 65% of the Chinese teacher candidates believed that the bus is the main transportation in the US. In addition, 75% of the Chinese teacher candidates believed that most citizens in the US preferred to live in suburban areas. The US teacher candidates believed that all Chinese people are smart. The Chinese teacher candidates, on the other hand, viewed the US as a place of complete freedom.

The participants over-identified their conceptions of each other's political system. The Chinese teacher candidates tended to overemphasize the degree to which there is complete freedom in the US. The US teacher candidates overgeneralized the lack of geographic space because of China's large population of people. More than 90% of the Chinese teacher candidates were unsure about the question regarding whether citizens in the US have the freedom to do whatever they want to do. For the US teacher candidates, most viewed China as a very crowded country, but when specifically asked to identify the population in China, only 48% of the US teacher candidates could identify the correct answer.

Both groups of participants viewed the individual country equal to the whole continent. For example, the US teacher candidates equated China with the whole of Asia whereas many of the Chinese teacher candidates assumed that US made up the entire North American continent. Both groups of teacher candidates had misconceptions about the locations of some cities. For example, one of the Chinese teacher candidates expressed the desire to travel to the Caribbean islands as part of a visit to the US, but actually there is not a state in the Caribbean islands that is part of the US. Some of the US teacher candidates indicated that they would like to see Tokyo as part of a visit to China; however, Tokyo is located in Japan not in China. Similarly, some the US teacher candidates associated cherry blossom trees and sushi with China, but both cherry blossom trees and sushi are related to Japan not to China.

DISCUSSION

All the authors of this article are teacher educators. Two of us were educated in China and came to the US for graduate programs. The other author was educated entirely in the US. All authors are also dedicated to the development of globally competent teacher candidates. According to the Asia Society, global competencies are made of up the knowledge and skills to act on global issues (Mansilla & Jackson, 2011). A globally competent educator helps to prepare young learners to successfully participate in a "world of increasing social, cultural, ethnic, linguistic, and religious diversity, which requires teaching young people about the

qualities—the history, languages, geography, and cultural contributions—of peoples the world over" (Mansilla & Jackson, 2011, p. 4). The Asia Society also asserts that global competence means that educators and teacher candidates should critically examine their own country's history to understand their country's relationship and contributions—positively and negatively—in a globalized world (Mansilla & Jackson, 2011). Related to the development of global competence, our study provided empirical measures to identify the degree of knowledge that teacher candidates in China and the US have about their countries interrelationship.

China and the US are both globally significant places and the relationship between the countries will increasingly become more and more important in the next decades. We believe that it is imperative for educators to have a basic understanding about the two countries' cultural makeup, history, and political systems. This study provides a first step as it measures what groups of teacher candidates in the US and China know about each other's country. We organize this discussion section by unpacking the themes revealed in the survey findings.

Internet connected, but isolated

One theme that emerged from the survey data is that the teacher candidates were quite media savvy in terms of where they learned about the other country. The top three media sources where Chinese teacher candidates learned about the US were: 1) movies, 2) Internet, and 3) books. The top media sources for the US teacher candidates were: 1) television stations, 2) Internet, and 3) schools. See Table 2 for a complete list of all the sources of where the teacher candidates learned about the other group's country.

Table 2: Media resources for learning about China and the United States

Resources	Chinese participants	US participants
Books	.77	.65
Internet	.90	.75
Meeting people	.18	.38
Movies	.93	.70
School	.43	.74
Television station/news	.57	.79
Other	.08	.07

As Table 2 shows, a little more than 93% of Chinese teacher candidates learned about the US from movies, 90% from the Internet, and 77% indicated books. About 79% of the US teacher candidates indicated that they know about China from television news or shows, 75% from the Internet, and 73% from schools. Specifically, the Internet was recognized as one of the major sources by both groups of teacher candidates. Yet, a small percentage of both teacher candidate groups indicated that meeting a person from China or from the US was where they learned about the other country. It was selected as a choice for only 38% of the teacher candidates in the US and by only 18% of the Chinese teacher candidates; this is not surprising because research findings suggest that people gain knowledge and information from the media, but rarely learn from direct personal communication (Bandura, 1986; Gerbner, Gross, Morgan, & Signorielli, 1994).

The study's teacher candidates seemed to be highly interconnected with the Internet, but also isolated in terms of their global awareness. Meeting people from another country can be a pivotal way to break stereotypes and learn about a country. With today's technology, making connections with another person is not just something that has to be done face-to-face. The Internet, through Skype and web-based programs, such as MyLanguageExchange.com, offers a great deal of opportunities for cultural exchanges with people in China or the US. It can also be a way to practice with the language and develop digital pen-pals, which can open up new paths of learning and cultural exchange for teacher candidates. Although there may be concern about firewalls that would restrict or block the exchange of some type of content—like political questions—among the digital pen pals, web-based programs have exciting possibilities both for educators and their students. More research is needed in order to see if the establishment of digital pen pals increases the level of global competencies among teacher candidates.

School was another source of media where teacher candidates indicated they learned about the other country. Table 2 shows that 74% of US teacher candidates indicated that they learned about China at school and 43% of the Chinese teacher candidates learned about the US at school. Even though the data showed that the teacher candidates have some basic knowledge about each other's country from school, there was no further evidence showing at which school level they learned the information: elementary school, middle school or high school. The examination of the related content, which was taught about the other country—either about China or the US—and at which school level in both countries will be an important part of a future research agenda.

Cultural vs. political

The study's findings showed that the teacher candidates hold a certain degree of basic cultural and political knowledge about each other's country. Comparing this knowledge, the Chinese teacher candidates knew more about the politics of the US than their counterparts from the US knew about Chinese politics. This likely relates to the media resources from which the Chinese teacher candidates indicated they obtained their information about the US. Specifically, freedom and democracy are eternal theme of most of the movies and books that are translated into Chinese. Thus, it is likely that the media and text that the Chinese teacher candidates consume have informed what they perceive about political life in the US.

Ma (1999) explains that Chinese citizens have long viewed the US as a country with almost complete freedoms and democracy. Ma's research investigated how college students across China were protesting for American style freedom and democracy. Protest examples are the Tiananmen Square event in 1989 and the more recent student-led protests in Hong Kong, known as the Umbrella Revolution. Economic trade, which has increased the daily interaction between the US and China after the *Asia-Pacific Economic Cooperation* (APEC) conference in Beijing in 2014, has also further increased communication and understanding between the two countries.

Furthermore, the Chinese teacher candidates communicated a stronger desire to know more about the education system in the US. This is likely because of the high status given to Chinese students who go on to achieve a university degree in the US. Because of the different styles and high quality of high education in the US, many Chinese teacher candidates looked forward to receiving an education in the US.

The teacher candidates from the US were not as interested in Chinese politics since there were fewer political words they mentioned. They focused more on daily life in China and wanted to know more about the cultural part of China. This phenomenon is explained by Zhang's research (2011) about how much of Chinese culture and traditions have been represented in animated movies like Disney's *Mulan* and Dreamwork's *Kung Fu Panda*. From these movies, the US teacher candidates are more likely to learn about China's cultural aspects.

There are problems, however, when a person just consumes media from popular culture oriented movies where the movies are actually made and produced in the US. Many of the aspects of China presented in animated movies contain historical inaccuracies and perpetuate stereotypes. In addition, unlike the US, which is a relatively new nation in the world, China has a long and extensive history that goes back more than 5,000 years. It could be the reason that the US teacher candidates are interested in Chinese culture, and they are curious about the relationship between the China's long history and its cultural development. Alternatively, the US teacher candidates, especially at the elementary school level, may just have more interest in culture-related topics—which they are likely to teach someday—rather than political ones. More research is needed in this area to find out more information regarding this topic.

Incomplete and uncomplicated

A third theme from the findings of this research study is that the teacher candidate in both groups had an incomplete and somewhat uncomplicated view of the other country. The teacher candidates seemed to over-generalize—though this may be due to a limitation of surveying—their responses about the country in question. Many of the responses seemed like pat answers and were uncomplicated even though there are issues to be critical of in both China and the US. For example, the Chinese government is often accused of human rights abuses, but none of the US teacher candidates even mentioned anything about human rights. Only three of the teacher candidates included something about the rights of Chinese citizens and whether the Chinese people were happy in their open-ended responses. The Chinese teacher candidates also had quite positive and uncomplicated responses. But, one Chinese teacher candidate wrote in the word "hegemony" as part of the word association with the US. Hegemony has a negative connotation in China. It is a word that is associated with US dominance around the world and the fear that much of the popular culture and consumerism in the US is leading to the loss of local culture and, even, language.

There was also a certain level of apathy from the US teacher candidates as 12% of the candidates typed in "nothing" or "not applicable" in their response to the question about what they would like to know about China. This is cause for concern because one of the most important and primary global competencies in education is being willing to investigate the world (Mansilla & Jackson, 2011); writing in "nothing" as response shows a lack of curiosity about other countries and cultures. The other responses that the US teacher candidates wrote were almost all positive or neutral words to describe their associations about China. However, there was one word mentioned by one of the teacher candidates that was ignorant and insulting. The term was: "slant eyes". Just the use of that term shows the need for cultural sensitivity type along with a robust multicultural curriculum to be infused in teacher education programs.

Related to geographic knowledge, it is troubling that the some in both groups of teacher candidates would confuse difference between a single country and the continent where the country was situated. According to Zhao (2005), for teacher candidates in the US and China, world history and geography courses are not always required for a degree or a teaching

certification. There is not a similar requirement in China either. This fact might cause the participants to overgeneralize some conceptions about each other's country. They learned some conceptions from school and media, but there was no particular subject for them to learn step by step. Even though they learned from school, the teachers might have the stereotypes about the each other's country, which may also affect their understanding and perceptions. For example, the US teacher candidates learned that China has a huge population, but they did not know exactly how large the population was. The Chinese teacher candidates knew that people in the US have freedom, but they were not sure about whether there were limits to the freedoms in the US.

In addition, teacher candidates learned information about each other from restaurant and eating establishments. For example, the US teacher candidates learned about Chinese food from their Chinese restaurants. In fact, the food or decorations in Chinese restaurants of the US might not reflect typical Chinese culture. It might be mix of Asian cultures. One of the typical examples was sushi. Sushi is actually a typical Japanese food, but it appears in many Chinese restaurants in the US. This can cause problem for the US teacher candidates to distinguish the difference between China and other Asian countries. Similarly, the Chinese participants learned about food that is popular in the US from fast food commercials and establishments like KFC, MacDonald's, and Pizza Hut. In China, these fast food restaurants are not exactly as they are in US. This can cause some of the misunderstanding.

LIMITATIONS

Although this study provided preliminary findings regarding teacher candidates' cultural awareness, the results should be treated with caution due to its limitations. First, while survey research is a valuable way to produce statistics and information about a sample population, there are limitations with using surveys. Pinsonneault and Kraemer (1993) explain that one limitation of surveys is that they are open to participant bias because they are based on self-reported data. Another limitation is the validation of the surveys. The survey about China was field-tested using a pilot study with a different focus group of elementary school teacher candidates from the US, but there was no pilot study with a different group of teacher candidates from China. There was a gender limitation in this study with a majority of participants being female. The survey data could not provide an equal representation of male teacher candidates' knowledge and perceptions of history, politics, and culture of the two countries. The inclusion of more participants along with a stronger mix of gender representation would be important for future research studies.

CONCLUSION

Educating globally competent students means that there is a high demand for globally competent teachers. This current study compared the knowledge and perceptions that teacher candidates in China and the US had about each other's country. According to findings from this study, the Internet plays an important role in how both groups of teacher candidates obtain information about the other country. Teacher educators can use this to their advantage by making the most of Internet-based resources, which fosters international dialogue and increases global awareness. Schooling was another important element for both groups in learning about each other's country, especially for the US teacher candidates. Thus, it is wise for teacher education programs schools to integrate global awareness and global competencies into their related courses in order to guide teacher candidates in their development as global citizens.

After our teacher candidates matriculate into their professions as full-time teacher, they will, in turn, foster global awareness in future generations. This is needed in both China and the US.

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