Developing Global Citizenship in Tertiary Performing Arts Students Through Short-term Mobility Programs

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Abstract

This article examines how short-term overseas mobility (study abroad) programs in the performing arts can foster global citizenship among undergraduate university students. It assesses outcomes from two programs led by different Australian universities: the first in 2015, involving six music and drama students for three weeks; and the second in 2016, involving five music students for ten days. Both cohorts travelled with the author to Cambodia, collaborating with local artists and non-government arts organisations on a range of musical and cultural activities. Drawing primarily on student focus group transcripts and student reflective journal entries, here I examine the extent to which these mobility programs may have contributed to fostering a sense of global citizenship in students. Analysis centres on three broad themes: students' development of global awareness and understanding, including intercultural awareness and empathy; their growing awareness and understanding of themselves and their societies; and the cultivation of their sense of social responsibility, including an

aspiration to contribute to local and global society in a meaningful way. I also raise
some challenges and risks of mobility programs with respect to the goal of building
global citizenship in students, such as reinforcement of stereotypes and power
differentials.

Introduction

The increasing attention universities are giving to the development of global citizenship in
students is connected with fundamental shifts in the university sector over the past decade or
so. One of these shifts is the emphasis on preparing graduates for working in a global
economy (Bourn, 2010). Another is the internationalization of the higher education
curriculum (Jones, 2010), which is in turn closely connected with the economic interests of
institutions, and of the tertiary education sector itself. In this educational context, many
tertiary institutions are promoting international mobility or 'study-abroad' programs as a way
to develop global citizenship in students (Brewer & Cunningham, 2009; Lewin, 2010). In
Europe, with its Erasmus+ program[1], mobility has been promoted "as an intrinsically positive
and desirable development, and has become at many levels a policy goal in itself;" North
America is likewise firmly on the mobility bandwagon (de Wit et al., 2013, p. 17). In
Australia, the mobility drive is fuelled by the New Colombo Plan, a federal government
scheme that aims to support short- and long-term bilateral mobility programs, and to
encourage and enable Australian universities to bolster and reinforce their mobility
capabilities. Some researchers believe that global mobility trends may shift direction in the
coming decades: even before Brexit and the ascendency of Donald Trump, de Wit and
colleagues (2013) suggested that changing visa regulations, rising tuition fees, and anti-
immigration policies may affect institutions' inclination or ability to offer mobility programs
to the extent they currently do. Nevertheless, it seems likely that for the short- to medium-
term future at least, mobility programs are here to stay.

It is no coincidence, then, that characteristics relating to global citizenship now commonly
feature on university 'graduate attributes' lists, which identify "the qualities, skills and
understandings a university community agrees its students would desirably develop during
their time at the institution and, consequently, shape the contribution they are able to make to
their profession and as a citizen" (Bowden et al., 2000: para.1). Bridgstock classifies such
graduate attributes into two main types: the first comprises those attributes that pertain to an

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[1] Erasmus+, a program of the European Commission, supports education, training, youth and sport in the EU,
2014–2020. Roughly two-thirds of its budget is allocated to funding individuals' learning experiences in the EU
and beyond. An estimated 2 million higher education students will study or train abroad via the program. See
http://europa.eu/rapid/press-release_IP-13-1110_en.htm

individual's capacity for work (and therefore contribute to economic productivity); the second are those pertaining to "an individual's capacity for citizenship (including involvement in democratic processes, social cohesion, equity and human rights and ecological sustainability) and thus ability to contribute towards a well-functioning society" (2009, p. 32). While the second of these sets of attributes relates most obviously to notions of global citizenship, both of them relate to employers' increasing demands for generic, transferable skills, attributes, and dispositions in their workforce recruits (Bridgstock, 2009). The discipline-specific knowledge and skills that used to be the primary, even exclusive, concern of a higher education are no longer sufficient. Reflecting this new imperative, contemporary university rhetoric in Western countries often references outward-looking, 'real world' degrees that empower graduates to make responsible, responsive, and informed contributions to their local and global societies.

Generally speaking, a student with a well-developed sense of global citizenship will have a stance towards the world comprising both a global perspective and a sense of local social responsibility (Institute for Teaching and Learning, 2016). In embracing the global, then, the concept of the student as *global citizen* both encompasses and goes beyond the notion of the *citizen scholar*, that is, "a student who cares not only about gaining information and generating knowledge but one that is rooted in the reality of their context, problem oriented and interested in applying their knowledge for the betterment of society" (Arvanitakis & Hornsby, 2016). Attributes directly related to this conceptualization of global citizenship include the following[2]: a well-informed global world view; a cosmopolitan outlook as well as local perspective on social and cultural issues; cross-cultural understanding and awareness; respect for cultural and social diversity and difference; empathy and sensitivity toward, and the ability to work with, people of different gender, age, ethnicity, culture, religion and political persuasion; a high regard for human rights, social justice, and equity; a sense of social, moral, ethical and practical responsibility, both individual and civic; mature judgment and understanding of social and ethical implications of actions; aspiration and ability to contribute to the intellectual, cultural and social life of local, national and international communities in a full and meaningful way; an awareness of and respect for the social, biological, cultural and economic interdependence of global life; and concern for the environment.

The pedagogical strategies aiming to develop in students these values and skills that help them make sense of their place in the world are nearly as diverse as the institutions that deliver them. Programs may be conducted locally, regionally, or abroad, and may take the form of

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[2] These attributes were compiled from a representative sample of ten randomly-selected Australian universities' 'graduate attributes' statements, found on the universities' public websites.

service learning, work-integrated learning, internship, exchange, volunteering, or some other model (Bourn, 2010). A commonality, though, is the approach of "education *for* global citizenship" (Bourke et al., 2012), which, in contrast with education *about* global issues that could take place solely in the lecture room,

> reflects a maximal approach that … requires the development of relevant skills, values and attitudes as opposed to simply the acquisition of knowledge and understanding. It is this view of education *for* global citizenship that is aligned with frameworks for embedding global citizenship in HE [higher education]. (Bourke et al., 2012, p. 163)

Mobility programs, then—defined for present purposes as credit-granting programs that permit students to travel domestically or internationally for a formal (institution-based) or non-formal learning experience—are one way to afford students an opportunity for education *for* global citizenship. That is, they provide students with the opportunity to learn through their own lived experience, as opposed to the 'imagined' engagement with 'other' peoples and cultures in the lecture room (Bartleet & Carfoot, 2013). As previous research has convincingly argued, mobility programs can assist students to develop intercultural competence (Bartleet & Carfoot, 2013); reflect on self and society (King, 2004); help meet community needs (Harrop-Allin, 2016); and strengthen "moral and civic values" (Chupp & Joseph, 2010).

Specifically in the performing arts, mobility programs offer unique opportunities for intercultural exploration, learning, relationship building, and exchange (e.g. Emmanuel, 2005; Bartleet, 2011). Evaluations of music-specific mobility programs, for example, often explicitly or implicitly invoke music as "a particularly democratic medium" (Adkins et al., 2012, p. 203), and music-making as an activity with the ability to "transcend other communication methods and involve a wordless knowing of others that [become] a basis for relations and interactions" (Adkins et al., 2012, p. 203). This can be true for other performing arts too. As Bartleet and colleagues suggest, creative collaboration in a community setting can "foster interpersonal expression and empathy, individual control over personal expression and identity, and non- or extra-linguistic intercultural communication" (Bartleet et al., 2014, p. 4). Mobility programs in the performing arts also respond to an identified need for "innovative pedagogies" in this area that equip students with the transferable skills in demand by employers (Bridgstock, 2009). Performing arts graduates with an outlook that goes beyond the confines of their immediate geographical and social communities are arguably better positioned to adopt their place in the world as artists with contemporary social relevance. This benefits society at large: when universities give high priority to students' engagement with "strategic, real world, problems," "a much greater likelihood exists that they [universities] will significantly advance citizenship, social justice and the public good" (Burkhardt & Hudson, 2008, p. 91).

Evaluating the success of mobility activities requires, among other things, qualitative understanding of students' attitudes and "knowledge gained" (Deardorff, 2004). To this end, in this article I explore the outcomes of two short-term undergraduate performing arts (music and drama) mobility programs in Cambodia I conducted through two Australian universities in 2015 and 2016. My focus here is on students' personal and civic learning in relation to attributes of global citizenship. In choosing to center my research on this topic, I acknowledge the likely bias toward articulating the strengths rather than weaknesses of mobility programs: all things considered, students are arguably likely to build their global knowledge and awareness at least in some way, and to some degree, simply through their very participation in a guided experience abroad. Mobility programs undoubtedly have disadvantages and risks— from a potential failure to meet the needs of local partners or communities, to the charge of elitism, the threat of unsustainability, or the risk of a lack of sensitivity to unexpected or negative outcomes (e.g. see Bamber, 2008a; Bamber & Hankin, 2011). In this article, my focus is confined to those concerns that relate directly to the development of global citizenship in students. In approaching this topic through two case studies, I hope this research holds relevance for all levels of the tertiary pyramid: for students in terms of advancing their personal and professional potential, for educators in terms of ways to maximize learning outcomes, and for institutions in terms of implementing and understanding the value of mobility programs.

Case Studies: Two Australian Mobility Programs in Cambodia

The two programs I report on here have much in common, although they were conducted at different institutions in different years (I was employed at each institution in turn, at the time the programs took place). While the 2016 program placed more emphasis on the artistic aspects (being led by an institution that focused on high-level music training), I determined in advance that the main pedagogical aim of both programs was for students to develop intercultural awareness through the performing arts, as well as the skills to critically reflect on their own cultural subjectivities and social responsibilities as artists. This primary aim was designed with close reference to the curricula, prior institutional mobility experiences, and institutional goals for students (including intended graduate attributes). Both the mobility programs were enabled by the strong relationships I had built over some years with individual artists and non-profit arts institutions in Cambodia, through my work as an ethnomusicologist.

The first program was conducted through the School of Creative Arts of the University of Newcastle (New South Wales), and ran from 20 June to 11 July 2015. Following an

application process[3], I selected six undergraduate students to participate (see Appendix 1). The second program ran from 22 September to 3 October 2016 through Queensland Conservatorium Griffith University (QCGU) (Brisbane, Queensland)[4]. In this case, students applied to participate in one of three concurrent international mobility trips at QCGU (the others, to China and India, reported upon in a separate forthcoming publication). All 17 students who applied across these trips were accepted, and following in-person interviews, five were allocated to the Cambodia trip (see Appendix 1). Students on both the 2015 and 2016 trips attended a series of information sessions around travel, health and safety, behaviour and participation expectations, and assessment requirements prior to departure.

The in-field components of the two mobility programs differed in nature, not least due to the considerably shorter travel period of the 2016 trip (10 days). On the three-week 2015 program, the six students paired up to work with local non-government organizations (NGOs). Philip and Elisabeth (pseudonyms) travelled most days a week to a slum[5] community on the outskirts of Phnom Penh, where they contributed to a music education program collaboratively delivered by NGOs Music Arts School and Empowering Youth Cambodia. Diana and Luke worked with Cambodian Living Arts (CLA), an NGO running a suite of initiatives to restore and revitalise local traditional performing arts. Based in the head office in Phnom Penh, they assisted young artists and program leaders with English and computer skills, as well as undertaking some administrative tasks. These four Phnom-Penh based students also collaborated artistically with young local musicians (including taking lessons on the traditional *chapei*), giving a joint performance at the Australian Embassy for delegates and invited guests toward the end of their placement. The remaining two students, Michael and Brigid, were based in CLA's northern office in Siem Riep, under supervision of senior CLA staff (and with daily Skype, phone, Facebook or email contact with me in Phnom Penh). They helped develop teaching-and-learning resources, designed and delivered a half-day drama workshop for local artists, and supported young local performers to develop English and computer skills relating to their art.

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[3] Eligible undergraduates students (those majoring in performing arts) were invited to submit to me a short statement on their interest in the project, with evidence of prior community engagement and/or social awareness. Academic achievement was given lower priority than these other criteria. I received twelve expressions of interest. Gender balance played a role in selection of the final six. The program was fully funded by a grant I secured through the Australian Government's New Colombo Plan.

[4] An internal learning-and-teaching grant subsidised my own travel and general program costs, with additional partial funding for students provided by the university Mobility office. Students could apply for a government loan for remaining costs.

[5] This is the term used by affiliated NGO Empowering Youth Cambodia.

Given the shorter trip in 2016, I felt that the previous year's approach would be unsuitable for both the students (in terms of depth of learning) and the NGOs (in terms of the students making a meaningful contribution). Instead, the six of us remained as a group, sharing our musical knowledge and skills with local people and organisational partners through various one-off activities. Facilitated and enabled by our host NGOs Music Arts School (MAS) and Cambodia Sings, we visited several schools to deliver short performance-workshops, playing and singing Western and Cambodian traditional and popular tunes; we gave an "instrument sharing" workshop, open to the public, for Cambodian and foreign participants; and we joined MAS's regular choir rehearsal. Further opportunities for learning and exchange arose day-by-day from my prior relationships in Cambodia; for example, we participated in a half-day *chapei* workshop, a shadow puppet (*sbek touch*) class, and various other informal social and cultural activities.

The main source material for this research is transcripts of student focus groups, where the discussion broadly centred on issues of student learning in relation to global citizenship (indicative focus group questions are provided in Appendix 2). Students on the 2015 mobility trip participated in two such focus groups, in the second and third (final) weeks of their visit to Cambodia; the 2016 students participated in one focus group, on Day 7 of their 10-day trip. Participation in these focus groups (and the research project at large) was voluntary, and distinct from participation in the mobility project. However, all students chose to participate[6]. With their permission, students' assessment (including presentations upon returning home, and reflective journals, with prompts adapted from Russell and Vallade (2010, see Appendix 3) and also from source material for this research. Data analysis progressed inductively, guided by the definitions and descriptions of global citizenship provided above. A draft of this article was provided to the students, who were invited to offer general feedback as well as further clarification or elaboration on their experiences; their responses have been incorporated in this final version.

Developing Global Citizenship

In this section, I explore the extent to which, and the ways in which, these mobility trips contributed to fostering a sense of global citizenship in the participating students. I group my analysis into three broad themes that emerged most strongly from the data: students' development of global awareness and understanding, including intercultural awareness and empathy; their growing awareness and understanding of themselves and their societies; and the cultivation of their sense of social responsibility, including an aspiration to contribute to

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[6] Ethical clearance was granted through the respective universities in advance of commencing the research. Throughout the article, pseudonyms are used for students' first names.

local and global society in a meaningful way.

Developing Global Awareness and Understanding

Students were unanimous that the in-field, real-world learning about Cambodia's history, society, and culture afforded by the mobility project was a deeper experience than travelling as a tourist. Diana, for example, reflected on the insight brought by "living in this culture and experiencing it, rather than being tourists that just travel around" (focus group 1, 2015). Brigid agreed that there was a vast difference between "reading" about and "experiencing" information: "We have so much more of an understanding, because you're not just standing back and observing. So in that way, I've learned so much more than I ever have travelling" (focus group 1, 2015). Michael felt that the mobility experience allowed him and the other students to go beyond the "almost stereotypical" view of Cambodia that would have been afforded him as a tourist, and Luke felt that it helped him recognise to a greater extent the importance for Australian citizens to understand global political and social history and the contemporary situation (focus group 1, 2015). Diana believed that she would become more "conscious of the outside world," as a result of the mobility program (focus group 2, 2015). Students in the shorter 2016 trip, though none referred to the sense of "living" in Cambodia, likewise expressed the sense that their mobility experience afforded a different, deeper experience from tourism, and contributed to their understanding of Cambodia and the world.

During their trip, issues of human rights and social justice were brought into sharp relief for students. Typically prompted by a particular event or observation (a child begging, a passing truckload of garment factory workers, the luxury cars around government quarters in Phnom Penh), we discussed at length issues ranging from poverty to gender inequality to political corruption. These conversations, which often took place over meals or in tuk-tuks, offered rich opportunity for further learning. Students often expressed surprise at the complexities of these issues, and began to discern in a more nuanced way that their own actions (such as giving money to children who beg) may intersect with them in productive or counterproductive ways. Luke remarked, "I noticed how important it is to educate myself and do extensive reading and research on an issue before opening your mouth, or doing things— [to] be really informed about the issues" (focus group 2, 2015). Sometimes it was only some time later, when I read students' written reflections, that I realised a conversation had made an impression: a brief exchange with two students about my own concern regarding the local and global environmental impact of our trip, for example, caused Kati to reflect on "the choices we make and how that effects [sic] the environment" (journal, 2/10/16), and for Rebecca, "brought forward the thought of what my responsibilities are/should be concerning environmental welfare (especially when I've never been very conscious of the topic before)" (journal, 1/10/16).

Asked about the biggest challenge overall of their mobility experience, students were nearly unanimous in their response: poverty, "just seeing the living conditions" (Kati, focus group, 2016), and "the scale of it as well … I didn't expect it really" (Jack, focus group, 2016). Elisabeth found the "suffering, like inequality and injustice and poverty and corruption" "really hard," being "totally on another level" from that she encountered in Australia (focus group 2, 2015). A visit to a 'slum' community to play music with children there led Jack to reflect: "They made me think: if you were born there, how do you get out of there? … It must be hard to break out of that" (focus group, 2016). The constant presence of poverty through the trip, combined with our frequent discussions about it, also led several students to reflect on their own positioning in relation to the global poor. Rebecca questioned why her concerns should lie more with "the people that I meet and interact with:"

> When you think of [people in] poverty over in other countries, before this trip, they were just not tangible. It's not that I don't think that they're not worth as much as myself or other people, it's just that they're not in my [consciousness]. (focus group, 2016)

It was this new awareness of 'poverty in other countries', brought about by witnessing it first-hand, that led further to conversations about our own possible personal responses to it (as Australian citizens in circumstances of relative privilege), and ultimately to some students shifting their attitudes and/or stating an intention to take action in relation to the issue (outlined later this article).

Female students in particular were struck by gender inequalities, particularly the lack of opportunity for women. Kati described the film clips she watched in the national archives on the lives of rural Cambodian women as "very eye opening" in this regard (journal, 26/9/16). Rebecca reflected on the predicament of a young woman we had been introduced to on a community visit, who was hoping to receive NGO support to attend university in Phnom Penh: "If she doesn't get a scholarship, she'll just stay and have kids there and stay in the one spot forever and just cook and clean and do all that kind of stuff" (focus group, 2016). Both female students on the 2016 trip used the word "scary" to describe the barriers they perceived young Cambodian women face in accessing an education ("they're shutting off the potential for ways to get out of [poverty];" Kati, focus group, 2016), and the social expectation for young women to marry and raise a family, "that when you reach a certain age that that's what you'll do" (Rebecca, focus group, 2016).

Students (of both genders) were struck by the importance and value of education in Cambodia, which, they realised, provides children a means "to make something of themselves in a country where it is so easy to fall through the cracks" (Jack, journal, 25/9/16), and "most

importantly the chance to continue being children" (David, journal, 23/9/16). Some students remarked that they had not thought about education in this way before. Both Philip and Michael perceived a difference in how Cambodians and Australians value education and opportunity: Cambodians "appreciate every opportunity" to an "extraordinary" degree (Philip, focus group 2, 2015). Nick reported being "shocked" by children's "enthusiasm to learn" (journal, 23/9/16), something which also struck Rebecca (focus group, 2016), while Jack found "the attitude of these kids and how much they enjoyed the classroom" to be "inspiring" (journal, 23/9/16). In his journal, Jack reflected on his own privilege in accessing education, and the apparently greater "enthusiasm and passion" for learning among Cambodian children than Australian ones—far preferable, he felt, to "taking it for granted and seeing school as a chore" (journal, 23/9/16). Jack's comments on education clearly involve reflection on himself and his own society (see next section), in addition to signaling a new awareness of the value of education in situations of relative disadvantage.

Students' learning about the Khmer Rouge era provides an example of the development of an informed understanding of global events and issues, empathy and sensitivity toward people from other cultures, a regard for human rights and social justice. Before enrolling in the mobility program, no student had more than a very basic knowledge of the Khmer Rouge era. All students chose to visit S21 (a former Khmer Rouge prison) or the Choeung Ek Genocide Centre (the 'Killing Fields'), or both, which they described as a "terribly harrowing experience" (David, journal, 30/9/16). A theatre performance called 'The Courageous Turtle' (in Khmer with English subtitles), designed to teach Cambodian children about the Khmer Rouge era, offered the 2016 cohort another learning experience on the genocide. Students across both cohorts reported feeling that it was important they had learnt more about that time. Despite "finding [him]self confused at how such a regime could come into reality," Jack felt "all the more appreciative that I've never had to worry about situations anything like that in my life or country. I think it's important that people know about these things and are educated about how they come to happen" (journal, 30/9/16). For Kati, a visit to S21 made the tragedy more real—"all of a sudden these figures weren't just figures, they all had a face" (journal, 30/9/16), and Rebecca reflected, "if my parents had been living in Cambodia at the time this might have been their pictures on the walls" (journal, 30/9/16). These comments indicate a shift from relative ignorance of the genocide, to knowledge, to a sense of empathy at the human loss, as well as recognition of the importance of familiarity with, and understanding of, global events.

Developing Sense of Self in Relation to Other

Global citizenship entails more than a knowledge or awareness of events and situations in 'other' parts of the world, and more even than a level of understanding and empathy of 'other' cultures and peoples. It also demands an ability to be reflexive, to apprehend and understand

one's own self and society and culture in relation to those 'others', not least since this awareness is a precondition for certain other key characteristics of global citizenship, like the mature judgment, aspiration, and ability to productively contribute to one's own society, as well as globally.

The issue of privilege was a major one in these considerations of 'self and other.' During their programs, students encountered many causes to reflect on their own privilege. Kati found herself feeling "very fortunate" for "everyday stuff:" for her, easy access to clean drinking water in Australia was indicative of "the stuff we don't even think about" (focus group, 2016). A visit to an international health clinic in Cambodia for a minor health concern motivated her consideration of the relative accessibility and affordability of quality healthcare in Australia (journal, 27/9/16). For Nick, visiting a rural village near Phnom Penh "reminded me of the immense financial fortune I have, and is challenging me as to how I might best use that" (journal, 28/9/16). Some days later, he added: "I'm continuing to realise the amount of stuff I take for granted—paved roads, drainage, a front yard, a family, clean water" (journal, 3/10/16). Philip found it "a significant thing to be immersed in a country where there is systemic poverty and systemic corruption," especially "coming from Australia where we live lives of relative comfort and ease" (focus group 2, 2015). For Diana too, the mobility program caused her to consider her personal privilege:

> I guess this has been an experience where I'm humbled by how fortunate I have been in my own life and my upbringing, my education, my ability to receive a university degree, things like that. These things for us [are] just such a social norm, whereas in Cambodia, to get a university degree as a female, from what I can gather it's not very common. (focus group 1, 2015)

In addition to gratitude (as evident in some of the above quotes), a common response in students to these issues of privilege was to reconfigure what they considered to be 'problems.' Nick's comments are indicative: "The trip's been making me wonder whether a lot of the things that we see as problems really should be that. Are they just trivial? … We should just be thankful for what we have" (focus group, 2016). For Diana, "I think I'll take that back to Australia, and just be mindful of how I would perceive my own problems" (focus group 1, 2015). Brigid expressed discomfit at her response when faced with others' 'problems' upon returning to Australia:

> I just don't feel like I have license when I get home for people talking to me about their problems to go, "Well, yeah, you know, get over it, there are people dying in the world," you know what I mean? But it will be hard because in my mind that's what I'll

be thinking. You know, "Get over yourself, there are bigger issues." (focus group 2, 2015)

The degree to which these sentiments of gratitude are constructive is best considered in the context of students' broader mobility program learnings, and as such is further discussed later this article.

For some students, an acute awareness of 'self' in relation to the new environment was at times uncomfortable. Especially during the first couple of days of their mobility programs, several students commented on feeling self-conscious at the attention they attracted by virtue of being foreigners: "It's an awkward thing to get used to and I'm not always sure how to respond to it" (Jack, journal, 24/9/16). Following a visit to the local markets, Jack reflected that there, he found it "especially obvious that westerners are associated with wealth … and it's not as if their assumptions about us are wrong" (journal, 26/9/16). Michael, though not "making any judgment calls," remarked that Westerners are asked for money by underprivileged locals because locals "know" that Westerners "have money" and "they can play on their compassion … it's very clear that there's a dependency" (focus group 1, 2015). More than once, students reported a sense of discomfit both at their own position as privileged foreigners in Cambodia (which they generally acknowledged, especially after our discussions above the relativity of 'poverty'), and at locals perceiving them in that way.

This relates to the issue of stereotypes—both students' stereotypes of Cambodians, and Cambodians' of the students (as young Western tourists). Both ways, the issue arose relatively often, for example when Rebecca felt surprise at seeing a Cambodian lady with "an unnecessary luxury gadget" (a pedometer) in a country where many people "have missing limbs and teeth" (journal, 24/9/16), or when Brigid felt that the Cambodian artists she was working with expected her to be able to solve a computer software problem "just because" she was a Westerner and should know about technology (focus group 1, 2015). To Philip, locals' stereotype of himself as "a consumer, a tourist" seemed obvious from interactions in the street and the marketplace (and elsewhere), but, he recognised, "there's real value breaking down those stereotypes, probably even just through wasting time with people" (focus group 1, 2015): "Some of the most significant personal moments of the trip for me have been when I've had a bit of a conversation with a local, and heard a bit of their story and shared a bit of mine" (focus group 1, 2015). He and other students felt that engaging with local people at a human-to-human level helped "to break down the barriers or the stereotypes that we put others in, and that we let them put us in" (focus group 1, 2015). The deconstruction of stereotypes and expectations of what the 'other' could or should be was evident in subtle ways through students' reflections too. For instance, the similarity of a theatre performance to the theatre shows she had attended in Australia caused Rebecca to later write that she "just had

the sense of 'foreign' being such a weird concept to actually comprehend, because we're all people" (journal, 24/9/16). Students' first-hand discovery of the "dehumanizing power of stereotypes' on the one hand, and on the other, of 'a common humanity'" (to use Raimond Gaita's words, 1999, p. 282), is surely a promising basis for sensitivity and regard for people of other cultures and persuasions, as well as for a respect for cultural and social equality, diversity, and difference—all characteristics of global citizenship.

Developing Sense of Social Responsibility

Students' reflections suggest that the mobility program experiences provoked their deep consideration of their own personal and professional roles and responsibilities, present and future, local and global. One set of considerations related to their ethical and moral responsibilities, not only as artists, but also as global citizens. Following his visit to the Killing Fields, for example, Jack felt motivated to personal action in response to contemporary humanitarian crises:

> There are still countries in the world that are ravaged by war … It should be countries like ours who can afford to lend aid that step in to support refugees and help to stabilize these kinds of scenarios. Since my visit to the Killing Fields today I have decided to look more into what I can do as an Australian citizen to put pressure on my government and advocate for humanitarian aid. (journal, 30/9/16)

Similarly, in the theatre performance 'The Courageous Turtle,' David interpreted a message about his own responsibility to play an active role in improving social justice within his own society:

> The story demonstrated the social paradox of the Khmer Rouge: "I must speak up to make my society safe, but I can't speak up until my society is safe." The moral of civil courage wasn't solely relevant to Cambodians, it was also relevant to us: Australian citizens who mustn't be bystanders to our own country's dilemmas, especially the [I]ndigenous crisis. (journal, 24/9/16)

Following his visit to the Khmer Rouge prison S21, Nick felt a sense of responsibility with regard to his own moral choices: "Hopefully this [experience] motivates myself and others to have the civil courage we talked of a few days ago" (journal, 30/9/16).

Witnessing the poverty in Cambodia made several students more aware of the value of resourcefulness than they had been in Australia. Elisabeth felt that being in Cambodia "switched [her] on to global and social issues" that she wasn't fully aware of in Australia, even though she practiced "recycling and trying to shop ethically" (focus group 1, 2015). She

noted that seeing poverty and the considerable environmental degradation had affected her own behaviour and that of her fellow students while in Cambodia, including redoubled care to reuse water bottles wherever possible (tap water being undrinkable), and giving surplus food away rather than throwing it out: in short, "going the extra mile, because you don't want to see waste, you don't want to see poverty" (Elisabeth, focus group 1, 2015). She and others expressed hope that their attentiveness to these issues might continue upon their return to Australia (focus group 2, 2015).

While some students came away with a fairly vague sense of "wanting to do something," others had clear ideas of how their thoughts and behaviors would change upon their return to Australia. Referring to a casual conversation he'd had with a local youth in a café, where he learnt that in the Cambodian governmental elections "there's pretty much only one candidate" (a reference to electoral fraud), Luke reflected: "I think I'll take voting back home very seriously" (focus group 1, 2015). Through their trips, several students became more acutely aware of the general tendency to "respond to what's in front of you" in regard to social issues (Philip, focus group 2, 2015), something that "is not necessarily a good thing" (Brigid, focus group 2, 2015). Several students stated their intention to explore donating money or time to social causes they felt strongly about, whether local or global (focus group 2, 2015; focus group, 2016). Other students pointed out alternatives to donations of time or money, and intended to offer support to global causes in other, more political, ways:

> I suppose money is the obvious way to contribute, but there are ways we can put pressure on Australia as a whole to help out. With all the bullshit that's going on in Australia with [governmental failure in] helping refugees, I think I might be a bit more vocal about that now as well. Just sort of advocating for my country to help out as a whole. (Jack, focus group, 2016)

Elisabeth felt that after her return to Australia, she may "hav[e] the courage to actually help" when she "see[s] a need, just thinking of Cambodia" (focus group 1, 2015).

Observing the strongly community-oriented nature of many of the performing arts activities they experienced in Cambodia, students additionally noted the significant social contribution that could be made through such an approach to the arts. Rebecca was led to consider ways to foster greater community spirit in her musical activities back home:

> In Australia, it's that whole 'isolated-in-a-crowd' type of thing. No one interacts and everyone is so busy and will go on their way. So [the mobility experience] has made me more open to community and sharing music with others. I've been thinking about that and how I could do more [of it] back home. (focus group, 2016)

For Brigid, her mobility activities drew her attention to the possibility for a more "open and shared" participatory approach to community theatre in Australia (focus group 2, 2015), and for Philip, his music-making with Cambodian children in the classroom made him more acutely aware of the potential "to use music and playacting and all those kinds of things from a very early age, to give people that sense of freedom of life, which isn't fostered by things like being a performer of a classical instrument" (focus group 2, 2015). All these remarks suggest an expansion of students' thinking about the potential for their artistic skills to make a meaningful social contribution within their own communities in Australia.

Through the mobility program activities, students recognised the potential of the performing arts to convey important social messages, and some also identified possible opportunities to use their artistic skills as a way to engage in advocacy in Australia. "The Courageous Turtle" theatre show in 2016, and a "yike" (Cambodian opera) show we attended in 2015 with a theme of justice and equality, offered students powerful examples of how the performing arts can be a commanding yet non-confrontational means to convey important social messages. On the 2016 mobility program, students also met informally with Department of Environment and UNESCO representatives to learn about Cambodia's environmental concerns, and the use of the arts in to promote awareness of them. Rebecca reflected,

> [This conversation] made me think about what I use music [for]. For me, music is usually about self-expression, but it can be so much bigger than that. The arts are able to engage people in a way that textbooks or other traditional educational tools cannot … the arts allows for greater participation and opportunities to learn by creating. (journal, 27/9/16)

Jack wrote that this same discussion drew his attention to the possibility of "combining environmental advocacy and conservation with cultural and musical conservation and activism" (journal, 27/9/16). These comments suggest that the mobility program offered students new ways of thinking about how the performing arts, and by extension their own knowledge and skills in that area, may contribute to social good.

Discussion and Closing Thoughts

Students' general reflections on their mobility experiences indicated the depth of their experiences. Following their return to Australia, students were invited to share their post-trip reflections in several ways: via presentations made to other staff and students (and me) about their mobility experience and key learnings; via other reflective assessment items (journals / blog posts), which I marked; and informally (e.g. by sending me an email, making a closed-group social media post, or by coming to chat in-person). Focus groups held toward the end of

their trips also provided opportunity for students to share their reflections on their mobility experiences. Students' general reflections on their mobility trip included the following:

> Visiting Cambodia has opened up my world up to entirely new possibilities, things I'd never considered prior to the trip. It has … provided me with a cultural experience far greater and more fulfilling than any tourist trip. (Kati, journal, 5/10/16)

> I can safely say that my thinking about the way the world works (or doesn't, for that matter), is shifting. . . . [A]fter my learning and experience in Cambodia, I will be looking for ways in the future, including through my professional career, to keep informed on the complex issues at-hand. More than this, I will endeavour to do something about them to bring about positive change. (Michael, blog post, 24/7/15)

> The past eleven days have been life changing. All of us agree the things we've learnt will not change anything in the practice room, but will change everything outside of it … I feel as though I have become more aware politically, socially, and environmentally—a more well rounded citizen of the world. (David, journal, 3/10/16)

> This was one of the most rich learning environments I've ever been privileged to be part of. (Philip, post-trip video reflection[7], 8/11/2015)

Nick felt the mobility program "made me realize the breadth of possibility that's possible with my degree that I'll have … I can be giving something back to people who need it a lot" (focus group, 2016). Michael felt that the mobility experience "will definitely influence my decisions for the rest of my life, like what I will do, … where I'll spend my time, and occupation-wise as well… I think that it's definitely opened my mind up" (focus group 2, 2015). Elisabeth articulated a new awareness that her own perspectives have been shaped by her cultural upbringing, and expressed a desire to explore beyond that:

> I think I will, for a long time, get really intentional about trying to be switched on about having an open worldview or an intentional worldview; being aware of how I see the world and not just seeing it through my own specific lens of my upbringing, my culture. (focus group 2, 2015)

In general, participating students reported a deep learning experience that fostered their cross-cultural capabilities and awareness; developed their empathy toward Cambodian people;

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[7] See https://www.youtube.com/watch?v=kuwfybaWi7A

matured their judgment and understanding of social justice issues (most saliently, poverty); fostered an aspiration to contribute in a positive way to their own and other societies and communities; and encouraged their reflection on ways in which they may contribute as artists.

This does not, of course, mean that participation in a mobility program, or even first-hand experience in another country, is necessary for students to develop global citizenship. Other models, such as those based on the "education *about* global citizenship" approach referred to at the beginning of this article, may also have strong outcomes (e.g. Lutz, 2010). These alternative approaches may mitigate or eliminate some of the practical challenges of mobility programs for students, educators, and institutions (including those relating to human resourcing, funding, and risk management). In some cases, the benefits of these alternative approaches may even be deemed to outweigh those of mobility programs.

Other subtler challenges should also be given careful attention in considering the extent to which the programs successfully foster attributes of global citizenship in students. For example, students participating in the Cambodia mobility programs at times made comments or adopted behaviors that suggested possible reinforcement of stereotypes about the local people and culture ("poor but happy" 'slum' dwellers, for instance; focus group, 2016). At times, some students chose to interpret their experiences as confirming rather than challenging what they already believed to be true, based on only surface knowledge of a situation (e.g. of a Buddhist festival: "It was interesting to discover that most of the rituals were done simply out of tradition, and not a basis of what seemed to be much else;" journal, 28/9/16). Some had some difficulty remaining flexible and responsive to the local situation, particularly at the point of interface with their own values and beliefs (e.g. displaying resistance to the idea that giving money to children may be harmful), and others expressed some uncertainty about how to integrate their new worldview upon returning home to Australia.

Related to this was the difficulty for some students of conceiving of their mobility program primarily as a learning experience, rather than a volunteering program to 'help' or provide service to those less fortunate. This was particularly true for the 2015 cohort of students (perhaps at least partly because their NGO placement had certain resemblances with volunteering programs in Southeast Asia, which two students had participated in during their final years of secondary school). As King argues, such a conceptualisation "may actually reinforce prejudice and replicate power differentials between those conferring and those receiving the service" (2004, p. 123). In this context, the fact that the mobility program underscored for students a sense of their own privilege may also be interpreted critically, as widening rather than narrowing the 'space between' Australian and Cambodian cultures and societies, or between students and Cambodian people they encountered on their program—a relationship that risks verging on the "paternalistic, patronizing, or even racist" (King, 2004,

123). Particularly on the 2015 trip, students gradually became keenly aware of the ways in which their mobility program exaggerated existing power imbalances between Australia and Cambodia, or indeed between themselves and those Cambodians who they 'helped.' Bamber (2008a, 2008b; Bamber & Hankin 2011), noting all these challenges (and others) and recommending some ways in which the risks for student learning may be mitigated, articulates the importance of mobility program students being supported to reach a balanced assessment of their mobility experience and the ways in which they may (and may not) have 'made a difference;' being encouraged and guided to reflect on possible shifts in their world view resulting from their mobility experiences; and remaining alert to their own assumptions and receptive to new experiences.

With guided discussion and reflection during the mobility programs about these important and difficult 'meta-issues,' participating students developed a greater awareness of them, including the risks of short-term mobility programs conceived as 'service' (focus group 1, 2015). The way students talked about the intercultural understanding also shifted through the mobility programs. Their comments at the airport departure gate en route to Cambodia included apprehensions about the availability and quality of the local coffee, and how many people would speak English (my field notes, 2015 and 2016); and upon arrival, observations were primarily on surface-level cultural difference, like the novelty of "eating on the floor rather than at a table, not having seatbelts, and the concept of haggling" (student journal, 2016). Over time, however, reflections developed more nuance: rather than merely remarking on the 'crazy' traffic and driving, for example, students noted the implications for locals' personal safety; and from the initial excitement of tuk-tuking through knee-deep water after heavy rains, students' reflections shifted to the health implications of poor urban drainage, of locals living with "stagnant flood water at their doorstep" (Jack, journal, 1/10/16). I surmise that with a longer period of time in-country (and ongoing opportunities for guided reflection), further and deeper such shifts would occur in students. Indeed, I sensed that the depth of student learning on the three-week trip in 2015 was greater than on the 10-day trip the following year.

Despite these provisos, it seems evident that these mobility programs did contribute to the development of global citizenship in participating students in a focused, real, and considerable way, developing their social awareness, responsiveness, and sense of local and global responsibility as performing artists. This is evident not only from students' retrospective reflections on their mobility experiences, but also from their ideas about the future. Some weeks after his return home from the 2015 trip, for example, Luke reported he'd like to spend six months or so in Cambodia in the future, to "immerse" himself and "do more." Elisabeth would like to train to teach English as a Second Language and study counselling: "not just to do good but to be effective." Philip reported "the inspiration to do social good" had caught

onto him from the trip, and intends to engage in activism within his own country and community. Michael reported having no travel plans, but is reflecting on his decisions around current and future study and work, but wants to "bring about positive change" in the world. Brigid returned to Cambodia in early 2017 to take up a 12-month New Colombo Plan scholarship in the arts, collaborating with the same NGO as on her 2015 mobility trip. Students on the 2016 trip also expressed new ideas on their own possible future contributions to society. That even this should be an outcome of mobility programs—young performing artists rethinking their opportunities and potential in the world—is in itself a powerful indicator of the value of such programs in global citizenship terms.

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Appendix 1: Student Participants

2015 mobility program participants:

Name	Gender	Age	Year of study	Degree (major)
Luke	M	19	2	Bachelor of Arts (drama)
Michael	M	20	2	Bachelor of Teaching (drama)
Brigid	F	24	2	Bachelor of Arts (drama)
Elisabeth	F	21	3	Bachelor of Teaching (drama)
Philip	M	22	3	Bachelor of Arts (English) / Bachelor of Music
Diana	F	22	Honours	Bachelor of Music

2016 mobility program participants:

Name	Gender	Age	Year of study	Degree (main study)
Rebecca	F	20	2	Bachelor of Music in Education Preparation
Nick	M	19	2	Bachelor of Music (percussion)
Jack	M	20	3	Bachelor of Music (trumpet)
David	M	23	3	Bachelor of Music in Composition
Kati	F	21	Honours	Bachelor of Music (jazz guitar)

Appendix 2: Indicative Student Focus Group Questions (2015 and 2016)

- What has been the most important thing you've learnt so far on this mobility project?
- In any way, has your participation in this project shifted your thinking about:
    - o Other peoples and cultures?
    - o Cultural difference and diversity?
    - o Global problems (healthcare access, poverty)?
    - o Life in a developing country like Cambodia?
    - o Issues of equity? Ethics?
    - o Your role / responsibilities as a 'global citizen'?
    - o Your role / responsibilities as a citizen of your own country/city?
    - o Your own society and / or culture?
- What has been the biggest challenge for you on this project?
- Could you describe a person or incident that has made a big impression on you during this project?
- Do you think what you've learnt on this project will have any relevance when you return to Australia? How?
- Do you intend to make any changes to your actions, lifestyle, contribution to society, etc. based on your experiences on this project?

Appendix 3: Student prompts for reflective journals (2015 and 2016)

Reflect on:

- something you have learnt about Cambodian history, culture, people
- something you have learnt about Cambodian performing arts
- something you have learnt about a life in a developing country
- a social issue you are encountering through your project (poverty, healthcare, education, equity, etc.)
- something you are finding particularly challenging
- something you are learning about yourself
- an experience you won't forget
- an experience you loved
- an experience that surprised or shocked you, and how you reacted
- a Cambodian person who is making / has made an impression on you
- whether you think what you've learnt may have relevance in Australian society or culture
- how you think you might use what you've learnt back in Australia
- whether you might think about your own society or culture differently after this experience