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UNIVERSITY OF NORTHERN COLORADO

Greeley, Colorado

The Graduate School

INTO THE LOOKING-GLASS: UNDERGRADUATE STUDENTS' INTEGRATING
AND ILLUMINATING THEIR WISDOM AND EXPERIENCES AS
GLOBAL CITIZENS

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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College of Education and Behavioral Sciences
Department of Leadership, Policy and Development:
Higher Education and P-12 Education
Higher Education and Student Affairs Leadership

December, 2014

This Dissertation by: Sarah Jean Wycaver

Entitled: *Into the Looking-Glass: Undergraduate Students' Integrating and Illuminating Their Wisdom and Experiences as Global Citizens*

has been approved as meeting the requirement for the Degree of Doctor of Philosophy in College of Education and Behavioral Sciences in the Department of Leadership, Policy and Development: Higher Education and P-12 Education, Program of Higher Education and Student Affairs Leadership

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ABSTRACT

Wyscaver, Sarah. *Into the Looking-Glass: Undergraduate Students' Integrating and Illuminating Their Wisdom and Experiences as Global Citizens*. Published Doctor of Philosophy dissertation, University of Northern Colorado, 2014.

Five undergraduate students shared stories about the wisdom they gained while working to integrate their global citizen identity into their every day lives. Using a postcolonial theoretical framework and portraiture methodology, this inquiry followed participants during a 13-day global service-learning experience in Yucatán, Mexico. Through on-site observations, creative representations, and two in-depth interviews, provide new understandings about the ways in which five diverse college students integrate and illuminate their global citizen identities emerged. Participant portraits revealed themes based on global citizen identity integration as it relates to personal history, ethnic legacy, and educational narratives among participations. Further analysis revealed participants' strong commitment to practicing global citizenship intentionally through postcolonial and justice-oriented frameworks. Implications and recommendations for student development and identity theorists include pushing theoretical discourse beyond national contexts when exploring the lived experience of college students. For professionals working in global education, findings from this inquiry create space for educators to re-examine current practices in study abroad education, philosophical underpinning of service-learning, and the value of fostering global citizenship opportunities for students from underrepresented backgrounds. Lastly,

implications and recommendations for teaching encourage educators to adopt holistic pedagogies that honor hybrid spaces as deeply transformational opportunities.

DEDICATION

*To my dearest daughter, Bailee,
I love you to the moon and back...until the end of time.*

ACKNOWLEDGEMENTS AND DEDICATION

I am truly blessed to have benefited from the many people who supported, challenged, and encouraged me on this journey. First, I thank the participants in this study who helped me understand what it means to be a meaningful member of a global community. I value your wisdom, your vulnerability, and your willingness to live in spaces that are yet to be defined. Your openness through the research process allowed me to share with others the incredible opportunity we have to make a difference in the world. I am overwhelmed and humbled by the ways in which you approach life and your passion to make our world a better place. Others who were instrumental to this study include the community of Yunkú, Dr. Laura Vick, and Miguel Mendez, thank you. Because of your willingness to share your wisdom and invite us to your communities, the students and I were able to learn about what it means to be a global citizen. Your generosity, understanding, and openness impacted our lives in ways that will never be forgotten.

To my advisor and committee members, thank you. Dr. Katrina Rodriguez, being your advisee through this last phase of my education has been one of my greatest privileges. Thank you for allowing me to be authentic, to question, and to ponder the complexities that impacted this research and who I continue to become as a researcher, and more importantly, as a woman and a person. Dr. Thomas Smith, your patience and guidance provided me a safe space to integrate my lived experience into what many times felt like a foreign world. Thank you for asking the difficult and meaningful questions, for

creating space to gnaw on ideas, and for encouraging me to trust my intuitive self. Dr. Michael Kimball, your vision and way of being inspired me to tackle issues that need tackling. Thank you for introducing me to a world I had only imagined and for encouraging me to embrace the unknown and jump when I thought I wanted to stand. Dr. Tamara Yakaboski, thank you for investing in my growth and passion, and for pushing me to become a stronger scholar and writer.

To the communities at Aims Community College and the University of Northern Colorado from 2009-2014, thank you for your support and encouragement over the years. In many ways, you, as my colleagues, became a second family. I appreciate the space you created for me to process and for me to bring together two parts of myself that seemed in tension with one another. You taught me the importance of “getting back in it” and also the value of taking time for myself. Because of your wisdom and support, I never felt alone.

To my closest friends, Claudia, Joel, and Reyna, thank you. Claudia, few people could ask for a more amazing friend than you. Your willingness to consider what it means to be a global citizen was invaluable. I so value the beauty you bring to my life, your wit and sharp edge when I needed to fight back, and the magic you introduced into my world. Joel, in many ways this journey started with you. Thank you for believing in me, always, without a doubt. Thank you for sticking with me on this journey and “not getting out of the car.” Reyna, thank you for your strength and your willingness to open new spaces in my mind and heart; for collaborating with me and helping me make sense of this journey.

To my family, who has supported and stood by me, thank you. You taught me to be passionate, to speak my truths, and to stand up for what I believe. Through you I learned the meaning and value of community and what it the opportunity we have to let someone fight but not let that person fall. Your readiness to embrace my challenges as your own and to support me on this path made all the difference. Thank you for allowing me to grow and change and for accepting the person I continue to become.

And, finally, to Bailee, you are my world. I am so lucky be your mother. You have changed every part of my life and I am a better mom, woman, and person because of you. Your curiosity and absolute honesty about this research allowed me to think differently about my story, the story of my participants, and the importance of this research. You once told me that you felt you were put on earth to change the world. And, my dearest daughter, I could not agree more. I love you.

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CHAPTER I

INTRODUCTION

“I can’t go back to yesterday because I was a different person then” (Carroll & Oxenbury, 2005)

In Lewis Carroll’s time-honored story, *Through the Looking-Glass*, he tells the tale of Alice, a young girl who finds her way to an otherworld where she struggles to navigate and make meaning of a seeming unreality. In this story, the looking-glass world is the opposite of the plane of existence to which most of us are accustomed. However, Alice, tenacious and curious as ever, wastes no time experiencing what the looking-glass world has to offer. When Alice steps through the mirror, she first looks for familiarity to comfort her. Upon noticing a fire burning in the fireplace, she feels safe to explore the world around her. As she moves through the alternate world, she recognizes she must interact with her environment differently from how she would if she were not in the looking-glass place. The looking-glass world is characterized by opposites and duality, by power and subordination, and by the tension between what is voiced and what is practiced. Thus, Alice adapts to the new world around her. Her paradigm turns and shifts—she begins to see herself, others, and truth, entirely differently. Perhaps, from Alice, we learn of the adventure and wonderment associated with falling into cultures, communities and ourselves, and exploring a world we had not yet known, but with which we were always connected.

I begin this proposal with a story about stepping through one's reflection and finding oneself in a world of polarized world in order to create a backdrop for the journey traversed by a global citizen. Like Alice, the path to global citizenship is, for me, very much like jumping through a silvery veil into a world and self I had not previously known. Caught somewhere between the philosophical and behavioral realms of global citizenship, I remain in an intellectual, intuitive, and instinctive transformative state. However, with each journey through the mist, I become increasingly encouraged and curious about diverse experiences on similar journeys and what those experiences mean for others.

Background

In 2010, in a role as a graduate assistant in an academic unit focused on civic engagement, I worked with two first generation, low-income college students as they prepared for a study abroad to Yucatán, México. I had never traveled outside of the United States, so preparation for study abroad was an interesting fit with my experiential knowledge. However, my academic studies and interests led to me to explorations that frequently existed outside of the U.S. borders. When the students returned from their sojourn, they spoke to me of deep connections they developed with people from a global community. For these two students, a study abroad trip turned into an experience that changed their worldviews and altered the way they saw themselves and others in a global community. Curious to understand more about the experience the students shared with me, the following year, I traveled to the Yucatán with an Intercultural Anthropological Leadership class to conduct the first of two pilot studies for my doctoral research.

The first pilot study was an autoethnographic account of myself as a global citizen. I set out to find “how I make meaning of global citizenship” while in the small, historically Mayan village called Yunkú. The core of our experience was grounded in participating in International Service-learning (ISL) expedition. We spent 11 days in Yunkú working with adults and youth in the community on English language acquisition and computer literacy skills. The purpose of the ISL trip was to provide a cross-cultural experience where we would have an opportunity to explore leadership from a non-Western perspective in an immersion environment. Interestingly, the meaning I constructed was less about global citizenship and more about the relationship I developed with individuals in the community. As data emerged, I was flooded with questions. Is it possible to be an unintentional global citizen? How do individuals think about and create a set of ethics that support and empower a global community? What is the essence of global citizenship practice? Where does global citizenship exist in one’s heart? And most importantly, how do we reconcile our thoughts and practices to create a holistic global citizen identity that is integrated and illuminated through in our core being?

These questions led me to a second pilot study that also informed this larger research project. In the second pilot study, I explored the story and experiences of one college student, Bryanna, who was a member of the 2011 anthropology course and ISL participant. Bryanna’s story and journey toward global citizenship provided an opportunity to rearticulate aspects of data collection, analysis, and representation methods. Moreover, her participation in the pilot study metaphorically pulled the shades from a window through which I could begin to understand more fully how

undergraduate college students develop and experience global citizenship in the context of their domestic lives.

In the 21st century, bridging the divide between diverse cultures and contexts requires an understanding of the fluid and dynamic nature of a globalized and integrated world. The growing ethnic, racial, cultural, and religious diversity across the globe underscores the need for educators to step beyond our current conceptions of education (Banks, 2008) and embrace a paradigm that sustains ways of being that promote awareness and development of global communities and citizens. Currently, educators in higher education, whether they recognize it or not, are faced with the challenge of developing college students into global citizens who can traverse a global terrain with grace and genuine respect for difference. In order to move forward, understanding global citizenship as an integrated and holistic experience is paramount.

In this chapter, I begin by working around and through the work global citizenship scholars have put forth in defining global citizenship. Next, I explore the problem within the current scholarly discourse on global citizenship, emphasizing what I argue is a rift in the discussion between the philosophy and ethics of global citizenship and its contemporary practice. Thirdly, I provide the rationale and significance of this research in that through participants' stories, I identify a third space between the blurred boundaries between the philosophy and practice of global citizenship. This chapter concludes with my exploration of my perspectives and social identities in order to elucidate the lens through which I come to this research.

Toward a Definition

Global citizenship has been characterized as an identity (Hendershot, 2010), an idea (Williams, 2002), and a practice (Schattle, 2009). In its broadest terms, global citizenship can be conceptualized as being a “member of a wider community of all humanity” (Williams, 2002, p. 1). However, defining global citizenship is especially challenging because of its amorphous nature and myriad interpretations (Dower & Williams, 2002; Peters, Britton, & Blee, 2008). In fact, I enter lightly into a discussion regarding the definition of global citizenship because of the diversity in thought surrounding it. While researchers and scholars have worked to identify the essential characteristics and beliefs of global citizens, there is much disagreement on how to clearly give meaning to the concept itself.

For some, the need to explore global citizenship arises from an increasingly globalized world and enduring historical struggles over the language and practice of citizenship. Tully (2008) suggests that the long historical tensions surrounding two separate ideas, first of citizenship and eventually globalization, inherently complicate and add a layer of complexity when brought together with the term global citizen (p. 15). Further, Tully (2008) identifies two opposing perspectives for defining global citizenship: modern civil citizenship and diverse “glocal” citizenship. Modern citizenship is most closely associated with cosmopolitan citizenship, which acts in accordance with “constitutional rule of law (*nomos*) and reprehensive government (*demos*)” (p. 17). Thus, through a modern civil citizenship lens, global citizenship is defined in relation to one’s status in an “institutional framework backed up by world-historical processes and universal norms” (p. 28).

Conversely, diverse citizenship addresses global citizenship through “negotiated practices—as civic actors and activities in local contexts” (p. 28). Tully (2008) argues philosophers and theorists many times overlook the impact of diverse citizenship when defining global citizenship because as they work to assert that institutional norms, rules, and rights are primary to the discussion. Those who choose to define global citizenship through a diverse citizenship lens argue individuals and collectives only become global citizens “by virtue of actual participation in civic activities” (Tully, 2008, p. 29).

Martha Nussbaum (2002), a leading moral philosopher in the discourse of global citizenship, defines global citizenship through capacity of an individual. She articulates three core “abilities” of a global citizen, which include the “Socratic ability” to find the faults in one’s own ways of knowing and culture, to “think as a citizen of the world,” and thirdly, to take perspectives of others different from one’s self (p. 289). For Nussbaum, the meaning of what it is to be a global citizen is based in the philosophical dialectic surrounding how individuals think and see themselves in a global community.

As touched on in Tully’s (2008) work, exploring the tensions in defining global citizenship, a primary area of friction in the discourse on global citizenship is the notion and placement of *citizenship* itself (Dower & Williams, 2002; Falk, 2000). In Western society, the modern idea of citizenship is linked to the relationship individuals have with their nation state, including entitlements, rights, and protection on the part of the government, in exchange for loyalty and service on the part of the individual (Falk, 2000). Traditional notions of citizenship also included having geographical borders where ideologies based in nationalism and “full membership in a political community” were dominant tenets (Falk, 2000, p. 5).

In this vein, some scholars acknowledge that defining a global citizenship is objectionable because of the legal impracticalities it presents as a viable form of citizenship (Falk, 2002; Gerzon, 2010; Rapoport, 2009). For instance, in its most basic form, identity is documented through nation states via passports (Gerzon, 2010). As there is no global government to issue or regulate global passports, it begs the question if global citizenship is anything more than a mere ideal. Likewise, the global population cannot provide a commitment to, or receive protection from, a non-existent global government (Rapoport, 2009). And yet, while confronted with the seemingly implausible aims of global citizenship, individuals and community groups continue to explore the dynamics and characteristics of a potential global citizenry in an effort to transform our relationships to the world around us (Dower, 2002; Falk, 2002; Gerzon, 2010; Imber, 2002; Rapoport, 2009).

In a unique approach, McIntosh (2005) defines global citizenship as “habits of mind, heart, and soul that have to do with working for and preserving a network of relationships and connections across lines of difference and distinctness, while keeping and deepening a sense of one’s own identity and integrity” (p. 23). Moreover, McIntosh argues the way global citizenship is defined needs to be more integrated between mind and body before social or political change can happen. She calls for educators to help redefine global citizenship by focusing on “making and mending the social fabric as a central value for all citizens” (p. 25). In focusing on a “social fabric,” the conversation surrounding global citizenship inherently moves from a thinking and acting discourse, and instead embraces a holistic approach allowing and supporting intuition, empathy, and plurality as valuable ways of knowing and being.

It is not the purpose of this study to identify, construct, or uncover an overarching, generalizable definition for global citizenship. While some argue we cannot move forward with educating for global citizenship without a firm consensus in the academic community about what exactly global citizenship is (Hendershot, 2010), the approach I take in this study—emphasizing postcolonial theories and transformative paradigms—leads me away from creating a box in which participants are expected to find, fit, and make meaning. Instead, if participants do construct a definition of global citizenship, it will be for their own benefit and based in their worldviews, their lived experiences, and directly tied to the contexts and identities most salient to them. Therefore, deeper understandings engendered through this research about the definition of global citizenship are unique to participants as interconnected, intersecting, and holistic individuals. I see the exact meaning of the term as a peripheral topic to understanding how college students develop, integrate, and illuminate knowledge and wisdom on their journey to understanding their roles as global citizens.

Problem Identification

The literature on global citizenship and global citizenship education in postsecondary institutions reveals two challenges for researchers to explore. The first challenge rests in the literature on global citizenship itself, as it demonstrates the bifurcated discourse based in discussions on the philosophy and ethics of global citizenship, and secondly, on the practice and behaviors of global citizens. The second challenge is exemplified in the ways in which postsecondary institutions are educating for global citizenship, which is primarily through study abroad and international program initiatives.

The study of global citizenship is gaining momentum and popularity among academic scholars and practitioners. While there is an ever-growing body of literature on the topic (see Dower & Williams, 2002; Falk, 1994; Gerzon, 2010; Hartman, 2008; Lewin, 2009; Nussbaum, 2002; Schattle, 2009; Stearns, 2009), the scholarship is split into what can be perceived as two divergent paths: 1) philosophy and ethics of global citizenship and, 2) the practice and behaviors of global citizens (Hendershot, 2010; Tully, 2008). Both approaches, cognitive (Dower, 2002; Falk, 1994; Nussbaum, 2002) and practice and behavior (Gerzon, 2010; Lewin, 2009; Schattle, 2009), add opportunities for understanding the characterization of global citizenship as well as how it manifests in the world.

However, the gap in the literature reveals researchers have not yet explored global citizenship through a lens that accounts for the holistic nature of global citizens, and specifically, the meaning created in a space that rests between the rational thinking and practice. McIntosh (2005) characterizes the space between philosophy and practice of global citizenship in terms of “capacities of the heart” (p. 23). She argues *capacities of the heart* can help facilitate meaning around global citizenship for undereducated peoples globally, as well as their counterparts who are educated but are socialized to undervalue emotional and intuitive responses. Discussion surrounding “capacities of the heart” opens the door to dialogue regarding alternate ways to make meaning and understand global citizenship. Yet the lack of empirical research on the topic restricts the depth to which educators can understand the experience of being a global citizen in a holistic and balanced way.

As second challenge is that college and university educators typically work to develop global citizens predominantly through global education initiatives, which consist almost entirely of study abroad and international programs (Hartman, 2008; Lewin, 2009; Stearns, 2009). Study abroad programs are historically exclusive and support the development of only a privileged (i.e. middle-class White students) portion of the college student population (Murray-Bruce & Fry, 2010; Picard, Bernardino & Ehigiator, 2009; Salisbury, Paulsen, & Pascarella, 2011; Stroud, 2010). Moreover, narrow approaches in educating for global citizenship in higher education, especially those that focus primarily on global citizenship practice through study abroad and international education programs can further marginalize underrepresented students (Murray-Bruce & Fry, 2010).

Recent quantitative research indicates College Students of Color and low-income students are less likely to participate in study abroad programs for reasons primarily associated with funding (Salisbury et al., 2011). In point of fact, financial capital—specifically as it relates to student loans and grants—appears to be the strongest determining factor when underrepresented students are choosing to participate in study abroad. Moreover, for Students of Color, Salisbury et al., (2011), findings indicate that promoting study abroad as an opportunity to interact with different people and cultures may be enticing for White students who originate from a White society, but data show Students of Color find study abroad less appealing because, as Salisbury et al. (2011) states,

[M]inority students don't need to seek out cross-cultural experiences by traveling to another country because in most cases—especially students at majority white postsecondary institutions—they already interact across cultural differences every day (p. 143).

If institutions of higher education rely primarily on study abroad and international programs to develop and prepare global citizens, where does that leave underrepresented students and their ability to traverse a global terrain? As I stated above, empirical research exploring the integrated holistic experiences of college students is limited. In the context of underrepresented populations I have yet to find empirical or theoretical work addressing the diverse holistic experiences as global citizens for these student populations.

Significance of the Study

In the current era of globalization, individuals who can think critically about their roles in a global community, practice active engagement, and “personalize and internalize the connections to people living in worlds far away” are vital to our sustainability and growth (Cartwright, Kerrigan, Pusch, Brown, & Yamashita, 2009). In higher education, we have a responsibility to prepare future global citizens to live in an age of interdependence and increasing diversity (Nussbaum, 2002). As briefly identified above, a large portion of the scholarly literature on global citizenship exists within a traditional academic binary (Hendershot, 2010; Tully, 2008) leaving little room for discussion about the intuitive and emotional aspects of global citizenship. Moreover, underrepresented college students appear to have limited access to developing as global citizens because they are less likely to participate in global education programs.

Human beings, regardless of race, ethnicity, or social class, are not fragmented solely into their thinking and acting parts. There is an emotional and spiritual core that, when integrated with the other two parts, weaves together a new realization for engaging and being in the world (Rendón, 2009). Several scholars and practitioners have worked to create space in the global citizenship discourse to embrace a more integrated conception

of global citizenship (Cartwright et al., 2009; McIntosh, 2005); however, there is yet to be empirical research to support their theoretical contribution.

The purpose of this research was to understand how college students bring together their rational thinking selves and their behavioral selves to act as holistic global citizens. Findings from this exploration contribute to college student development theories as they relate to identity and self-authorship, as well as civic and moral development. In the interdisciplinary discourses focused on global citizenship, this research helps create a bridge between two important core aspects of global citizenship and invites discussions regarding social justice in domestic and global contexts. For college and university administrators and staff who are working to educate for global citizenship, this study provides empirical support for programmatic elements in postsecondary institutions dedicated to global education and illuminates the experiences of underrepresented college students. The following are the primary research questions in this study:

- Q1 How do college students develop, integrate, and illuminate their knowledge and wisdom on their journey to understanding their roles as global citizens?
- Q2 How do college students negotiate their privileged and marginalized identities, including race, class, and national identity while abroad?
- Q3 How do college students negotiate notions of global citizenship into their perceptions of self in domestic and global contexts as a result of an international service-learning experience?

Methodological Overview

The information presented in this sub-section is explored in depth in chapter three; however, to provide context for the ethical considerations in this study as well as my perspective as a researcher, a brief overview about the technical aspects of this

inquiry follows. In this qualitative inquiry, I will use portraiture (Lawrence-Lightfoot & Davis, 1997) as the overarching methodological framework. Grounded in the tenets of the transformative paradigm and specifically postcolonial inquiry (Mertens, 2009), in this research I worked to empower five participants, Grace, Sage, Ricardo, Carson, and Gabrielle, to integrate their unique backgrounds, perspectives, and local wisdom into their roles as global citizens. Participants in this study were selected from an interdisciplinary, hybrid course with an international service-learning component, offered at a mid-sized, Western university in the Rocky Mountain region.

I was the sole gatekeeper in this study as I am listed as the instructor of record for the course from which participants were selected. In this way, I hold a dual role as an instructor and researcher. I used three methods of data collection in this inquiry: observation, in-depth interviews, and analysis of related documents and creative representations created by the participants through their course work requirements. Data were analyzed through six analytic modes identified by Lawrence-Lightfoot and Davis (1997) and Mertens (2009). In response and deep consideration of the potential for unintentional colonial advancements often linked with global citizenship (Kymlicka, 2007), this research draws heavily on postcolonial theoretical frameworks (Ashcroft, Griffiths, & Tiffin, 1989; Grovogui, 2010; Hall & Tucker, 2004).

Ethical Considerations

In this research, there was potential for two ethical quandaries. As stated above, I held dual roles in this inquiry: 1) the instructor of record of the course from which participants were selected, and 2) the role of the primary researcher. Because I see myself as an instructor first and a researcher second, I planned for instances when I struggled to

attend to the detail required in this inquiry to ensure its rigor and thoroughness. I devised and followed two strategies in this research. First, only observational, thus unobtrusive, data were collected while in my official capacity as a course instructor. This design strategy allowed both my participants and me to remain grounded in our learning and teaching experience. Secondly, I integrated my experiences as documented in my researcher journal throughout chapters four and five in order to provide an element of transparency about my experiences and the challenges I met through the research journey.

The second consideration to address was the potential for confusion on the part of the students about my role as a researcher and instructor. While planning this study I thought some students might feel reluctant to share intimate details of their experiences as global citizens. However, once students were ‘on the ground’ in Yucatán, I noticed no sign of reluctance; instead, it was quite the opposite in that I found students were eager to share and process many facets of what they were experiencing. Additionally, in this study, invasive data collection (i.e. interviews and analysis of documents and creative representations) were not conducted until after I submitted final grades. My intention behind this approach was to end my role as course instructor prior to beginning an intensive role as researcher.

Researcher Perspective

In qualitative inquiry, the researcher is considered a research instrument (Mertens, 2009). To account for bias and perspective, transformative inquiry necessitates that researchers must “be critically self-reflexive” (Mertens, 2009, p. 76) and transparent about their perspectives and potential biases in their review (Jones, Torres, & Arminio, 2006). In this section, I explore my experiences and identities as they relate to the way I

perceive my development as a global citizen. Embedded in this discussion is an account for the social identities most salient to how I interpret global citizenship for myself.

Lastly, I address the ‘perch on which I sit’ as a researcher and explain its impact on the lens through which I approach this investigation.

My Looking-Glass Self: An Abbreviated Portrait

When my father’s mother died, she left him a mirror that had been passed down through her family. The mirror is roughly two feet wide by three feet tall and weighs approximately twenty pounds. It has an ornate gold frame, common to antique mirrors, and age marks on the glass that tells of its long history. When my father gave me this mirror, almost ten years ago, it was intentional though unceremonious. He simply brought it to my house one day and hung it on the wall. When I asked him about where it came from, he said, “It was your Grandma Mary’s. Do you want it?” Hands on my hips, I replied, “It’s fine.” Now the mirror hangs in my dining room. Each time I pass by, I think of how it held the reflection of so many in my family. Sometimes when I walk by, I wonder about the stories I would hear if I crawled through to the other side. Other times, I stand before it gazing at my own reflection and wonder what stories my looking-glass self would share.

Where I am From By Sarah

*I am from sandwich bags, Dawn Dish soap and a
Stanley Stainless Steel Vacuum Thermos.
I am from the high plains
(expansive, unforgiving,
wind to bone
dry).*

*I am from the prairie sage, the flax,
 five petal pale blue brings me joy
 enduring July.*

*I am from a White Wiscaver and a brown Gallegos
 (Sarah, don't forget to wear
 sunscreen you'll get skin cancer like your dad's brother).*

*I am from hard work and deep pent-up passion
 from "you're too much like your mother"
 —no, "too much like your father."*

*I am from homemade clothes and sewing lessons
 from garage sale clarinets and
 moving.*

*I'm from corn and sheep and pigs and chickens,
 from peacocks and kittens and
 Misty who gave birth to a colt one bitter February morning
 left me wondering about how cold he must have been.*

*I am from fideo and hot green chili,
 from pot roast and potatoes,
 bologna on white with mustard.
 from the lap of my great grandmother (who
 skimmed cream from the milk of Lulabell), the
 fingertips of my father that fell
 into sawdust when he severed them at work with a
 skill saw.*

*Hanging in the hallway are Sears portraits
 us as children,
 the pink pudgy lips of our youth ushering us to the
 next phase.*

*I am veil walker, a
 hopscotcher, I am from the space between.*

When I talk to the people from my past about global citizenship, they do not really know what it means. Growing up in a rural working class community, when the discussion of citizenship comes up, regardless of what kind it is, folks usually think of immigration and documentation. Interestingly, when I speak to colleagues about global citizenship, they too, appear to be confused by the topic. During a conversation with a co-worker about my research, she asked, "Sarah, what exactly is global citizenship?" For

the next twenty minutes, I talked with my co-worker about the passion and responsibility I feel toward a global community, about the struggles I deal with daily being “another White woman trying to help the world.” I shared with her my experiences in Yunkú in 2011, how instead of it being a practice or intellectual exercise, while I was there, I *felt* the meaning of being a global citizen on an emotional and spiritual level. I realized that for me being a global citizen was motivated by the relationships to Yucatán and to the community with whom we were working. My experience in Yucatán in 2011 was like walking through a veil and seeing the world, and my place within, differently from how I had ever seen it before. Experiencing global citizenship on this level caused me to explore my social identities of nationality, race, gender, and class in a new context, which now allows me to approach the topic of social justice through a broader perspective because my world is bigger, more expansive than before.

In many ways, my journey to becoming an integrated global citizen is like walking through my grandmother’s looking-glass. In my looking-glass world, I am confronted and comforted by the wisdom and encouragement of my family, and I am grateful for the unique perspective I have as an antiracist-White woman when accessing this discourse. Coming to identify as a global citizen happened, I believe, as a result of my stepping through my reflection and ruminating on the feelings I found there. Most importantly, this journey has allowed me to create a new space to express knowledge and wisdom. As an educator and member of a global community, these are opportunities I hope for my students, because I believe students will grow through these opportunities both in acquisition of knowledge and heart-wisdom about the responsibility and benefit

of seeing themselves as citizens without geographical boundaries. Thus, I come to this study through the lens of social activism and justice—passions that burn deep within me.

Researcher Perch

When I entered the higher education as a first-generation college student from a rural background, I did so with a certain naivety that acted, I felt, as a beacon for letting others know I did not belong in an academic community. As a result of my perceived outsider experience, I occupied a unique space that allowed me to follow blindly my passions and curiosities as they emerged, only reflecting after the fact on the seemingly serendipitous elements of my journey. I learned how to become a social researcher first as a budding sociologist, and I continue to hone my skills in the field of higher education leadership. During these years of training, and as a novice researcher, I struggled with the prevalent notion in academia that rigorous research is sterile and a tool through which “experts” extract information for the consumption and further understanding of other researchers and scholars. So, I quieted the voice inside me, continually looking for a way to blend empirical, rigorous research methods with my desire to authentically and intuitively express myself as a researcher.

In working with mentors during the initial stages of this research process, I was able to bring what felt like two conflicting sides of my researcher-self together. I chose portraiture as the guiding research methodology (Lawrence-Lightfoot & Davis, 1997) for this study because I felt it provided the best inherent structure to illuminate the complexity and uniqueness of my participants’ journeys to becoming global citizens. Portraiture, as a methodology, promotes “blurring the boundaries” (Lightfoot-Lawrence & Davis, 1997, p. xv) of traditional research methodologies and presenting inquiry that

honors the “authority, knowledge, and wisdom” (p. xv) of my participants in a holistic way. As a methodology, portraiture resists duality and is a “powerful vehicle for communicating the essence of human experience” (Bloom & Erlandson, 2003).

Chapter Summary

I began this chapter by revisiting the time-honored tale of Alice and her journey to a looking-glass world. Using this story as a metaphorical backdrop for my experience and perception as a global citizen, I shared the impact on me of several college students I have worked with, as they inspired much of my interest and fueled my passion for global citizenship. In the second major section of this chapter, I explored the varying definitions for global citizenship. Currently, no widely accepted definition of global citizenship exists within the discourse though the tension to uncover its meaning leads to a rich discussion regarding its philosophy and practice.

The challenge within the discourse and practice of educating for global citizenship is twofold. First, there is a distinct break between the scholarship on the philosophy and ethical guidelines of global citizenship and the practice or application of global citizenship (Hendershot, 2010; Tully, 2008). This gap leads to an artificial understanding of what it means to be a global citizen, and moreover, how individuals integrate and illuminate *capacities of the heart* (McIntosh, 2005) as they fulfill their roles as engaged participants in a global community. Compounding this issue, in post-secondary institutions, study abroad is the predominant vehicle for educating and developing global citizens (Hartman, 2008; Lewin, 2009; Stearns, 2009). Data reveal that despite concerted attempts, underrepresented student populations are far less likely to take advantage of the sojourn experience (Murray-Bruce & Fry, 2010; Salisbury et al.,

2011). However, researchers addressing the experiences of underrepresented student populations, specifically low-income, first-generation, and Students of Color, unveils the rich contribution their insights have in our understanding of potential ways educators can work to increase access to the consciousness experience of global citizenship.

Opportunities to go deeper into the essence of global citizenship lead me to the primary purpose of this study, which is to explore the ways by which college student develop, integrate, and illuminate their knowledge and wisdom on their journey to understanding their roles as global citizens. Secondary and tertiary lines of inquiry include exploring how college students negotiate their privileged and marginalized identities, including race, class, and national identity, while exploring their roles as global citizens; and attempting to understand more about how college students negotiate notions of global citizenship into their perceptions of self in domestic and global contexts as a result of an international service-learning experience.

I addressed these research questions through a qualitative methodology called portraiture (Lawrence-Lightfoot & Davis, 1997). Portraiture is a research strategy designed to “capture the richness, complexity, and dimensionality of human experience in social and cultural context[s], conveying the perspectives of the people who are negotiating those experiences” (Lawrence-Lightfoot & Davis, 1997, p. 3). I feel this is a strong choice in methodology for this topic as it provides a research structure that allows for sharing the “goodness and vulnerability” (p. 3) of the participants.

In my researcher perspective, I provided information about where I come from and uncovered my experiences that influence the way I come to this topic. Being transparent about my perspectives, biases, and research approach lays a foundation for

how I made decisions in this inquiry as they relate to the literature I reviewed, the methodology I chose, and the specific methods I employed as I worked to understand global citizenship in a holistic way.

CHAPTER II

REVIEW OF THE LITERATURE

Creating context for research on global citizenship is like traversing a dynamic geography. The concept of global citizenship dates back to ancient Greece and is currently, veraciously discussed in narrow contemporary academic and public arenas. Moreover, the scholarly terrains in which global citizenship is explored span across academic boundaries in that tendrils of the discourse can be found in most academic disciplines (Dower & Williams, 2002). However, in the lens through which I view global citizenship, there is a clear break in the literature between the philosophical discourse and the discussion and research on the practice of global citizenship. I perceive a deeply rooted duality, which I argue, limits the scope and potential for understanding what it means to be a global citizen.

In the following chapter, I create a framework for how I explore the ways in which college students develop, integrate, and illuminate their knowledge and wisdom while on their journeys to understanding their roles as global citizens. First, I explore the histories of global citizenship and the various scholarly voices in which these histories are presented. Secondly, I introduce the main discourses surrounding global citizenship. This section illuminates the divide in the scholarship and underscores the dualistic nature of how we think about global citizenship. The first body of scholarship concerns the philosophy of a global ethic. Here, I focus specifically on key documents that promote global citizenship, as well as postcolonial feminist interpretations of the globalization of

ethics. Next, I identify the second, and parallel, body of scholarship regarding the practice of global citizenship. Here, I emphasize the ways in which scholars think about and categorize global citizens, and how postsecondary institutions are education for global citizenship.

Lastly, I explore student development theories that influence how I interact and understood the experiences of students on their journeys to becoming global citizens. I provide a brief synopsis of college student moral development theory (Kohlberg, 1981), the college student development theory of self-authorship (Baxter Magolda, 2001), and transformational learning theory (Freire, 2009; Mezirow, 1997). These theories were selected as windows through which I view my work with the student participants in this study as they provide a strong foundation for interpreting student narratives and their experiences embedded within.

Histories of Global Citizenship

The concept of global citizenship is generally accepted to have developed its historical roots deep Western civilization. In ancient Greece, Diogenes declared himself a citizen of the world to challenge “the bounded civic ideal of the *polis*, which championed the locally exclusive ties to one’s immediate political community” (Schattle, 2009, p. 3). In the third century BCE, the Stoics advanced Diogenes’ idea of a world citizen into the philosophy of cosmopolitanism (Kleingeld, Pauline, Brown, & Eric, 2011). Distilled down to its core, Cosmopolitanism is the “idea that all human beings, regardless of their political affiliation, do (or at least can) belong to a single community” (Kleingeld et al., 2011, para. 1). In the Modern era, at the height of the Enlightenment, Immanuel Kant explored what he called *cosmopolitan law/right*, where he advocated an

international system of peace based on respect for all humans and universal hospitality (Clark & Poortenga, 2003; Schattle, 2009).

Kantian cosmopolitan philosophy was central to idealistic visions of a global governance and community during the 19th Century. International organizations became prominent agents in the global sphere, and agencies such as the International Committee of the Red Cross and the Universal Postal System represented significant changes in the way global constituents were responding to international conflict and migration. Several of these international organizations were absorbed by intergovernmental agencies and led to the first Geneva Convention ratified in 1882. During WWI, global leaders formed the League of Nations in an attempt to ensure stability in the world and to safeguard against large-scale global conflict. However, after WWII, and in the wake of the holocaust, the League of Nations was disbanded for failing to fulfill its mission. World leaders saw an increased need for effective forms of global governance and leadership.

Organizations such as the United Nations, founded in 1945, the General Agreement on Tariffs and Trade, founded in 1948 (which eventually became the World Trade Organization in 1995), and the Campaign for Nuclear Disarmament (CND) founded in 1958 were designed to help mitigate issues surrounding international and global politics and the mistreatment of humans across the globe (McMichael, 2008; Schattle, 2009). In the 1970's, due in large part to the increased media attention on the Vietnam War, the focus on world peace was revitalized in the public sector (Dower & Williams, 2002; Schattle, 2009). The notions of basic human rights and their violation were brought into homes through television and radio; more than ever before, the

foundational issues of being a “citizen of the world” as Diogenes and the Stoics argued, were developing resonance in the public consciousness.

As a guiding principle, Cosmopolitanism is “defined as both ‘a way of being in the world’ and ‘the substantive utopian ideal of a polis or polity constructed on a world scale’” (Sluga & Horne, 2010, p. 369). In contemporary discourses, cosmopolitanism is contextualized in a cultural form and practice (Sluga & Horne, 2010). However, responsive to postmodern and postcolonial discourses, the concept of cosmopolitanism has been deconstructed and moved out of the Western European setting (Sluga & Horn, 2010) to better incorporate marginalized and previously colonized voices.

The influence of postcolonialism has led historians to explore issues of culture and race, as well as to “rekindle their interest in individual lives” (Sluga & Horn, 2010, p. 371). This new history embodies some of the critique of Kant’s original writings on cosmopolitanism, which states that Kant overlooked race and specifically distorted the brutality of slavery in his accounts of the picturesque (Grovgui, 2010). Instead, these new histories of cosmopolitanism “illustrate vividly that gender, internationalism, immigration, imperialism, science, trade, patriotism, globalism, and nations all have a claim on this history of cosmopolitanism” (Sluga & Horne, 2010, p. 372). Through these new historical lenses of cosmopolitanism, of how we conceptualize global citizenship presently is altered, as they allow for a richer and more complex articulation of the potentialities and subjectivities of global citizenship.

Globalization and Citizenship

Globalization, as it influences the concept of global citizenship, refers to the interconnectedness of the world’s essential systems and assets, including environmental

resources, economic systems, and technology. Environmental activists and scholars who show support for global citizenship do so by advocating for a deeper understanding of shared responsibilities for the environment (Attfield, 2002). Additionally, these supporters rightly argue that human life cannot advance without rich biodiversity, and, therefore, they encourage individuals to extend their definition of a global community and global citizenship to all living organisms instead of just humans (Attfield, 2002).

As the 2011 global economic crisis demonstrated, there are strong links between economic globalization and global citizenship (Newlands, 2002). For instance, economic liberalization has numerous negative side effects, one of which includes extending the gap between the poor and wealthy, thus denying the absolute and, to some extent, the relatively impoverished from participating as global citizens in a world economy (Newlands, 2002). However, economic globalization has served as a catalyst for global citizen activism. In November 1999, the World Trade Organization (WTO) met in Seattle, Washington to discuss international trade regulations. At the meeting, members of the WTO were met by a reported 50,000 to 100,000 protesters from developing and developed countries worldwide (Shah, 2001). This singular event is cited in the literature (Calhoun, 2002; McMichael, 2008) as one of the strongest examples of relationship between globalization and global citizenship. Many activists in the protest assumed the identity of *world citizen* when they worked as members of a community constituting and supporting “all humanity”—a key signifier in the characteristics and scope of global citizenship (Dower & Williams, 2002).

The rapid advancement of the Internet is perhaps one of the most significant factors in discussing the potential and possibility of developing an identity as a global

citizen (Falk, 2000). The “world wide web” is an apt metaphor, as it is through our increased communication and relationships across land and oceans that we experience shifts in our perceptions of the world around us and ourselves (McMichael, 2008). Postmodern manifestations of global citizenship, such as the term “netizen”—an individual who primarily makes “bonds through association by internet, establishing identities on the basis of shared interests and affinities” among groups of people who are not bound by geographical location or direct relation to state (Falk, 2000, p. 6) or other bond of nationalism—strongly indicates that individuals within our global community are searching for language to form new identity labels with more personalized meaning and resonance. For these individuals, borders are superfluous to their perceived environmental, humanitarian, and reform duties, and are made increasingly possible through the social technology advancements of the 21st Century. Social technology has changed the way we build relationships and deeply impacted the way we see ourselves in connection to the greater social fabric providing the opportunity for individuals to develop stronger identities as global citizens.

The Globalization of Ethics

The histories of global citizenship play an important role in informing the philosophy of a world community. As our world became more globalized, “particularly in the areas of trade and investment...and the transfer of technology,” discussion surrounding the ethical costs of globalization has inspired disparate groups to come together and create language to “discuss their ethical concerns” (Kymlicka, 2007, p. 1). Through this attempt to find a common way of thinking and speaking about globalization, in turn, the ethics that guide these discussions are becoming globalized as

well (Dower & Williams, 2002; Kymlicka, 2007). Several primary documents guide the discussion on the globalization of ethics and, ultimately, a global ethic.

Key Documents on Global Ethics

Several primary documents were created to help facilitate a conversation surrounding global ethics. Foremost in these documents is the Universal Declaration of Human Rights adopted by the United Nations General Assembly in 1948. The declaration puts forth thirty articles where authors are intent on recognizing the “inherent dignity and of the equal and inalienable rights of all member of the human family” which include, “freedom, justice, and peace in the world” (para. 1). The preamble to the declaration continues,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people (para. 2).

The value of this document in acknowledging “fundamental human rights” and the “dignity and worth of a human person” is that it sets a common expectation for the human population (Noddings, 2005).

However, it is in this very point, in the belief that one document or universal ethical code can and will protect and act in the best interest of an entire global community, that we must exercise caution (Noddings, 2005). Stiglitz (2002) argues, “[T]hose whose lives were affected by the decisions about how globalization is managed have a right to participate in that debate and they have a right to know how such decisions have been made in the past (p. xvi). This sentiment underscores the need for recognizing a colonial history and way of governance on a global scale, as well as emphasizing a need for local

understandings and voice to be present when making declarations that impact an entire human population.

A second document pivotal to the discourse on global ethics is the *Declaration Toward a Global Ethic*, adopted by the Parliament of the World's Religions in 1993: The declaration outlines four core principles:

1. No new global order without an global ethic;
2. A fundamental demand: Every human being must be treated humanely;
3. Irrevocable directives: 1) commitment to a culture of non-violence and respect for life; 2) commitment to a culture of solidarity and a just economic order; 3) commitment to a culture of tolerance and life of truthfulness; 4) commitment to a culture of equal rights and partnership between men and women;
4. Transformation of consciousness.

Each of these core principles is a means to address the primary challenges we face as a global community as it serves as an ethical guideline for our future praxis. In addition to the *Declaration Toward a Global Ethic*, other documents such as the *International Covenant on Civil and Political Rights* (1966), and the *International Covenant on Social, Economic and Cultural Rights* (1966) lead to a more uniform ethical consideration in a global community.

The Practice and Education of Global Citizenship

The second body of literature important to the larger discussion centers on the practice and education of global citizenship. In the following section, I examine the practice of global citizenship to provide an opportunity to understand how global citizens are identified based on their behaviors and actions. Directly following the review of how global citizenship manifests and is acknowledged in scholarship, I provide a concentrated look at the ways in which educators and institutions of higher education in the United States are working to prepare college students to take on the role of global citizens.

Practice of Global Citizenship

A review of interdisciplinary and public literature suggests there are two approaches for understanding the nature of global citizens. The first is a categorization approach whereby characteristics of individuals who regularly participate in a larger global sphere are ordered by forms of participation (Falk, 1994; Schattle, 2009; Urry, 2000). The second is a more holistic approach to global citizenship, which rests on the assumption that everyone is a global citizen regardless of quality or focus in participation (Gerzon, 2010). The following represents six categories of global citizens identified by scholars in the international relations, philosophy, sociology, and education fields:

- Global Cosmopolitans are individuals who develop their identity and find resonance in global citizenship through frequent and rich international travel. These individuals frequently are more open to other cultures, societies, and environmental preservation (Urry, 2000).
- Global Activists are individuals who work toward the betterment of humanity through focusing their efforts on human rights, poverty, empowerment, and environmental sustainability and protection, and who attempt to hold international organizations, national governments, and their local communities responsible for action and mis-action (Schattle, 2009, p. 6).
- Global Reformers are individuals who focus on global systems of governance and advocate for a central world government (Falk, 1994). These individuals are often times closely aligned with Kant's ideals of a "cosmopolitan right" and work to make global change primarily through institutions of governance and governments.

- Global Managers are individuals who work with international government agencies (e.g. United Nations) to address and mitigate issues that arise outside of national or state borders, including environmental issues and technological warfare (Schattle, 2009).
- Global Capitalists are individuals who are part of the corporate elite traveling the globe frequently. They work toward increasing globalization in the economic sphere and generally demonstrate less concern over human rights and environmental issues (Falk, 1994; Schattle, 2009; Urry, 2000).
- Global Educators are individuals in higher education (e.g. faculty, staff, and administrators) who work toward educating college students about culture, society, environment, political systems, economic systems, etc. These individuals are least likely to personally identify themselves as global citizens, but rather “they aspire for young people whose lives they touch to fit this description” (Schattle, 2009, p. 6).

Categorizing global citizens by their motivations and actions helps us to better understand the diverse roles a global citizen might assume.

There are common threads and areas of overlap in this categorization approach, including the propensity to view the world not as divided nation states, but as a united whole. Ideals such as “awareness, responsibility, and participation” (Schattle, 2009, p. 17) reveal that moral development plays a leading role in the development of global citizens in any category. A key element underlying each of these global citizen categories is that the individual generally identifies as a global citizen or at least identifies as being part of something on a global level (Schattle, 2009; Urry 2000).

However, this approach is limited; it suggests only individuals who feel they can impact the global community identify as global citizens. It also underscores issues of access, equity, and social justice—all three of which the notion of global citizenship should be working to eliminate. As a result, in creating classifications of global citizens based on the nature of global participation, the very nature of global citizenship appears to be a mechanism to further marginalize and silence underrepresented peoples globally.

In contrast to a categorization model, global leaders in the public discourse are exploring global citizenship through a more holistic lens. United Nations consultant Mark Gerzon (2010) developed the global citizens capacity model in effort to make global citizenship more accessible to a larger public audience. Two intersecting dimensions within his model merit deeper exploration.

The first dimension of the global citizens capacity model (Gerzon, 2010) identifies four key capacities through which individuals can work to become global citizens:

1. Witnessing means “to commit ourselves to seeing the world clearly and to share our experience with others [...] becoming aware of the lens through which we are viewing the world” (p. 3).
2. Learning means coming to terms and understanding the bias within the partial worldviews that we inherently create in order to make sense of experiences. It allows us to “transcend the borders of our own identities and learn from anyone, anywhere” (p. 47).

3. Connecting means to focus on communicating around shared identities and experiences; to respect and people who are different from us by “truly listen[ing]” to others who “hold divergent views” (p. 110).
4. Geo-partnering is a “cross-boundary collaboration between individuals or groups that are different from each other, who often have a history of mutual mistrust or conflict” (p. 120).

These capacities of global citizenship are organized linearly, meaning global citizens must move through *witnessing* first if they wish to evolve to *geo-partnering*. Similarly, through this theoretical lens, people cannot hope to *connect* to others unlike them unless they have *learned* where their biases and stereotypes come from.

The second dimension of Gerzon’s model (2010) resembles a vector approach to development, whereby each vector has direction and magnitude. Enhancing Gerzon’s Global Citizen model, he identifies five levels of citizenship, and within each level, the individual’s leading worldview shifts:

1. Citizen 1.0—Worldview based on one’s self (egocentric)
2. Citizen 2.0—Worldview based on one’s group (idiocentric)
3. Citizen 3.0—Worldview based on one’s nation (sociocentric)
4. Citizen 4.0—Worldview based on multiple cultures (multicentric)
5. Citizen 5.0—Worldview based on the whole Earth (geocentric)

The benefit to this strategy is that it attempts to be more inclusive of individuals across the economic, racial, and ethnic spectrums. Gerzon’s (2010) model demonstrates the flexibility and inclusiveness within global citizenship. In contrast to the typology approach to global citizenship, Gerzon (2010) advocates the development of the whole individual rather than certain characteristics. Moreover, by maintaining the premise that everyone has access to global citizenship and, in fact, is a global citizen, Gerzon (2010)

creates a space for individuals who have been underrepresented in the global citizenship discourse to be more active participants. The primary limitation to the model is it is not empirically grounded. Additional research could explore the outcomes of approaching global citizen development through this approach.

Educating for Global Citizenship

Institutions of higher education have historically worked to develop responsible and engaged citizens (Colby, Ehrlich, Beaumont, & Stephens, 2003; Nussbaum, 2002). Indeed, liberal education was traditionally motivated by the need to support students in developing their full capacity as agents in civic life. Outside of the pre-professional and professional disciplines, colleges and universities facilitated the “general enrichment and cultivation of reasonable, deliberative democratic citizenship” (Nussbaum, 2002, p. 291). In the 1980’s, institutions of higher education in the U.S. and the UK were pivotal in creating educational agendas that focused on teaching students about the importance and interdependence of a global society. Understandably, in today’s world where globalization and international interdependence is commonly acknowledged, colleges and universities are called upon to develop citizens who can navigate international terrains and relationships and who have the capacity to understand global issues that transcend geographical boundaries (Nussbaum, 2002).

In colleges and universities, educating for global citizenship typically manifests in the realm of *global education*. However, the concept of global education is murky because in some circumstances it demonstrates an educational perspective or goal, and in others, it refers to centers, institutes, and program offices found within institutions of higher education. Colleges and universities are encouraged to clearly articulate their

vision of global education and how it is practiced within their institutions (Hartman, 2008). Moreover, institutions of higher education maintain the integrity of global citizenship by plainly communicating with educators how global citizenship's practical approaches are integrated with theoretical approaches, how students can be encouraged to identify as global citizens, and how global citizenship can be assessed or evaluated (Hartman, 2008).

Study Abroad and Global Service-Learning

In many colleges and universities, global education is synonymous with study abroad programs and courses and, thus, global citizenship (Lewin 2009; Stearns, 2009). Some researchers suggest (Gore, 2009; Lewin, 2009) that study abroad programs and courses are the most effective way to educate for global citizenship. As a result of increased funding opportunities, such as Senator Paul Simon's Study Abroad Foundation Act, 2007, college students are steadily increasing their participation in study abroad programs (Wanner, 2009).

Study abroad combines traditional academic study with experiential education in effort to develop and educate the whole student. Colleges and universities can provide "global cosmopolitan" experiences for students through study abroad programs, meaning that students' development and openness toward cultures is directly tied to extensive international travel (Schattle, 2009). Much of the research on study abroad programs in the U.S. measures attitudinal changes within students regarding cultural acceptance, empathy, and understanding using qualitative methodologies and quantitative pre- and post-test quantitative evaluation and assessment (Hadis, 2005). Likewise, foreign

language programs have been a primary area of study in relationship to study abroad programs with little other exploration into other areas academic impact (Hadis, 2005).

Academics and scholars have begun to explore issues of access and diversity in study abroad programs for college students with non-dominant ethnic and racial identities (Bhandari, 2009). Salisbury et al. (2011) identify key trends in policy and standards relating to issues of diversity in study abroad programs as well as elucidate the participation among ethnically and racially marginalized students versus their white counterparts. Many times, for Students of Color, unique cultural and community values seem contradictory to Western European and American social norms in traditionally White serving institutions (Salisbury et al., 2011). Additionally, there is a strong lack of research regarding cultural and value norms present in first-generation college student cultures that explores the benefits and challenges when this population participates in study abroad opportunities.

Global Service-Learning (GSL) also falls under the umbrella of global education. GSL is perhaps the most recent trend in higher education as a means to develop global citizenship among college students. Like study abroad, GSL moves traditional service-learning programs outside of students' home countries (Longo & Saltmarsh, 2011). These courses and programs "consider a diverse set of global outcomes that expand upon the sign and goals of domestic service-learning" (Longo & Saltmarsh, 2011, p. 71). In addition to exposing students to diverse global outcomes, practitioners and researchers also work to help students understand the boundaries of citizenship by exposing them to the countless social, economic, and environmental issues in a global context (Longo & Saltmarsh, 2011).

Using a mixed methods case study, Hendershot (2010) explored global citizenship for transformative learning and global citizen identity development. Her research design included approximately 100 students enrolled in a Global Citizenship Program—a four-year curriculum designed to “give students the perspective necessary to develop their own agency as responsible actors in the world, not just observers or consumers of the trends of globalization” (Hendershot, 2010, p. 42). Findings from her study show that students are more likely to have successful transformative learning experiences if they have an opportunity to participate in global service-learning activities. Likewise, Schattle (2009) agrees, “traveling abroad to participate in educational programs has served as a pivotal step in the lives of many self-described global citizens” (p. 15).

Hartman (2008) explored global citizenship through service-learning with a focus on curricular evaluation. His research was entirely qualitative, and he sought to find out how individuals involved with civil society understood their rights and responsibilities as global citizens. Similar to the finding in Hendershot (2010) and Schattle (2009), Hartman discovered that international experiences were “profoundly important for all participants” (p. 63). Moreover, Hartman’s (2008) findings suggest colleges and universities invest too many resources on study abroad and global service-learning programs with ill-defined and tested efforts toward educating for global citizenship.

College Student Development and Learning Theories

According to Knefelkamp, Widdick, & Parker (1978) Student affairs practitioners should ground their work in student development theory to support student growth during college. In contemporary student development, the answer to these four

questions guide our thinking about the ways in which college students develop during their college careers (Evans, Forney, Guido, Patton, & Renn, 2010, p. 7):

1. What interpersonal and intrapersonal changes occur while the student is in college?
2. What factors lead to this development?
3. What aspects of the environment encourage or retard growth?
4. What developmental outcomes should we strive to achieve in college?

In effort to better understand the questions above, foundational student development theorists tested their suppositions across four domains: psychosocial (Erikson, 1964), identity (Chickering, 1969), cognitive or intellectual (Perry, 1999), and moral or ethical (Kohlberg & Hersh, 1977). Significant critique of the foundational theories (Gilligan 1977; Kegan, 1982; King & Strohm-Kitchener, 1994; Marcia, 1966; Rest, 1979) created a pathway for a second generation of college student development theory to emerge and advance student development theories by making them more encompassing of a diverse student body. In response to the increasing diversity on college campuses additional theory was developed within the Social Identity domain and focused on development difference across gender, ethnicity, race, religion and spirituality, and sexual identity (Baxter Magolda, 2001; Gilligan, 1977; Jones, 1997; Jones & McEwen, 2000).

Moral Student Development Theory

A significant portion of the literature addressing global citizenship among college students underscores the importance of working within moral student development theoretical framework (Colby et al., 2003; Hartman, 2008; Hendershot, 2010; Lewin, 2009; Stearns, 2009). Kohlberg's (1981) moral and ethical development model is commonly cited as a tool through which educators can work toward understanding and developing active and responsible global citizens. As Lawrence Kohlberg was the first

student development theorist to explore moral development among college students (Evans et al., 2010), his theory on moral development is instrumental to understanding the moral development of civically engaged citizens (Colby et al., 2003).

In 1977, Kohlberg developed a moral development model exploring the combination of moral philosophy and cognitive development that focused on most reasoning, judgment, and action (Evans et al., 2010). Each stage in Kohlberg's model identifies the relationship of the individual to societies' rules and expectations (Evans et al., 2010). In stage 1, individuals follow rules simply to avoid punishment. Here individuals have little regard for the rights or values of others. In stage 2, individuals begin to understand they still work to minimize negative consequences for themselves; however, here individuals understand and acknowledge that others may have competing needs and interests. In this stage, individuals work toward "fairness, equal exchange, or [...] agreement" (Evans et al., 2010).

In the second level, stage 3, individuals are most concerned with how they are perceived by others. Here, individuals focus their notion of right is "defined by meeting the expectations of those to whom one is close and carrying out appropriate, acceptable social roles" (Evans et al., 2010, p. 104). In the next stage, stage 4, individuals based their morality in predefined law and societal rules. Individuals in this stage work to fulfill their perceived role in a larger community and society.

In the last level of Kohlberg's development model, individuals base their understanding of appropriate moral behavior in their own perception of what is moral and just. In stage 5, the individual moves from law as a guideline to assessing law for evidence of the support for fundamental human rights (Evans et al., 2010). Here

individuals depend on agreements for fair and equitable treatment of others. In the final stage, Stage 6, individuals base their decisions about what is right and moral on generalizable truths such as equity for all human kind. However, it should be noted that Kohlberg was never able to “empirically demonstrate the existence of stage 6 in his longitudinal studies (Evans et al., 2010, see Kohlberg, 1981).

Through the lens of moral student development theory, we see a natural progression from the individual, to the community, to a larger society, and eventually to a global community. In working to understand how college students develop, integrate, and illuminate their knowledge and wisdom, while on their journeys to understanding their roles as global citizens, moral student development theory provides a window through which educators have traditionally viewed civic engagement and meaningful participation in a given community.

However, while moral student development theory provides a structure to understand where students might be positioned their moral development, it does not provide insight into how students come about the perceptions they hold about what is right and just in a given community. Moral student development theory does engage some epistemological considerations. When exploring global citizenship and how students integrate knowledge and wisdom from their previous selves and experiences, it does not provide space to explore how students see themselves in a global community and how they think and feel about the relationships they develop therein.

Integrative Theory: Self-Authorship

Recent exploration on self-authorship in engaged learning emphasizes the value of students’ understanding of how they come to knowledge, how they construct who they

are based on their beliefs, and how they build relationships surrounding beliefs (Hodge, Baxter Magolda & Haynes, 2009). Within student development, the theory of self-authorship falls within the integrative theory domain (Evans et al., 2010). The theory of self-authorship intertwines the developmental spheres of epistemology (the nature of knowledge and how it is acquired), the intrapersonal sphere (relationship to self and one's mind), and, lastly, the interpersonal sphere (how one perceives and constructs relationship with others). As Gerzon (2010) argues, “[R]arely do we think of ourselves as ‘truly global.’ Yet on every other level—genetic, physical, social, economic, ecological, technological, political, and religious—we certainly are” (p. vx). Thus, there is value in exploring how the theory of self-authorship can usher college students toward a stronger internal foundation as global citizens and enhance their ability to engender a deeper sense of commitment, peace, and inner strength as active and engaged global community members.

Baxter Magolda (2001) identified a four-phase model that serves as a foundation for educators working to provide understanding and opportunity for college students to make meaningful impact in society. Her theoretical model was designed to help clarify the experience of individuals attempting to navigate the complexity that characterizes society (Evans et al., 2010). When college students enter college, they typically base their beliefs and understanding of who they are in the world on the external authorities to which they are most closely linked (e.g. parents, school teachers, etc.). However, upon entering college, students have the opportunity to disrupt their previously held understanding of the world as the new environment, relationships, and information cause a significant level of cognitive and personal dissonance (Baxter Magolda, 2001). In order

to move through their tension, students need to learn to self-author their lives (Evans et al., 2010; Baxter Magolda, 2001).

	Phase 1 Following Formulas	Phase 2 Crossroads	Phase 3 Becoming the Author of One's Life	Phase 4 Internal Foundation
Epistemological	Follow the plans laid out by authority figures.	Realization; plans established by others don't suit their needs and interests.	Ability to choose beliefs and stand up for them; understand that belief systems are contextual and are fluid.	Solid and complex belief system; open to change, ambiguity, fluidity.
Intrapersonal	Allow others to define who they are.	Become dissatisfied by how others have defined them; begin to create their own sense of self.	Intensive self-reflection; begin to develop a stronger sense of self.	A strong sense of self; trust own feelings; actions based in reason.
Interpersonal	Gaining approval is important in relationship building.	Experience dissonance between what others want for them and what they want for themselves.	Careful to create relationships that validate and "honor" the self they are creating (p. 140).	Aware of external influences but not greatly affected by them; mutuality in relationships.

Figure 1. Self-authorship four phase journey adapted from Baxter Magolda, 2001.

In Figure 1 above, we see how the aspects of knowing, understanding and valuing self, and building and valuing relationships changes as individuals move toward and become confident in self-authoring. Once individuals move to Phase 3 and 4, they are able to trust their internal voice and rely on their internal philosophy to guide their actions (Evans et al., 2010). Baxter Magolda (2001) creates space to accommodate the inherent complexity of context. This model is not necessarily dependent on chronological maturation, instead, early life experiences can induce movement toward self-authorship

prior to the traditional age at which students enter college (Pizzalto, 2007). Instead of moving through stages, the boundaries in this model are blurred. Indeed, as is the nature of phases, the movement through this theoretical model is gradual.

My purpose in this study is to explore how college students develop, integrate, and illuminate their knowledge and wisdom while on their journeys to understanding their roles as global citizens. In order to understand their journeys to global citizenship holistically, there must be space to understand how college students come to their belief systems, their sense of self in a global community, and how they want to interact with others of that same community. The theory of self-authorship provided a student development lens through which I, as a researcher, understood and co-created meaning with participants in this study.

Transformational Learning Theory

Transformational learning theory provides a structure in which to understand how institutions of higher education can approach educating for the practice of global citizenship (Hendershot, 2010). In line with postcolonial theory, educators employing transformational learning theory tend to promote and value localized knowledge and wisdom and oppose oppressive hierarchical structures that distance new knowledge from lived experiences (Freire, 2009).

Transformational learning is generally defined as the modes of movement and development in an individual's frame of reference (Mezirow, 1996, 1997; Cranton & Carusetta, 2004). Frames of reference are determined to be the way in which individuals see and experience the world based on previous experiences and socialized values. Social values are manifested through what Mezirow calls "habits of mind" and "a point of view"

(Mezirow, 1997). Habits of mind and points of view are unconsciously collected throughout a lifetime through primary socializing agents: individual's immediate family; and secondary socializing agents: communities and institutions such as schools, employment organizations, etc. For Mezirow (1996), transformational learning occurs when experience, critical reflection, and rational discourse intersect. Transformational learning is intentional (Mezirow, 1996) in that the learner's ego actively capitalizes on opportunities presented to critically reflect on previously held assumptions or beliefs. During transformation, a learner will experience dissonance and choose to utilize objective or subjective reframing to make meaning of new and perhaps, at times, what might feel like contradictory knowledge (Mezirow, 1996). Through dissonance, a learner comes to critically question previously obtained knowledge and eventually becomes a self-governing agent (Lin & Cranton, 2005) capable of making autonomous judgments about knowledge.

Edward Taylor (2008) builds on Mezirow's transformational learning theory by describing transformational learning as an emancipatory process for learners, freeing them from previously held values, beliefs, and assumptions prescribed through socialization practices found in traditional education. Taylor (2008) describes a detailed progression branching from and critiquing Mezirow's work to include "psychoanalytic, psycho-developmental, and social emancipatory" components (p. 7). Framing transformational learning within a social emancipatory context is important as it creates a foundation for a connection to global citizenship as a mechanism for social change.

Freire (2009) introduced what researchers and educators know as the banking concept of education where educators *deposit* knowledge into the student or *depository*.

Practices resembling the banking concept place the student in a position of “absolute ignorance.” Indeed, “the more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world” (Freire, 2009, p. 72). The banking concept is in direct opposition to transformational learning because it prevents students the opportunity to authentically grapple with new concepts and knowledge, and to transform themselves and, thus, the world around them.

Chapter Summary

In this chapter, I examined the literature relevant in exploring how college students develop, integrate, and illuminate their knowledge and wisdom while on their journeys to understanding their roles as global citizens. In the first major section of this literature review, I explored the histories surrounding global citizenship dating back to ancient Greece and moving through current globalization discourses (Clark & Poortenga, 2003; Falk, 2000; Kleingled & Eric, 2011; Schattle, 2009;). Responding to the tenets of postcolonial theory, I included scholarship that focused on previously silenced voices (Grovoqui, 2010; Slug & Horn, 2010) now disrupting the discourse and questioning how all nations have claim to the traditional notion of cosmopolitanism on which much of global citizenship is based (Slug & Horn, 2010). In the contemporary world, I explored globalization and its impact on how citizenship is conceived (Attfield, 2002; Falk, 2000; McMichel, 2008; Newlands, 2002). Specifically, I addressed how organization such as the United Nations, the World Trade Organization, the Internet, and global environmental concerns impact our roles as global citizens.

In the second major section of this chapter, I uncovered what I argue is a fissure in the discourse between the philosophy of global citizenship and its practice. I introduced the discourse on the globalization of ethics (Dower & Williams, 2002; Kymlicka, 2007; Noddings, 2005; Stiglitz, 2002) and focus specifically on the key documents that inform global ethics, including the *Universal Declaration of Human Rights* (n.d.) and the *Declaration Toward a Global Ethic* (Küng, 1993). These documents serve as a foundation for how individuals actively involved and educating in the global area can rely on to guide philosophical thought and debate (Noddings, 2005).

The practice of global citizenship is most commonly discussed in the literature through a categorization approach (Schattle, 2009) whereby scholars determine the type of global citizen based on activity and participation in a global community (Falk, 1994; Schattle, 2009; Urry, 2000). In contrast to categorizing global citizens based on how they interact in a global community, I next presented another perspective, a holistic lens (Gerzon, 2010), through which the practice of global citizenship can be viewed. Guided by the research purpose in this study, I explored the ways in which institution of higher education are educating for global citizenship (Colby et al., 2003; Nussbaum, 2002) specifically focusing on the role study abroad programs and international service-learning play in developing college students as global citizens (Hadis, 2005; Lewin, 2009; Salisbury et al., 2011; Stearns, 2009). Here, I incorporated relevant research projects (Hartman, 2008; Hendershot, 2010) focused on educating for global citizenship to help elucidate discoveries offered by empirical data.

In the third major section of this chapter, I identified three methods of viewing college students and their development as global citizens. First, I identified moral student

development theory as the primary foundational source in the literature for civic development (Colby et al., 2003; Lewin, 2009; Stearns, 2009). Next, I examined the theory of self-authorship (Baxter Magolda, 2001; Evans et al., 2010) among college students to help shed light on the work participants in this study are currently undergoing. Self-authorship is particularly important to this study as the ways students see how they know, who they are, and the nature of their relationships in a global community are crucial for the exploration of global citizenship.

Lastly, I included transformational learning theory as presented by Mezirow (1997) and Freire (2009) as it provides a lens through which to view the transformational and transitional elements important to becoming a global citizen and initiating justice-oriented change. In the next chapter, I identify the methodological approach with which I addressed the primary research questions of this inquiry, and provide a detailed account of how the data for this study were collected and analyzed.

CHAPTER III

METHODOLOGY

"If we were not something more than unique human beings, if each one of us could really be done away with once and for all by a single bullet, storytelling would lose all purpose. But every man is more than just himself; he also represents the unique, the very special and always significant and remarkable point at which the world's phenomena intersect, only one in this way and never again. That is why every man's story is important, eternal, sacred" (Herman Hesse & Appelbaum, 2002, p. 1)

In this chapter, I create a framework through which I approached the ways in which undergraduate college students work to develop, integrate, and illuminate their knowledge and wisdom on their journey to understanding their roles as global citizens. Similar to the previous chapter, chapter three is organized into three major segments. In the first part, I explore the transformative paradigm (Mertens, 2009) as general worldview through which I approached this inquiry. This discussion includes specific focus on the four basic components of a research paradigm, including an exploration of the inherent assumptions in the ethical standards I adhered to, how I constructed and reported on the reality presented by the participants, and lastly, how I approached epistemological understandings engendered by the experiences of my participants (Mertens, 2009).

The second major segment in this chapter identifies postcolonialism as the theoretical framework for this inquiry. The theoretical framework provides an opportunity to refocus and explore my intentions as a researcher, as well as my research design, with the goal of challenging and disrupting the dominant discourse by bringing

to the “forefront issues of discrimination, oppression, and social justice” (Mertens, 2009). Additionally, postcolonial theory provides a backdrop for how I interact with participants, co-construct and make meaning, and share their stories. In a metaphorical sense, the theoretical framework, as it pertains to methodology and methods, is like an orchestral conductor who determines the dynamics, tempo, texture, and timbre in a musical score. Here it is the conductor’s interpretation that guides musicians, just as, in research, a theoretical framework works under the research paradigm and guides the dynamic elements of inquiry.

The third major section of this chapter is dedicated to addressing overarching research strategy, in this case, portraiture methodology (Lawrence-Lightfoot & Davis, 1997). First, I attend to the essence of portraiture itself. Through an in-depth discussion on the appropriateness of portraiture as a comprehensive methodology for this inquiry, I assert that understanding how college students develop, integrate, and illuminate knowledge and wisdom on their journeys to understanding their roles as global citizens is best explored and represented in a form that enhances the potential to bring together empiricism and art (Lawrence-Lightfoot & Davis, 1997). Central to this discussion are the research methods I used during this inquiry, specifically as they relate to participant and site selection, data collection techniques, and approaches to data analysis.

Lastly, the fourth section addresses researcher trustworthiness and authenticity in this inquiry (Guba & Lincoln, 1989). Originally, trustworthiness and authenticity were designed to mirror validity and reliability in quantitative research (Guba & Lincoln, 1989). However, through the maturation of qualitative research as it is now being accepted as a legitimate means to conduit inquiry, researchers are able to define the

elements important in qualitative research to investigations that lead to rigorous empirical research results.

However, before I explore the aforementioned aspects of methodology, it is important to revisit the primary research questions in this inquiry to reaffirm my focus and attention in this study. The research questions are as follows:

- Q1 How do college students develop, integrate, and illuminate knowledge and wisdom on their journey to understanding their roles as global citizens?
- Q2 How do college students negotiate their privileged and marginalized identities, including race, class, and national identity while abroad?
- Q3 How do college students negotiate notions of global citizenship into their perceptions of self in domestic and global contexts as a result of an international service-learning experience?

Transformative Paradigm

Paradigms can be defined as “fundamental beliefs, perspectives or worldviews” (Guido, Chavez, & Lincoln, 2010, p. 3). In research, a paradigm can be considered the universal framework through which a researcher thinks about the nature of the topic, and how she/he creates, interprets, and shares knowledge (Guido et al., 2010).

Transparencies regarding paradigmatic lenses provides opportunities for the researcher and reader. For the researcher, creating space to discuss her/his paradigm helps to provide focus and authenticity throughout the inquiry (Jones et al., 2006). For the reader, understanding the overriding paradigm through which research is conducted provides the opportunity for deeper understanding of the subjectivities that influenced the work presented.

The transformative paradigm is wide in breadth and rich in complexities. While this paradigm cannot be considered a unified paradigm, Mertens (2009) outlines four central tenets that can assist in the classification of transformative research:

- The research places the experiences and lives of underrepresented people at the forefront with specific attention to the ways in which these groups have been systematically marginalized and/or oppressed;
- It explores and analyzes *how and why* discrimination is situated in social power dynamics;
- It examines the linkages between inequity and social action and/or activism;
- It develops a “program theory and research approach” (Mertens, 2010, p. 21).

Guiding ethical standards in the transformative paradigm manifest in the researchers’ acknowledging and demonstrating respect for the groups who are being studied, while also working to empower marginalized groups to make sustainable change for said groups’ benefit (Mertens, 2009).

In this research, employing the transformative paradigm provides me with the opportunity to understand participants’ holistic experiences through a form that empowers participants’ oppressed identities and challenges privileged aspects of self. In focusing on how college students develop, integrate, and illuminate their knowledge and wisdom while on their journeys to understanding their roles as global citizens, the transformative paradigm provides and promotes a space to enter into discussions of global citizenship through a social justice and empowerment lens, as colonialism and imperialism have been argued to be a potential consequence of promoting global citizenship in the West (Kymlicka, 2007). In fixing this inquiry within a framework of social justice and transformation, findings from this study will provide educators added insight into their work in global education and in educating college students to participate in a meaningful way within a global community. However, to understand

more fully how I will achieve this end, it is important to explore the dimensions that define the transformative paradigm.

Axiology

Axiology in scholarly research is the aspect of theory dedicated to the ethical standards educators and scholars are encouraged to adhere to when conducting research (Guido et al., 2010). Mertens (2010) explores the ethics of the transformative paradigm and shares with readers the foundational principle guiding the transformative paradigm is the notion of social justice. In essence, the ethical standards transformative theorists and researchers follow are based in acknowledging and demonstrating respect for the groups who are participating in research (Mertens, 2010). Beyond showing respect for voice, and in many cases silenced consciousness, of underrepresented groups, Mertens (2010) points out transparency and reciprocity are key factors in axiology of the transformative paradigm.

In this study, I worked with participants to co-create meaning and knowledge about how their notions of global citizenship and their experiences in *Yucatán*, México impacted their perceptions of self. Additionally, through the informed consent and full transparency on my part, participants were provided the opportunity to understand the varying elements of the portraiture research process. As a methodology, portraiture requires that the portraitist, or researcher, see participants holistically and not through a “pathology” (Lawrence-Lightfoot & Davis, 1997, p, 8) or deficit oriented lens. Thus, I worked to respect and honor participants’ voices and experiences through the process of inquiry by “searching for what is good and healthy,” assuming that, as with every human experience, there are areas of vulnerability (Lawrence-Lightfoot & Davis, 1997). Much

of the axiological consideration for this study was addressed in chapter one, and is further addressed here, in chapter three. In point of fact, the axiological considerations positioned throughout this work earmark their importance in this study, as well as my intention as a researcher to be transparent about the ways in which this particular study design impacted participants.

Ontology

Ontology is the theory regarding the nature of reality (Jones et al., 2006). The nature of reality is an important consideration in research because it depicts the governing laws through which researchers see the world. In critical theory, Guba and Lincoln (1989) elucidate the concept of modified realism. Modified realism is integral to this paradigm because it brings to light the nature of the *objective* and *subjective* notions within history and truth sharing (Guba & Lincoln, 1989). For transformativists, reality and its meaning can be uncovered through exploring power differentials (Mertens, 2009). In the transformative paradigm, truth is not relative—the knower of truth is relative (Mertens, 2009). Thus, in this paradigm, reality is influenced and determined by hierarchical structures existing within societies.

In this study, considering how and from where knowledge emerges is a valuable exercise. As I discussed in chapter one, a central component of global citizenship is the notion of global ethics (Dower, 2002). Power structures surrounding global ethics determine the moral code to which individuals adhere (Hutchings, 2007). As a researcher exploring how college students make meaning of and negotiate notions of global citizenship with their perceptions of self in domestic and global communities, I felt strongly about the importance of creating a space for participants to voice both their

understanding of global ethics and the power structures that inform them to further illuminate opportunities for social change.

Epistemology

Epistemology is the theory of ways of knowing or ways of gaining and acquiring knowledge (Jones et al., 2003). Mertens (2010) uses the term “legitimate knowledge” to describe the unique intersection between the researcher, the participant, and the cultural ideologies influencing these individuals. When conducting research, transformativists work collaboratively to empower participants through the research process. The researcher conducts research by first understanding what knowledge is valued (Mertens, 2010) to ensure underrepresented groups are developing concurrently with the researcher. Coming to knowledge is then founded in the researcher’s ability to recognize her privilege as the knower and her work to increase the value of the participant’s knowledge and life experience.

In this study, I worked to co-create knowledge by relying heavily on my relationship with research participants. In portraiture methodology, as discussed in more detail below, there is an explicit imperative for the researcher to rely on building authentic relationships with participants as the primary way of coming to knowledge (Lawrence-Lightfoot & Davis, 1997, p. 135). In fact, these authors claim “it is in the building of relationships that the portraitist experiences most pointedly the complex fusion of conceptual, methodological, emotional, and ethical challenges” (p. 135). Thus, I ensured special care was given to reciprocity and boundaries in the research relationship, as well as focusing on the participants as “knowledge bearers” (p. 141).

Postcolonial Theoretical Framework

A theoretical framework places a study within specific academic context (Jones et al., 2003, p. 15). To continue with the looking-glass metaphor, the theoretical framework for this research can be viewed as the case enclosing Alice's mirror. This case sets the mirror apart from others of its kind; it provides the appropriate support to ensure the mirror can be hung—it is edges that give shape to images presented within the glass. For this study, postcolonial theory serves as an intangible edifice for the way I approach engaging in exploration about global community and the search for how college students develop, integrate, and illuminate their knowledge and wisdom while on their journeys to understanding their roles as global citizens.

Postcolonial theory is the border and foundation for this study. As the dominant historical discourse and philosophy of global citizenship are identified as being grounded in Western moral and ethical traditions (Grovoqui, 2010), there is value in situating this research within a theoretical framework that provides space for asking questions designed to challenge hegemonic Western conventions of reason, history, and culture. Positioning this research within a postcolonial context is not done in an attempt to diminish or restrict the vast contribution of Western thought as it relates to global citizenship, but, rather, to infuse tension and invite discussion regarding how to attend to the creation of global ethics and norms and in examine purposes in which we do so (Grovoqui, 2010, p. 243).

Postcolonial theory emerged as a response and challenge to the legacy of European colonial discourse (Gandhi, 1998). In a seminal text on postcolonialism, *The Empire Writes Back*, Ashcroft, Griffiths, and Tiffin (1989) use the term 'post-colonial' to refer to "all the culture affected by the imperial process from the moment of colonization

to the present day” (p. 2). A more narrow way to think about postcolonization, is the “process in which colonized societies participate over a long period, through different phases and modes of engagement with the colonizing power, during and after the actual period of direct colonial rule” (Ashcroft, Griffiths, & Tiffin, 2002, p. 182). The primary areas of investigation within postcolonial theory are hegemony, language and text, place and displacement, and the development of theory (Ashcroft et al., 2002; Hall & Tucker, 2004). Within these four domains, postcolonialism questions and elucidates power structures and “perceives irony...where others may not” (Grovoqui, 2010, p. 240). In working through each area, the motivating force behind postcolonialism is one which works to refashion institutions and systems that accurately reflect and honor the lived experience of today’s communities (Grovoqui, 2010) and name the colonial heritage as it currently exists.

As a theoretical framework, postcolonialism provides an opportunity to see the benefits and weaknesses of global citizenship. As a structure, postcolonial theory allows us to view global citizenship as a reflection of possibility and promise for an inclusive and socially just world practice. In contrast, however, postcolonial theory also serves as a reminder of the dangers in creating and/or adhering to a single global philosophy or ethic when working toward a more actualized global citizenry (Kymlicka, 2007). It provides a gateway allowing for constant critique and collaboration, and opens the door for authentic conversations about lived experiences and histories, about strengths and vulnerabilities, and ultimately, about awakening potentialities and honoring subjectivities within our global community. The power in postcolonial theory as an encasement for this study is that it creates a threshold infused with questions of power and oppression; it

encourages “transformation of dominant discourses by ordinary people[; and] provides important models for understanding the place of the local in an increasingly globalized world” (Ashcroft et al., 2002, p. 209). It also acts as a vehicle to empower and add intricacy to the discourse on the philosophy and practice of global citizenship.

Methodology

Methodology can be defined as a research strategy that informs and guides a researcher throughout the course of an inquiry (Jones et al., 2006). It provides an outline for research procedures and helps to inform a study design. Just as the research paradigm influences the methodology, the methodology influences the remaining research decisions (Jones et al., 2006). In qualitative research, there are many approaches to inquiry, each with its own traditions and histories derived from different theoretical perspectives and paradigms (Creswell, 2007). However, there are five common approaches that spring to mind for most when exploring qualitative research: grounded theory, phenomenology, case study, ethnography, and narrative/naturalist inquiry (Creswell, 2007). Indeed, a fairly new qualitative methodology, Lawrence-Lightfoot originally invented portraiture in 1983, in her book, *The Good School*, as a way to “navigate borders that typically separate disciplines, purposes, and audiences in the social sciences” (1997, p. xvi).

Portraiture: A Research Strategy

Sometimes, to see ourselves clearly, we must look through the eyes of another. We must step through the looking-glass and come to a new understanding about what lies behind the veil of our own truths and ways of being to find an aspect of our human essence that has yet to be explored. As defined by Lawrence-Lightfoot and Davis (1997)

in their book, *The Art and Science of Portraiture*, portraiture is a methodology designed to create a structure in producing “documents of inquiry and intervention . . . leading to new understandings and insights, as well as instigating change” (p. 5). The creation of this methodology was an effort to blend social science and art by illuminating the “wisdom and perspective” (Lawrence-Lightfoot & Davis, 1997, p. 4) of participants, through a relationship with the researcher, where they can understand their experiences in a way that could “introduce a perspective that they had not considered before” (p. 5). Lawrence-Lightfoot and Davis (1997) draw on the historical relationship between artists and scholars as a way to reconcile and challenge the commonly accepted dualistic stance on research prevalent in the academy.

A key element of portraiture methodology is its focus on identifying “goodness” (Lawrence-Lightfoot & Davis, 1997, p. 9) in participants’ life experiences (Dixon, Chapman & Hill, 2005). Rather than creating a methodology that relies on problematizing and pathologizing individuals, Lawrence-Lightfoot encourages researchers using this research approach to seek “expressions of goodness” (Lawrence-Lightfoot & Davis, 1997, p. 9) within the stories of their research participants. Searching for goodness or the health and resilience of a participant provides the opportunity to explore the “promise and potential” (Lawrence-Lightfoot & Davis, 1997, p. 9) in participants and their experiences rather than looking for the negative aspects, which can distort research results. Additionally, Lawrence-Lightfoot and Davis (1997) point out that goodness is defined by the participant and not the researcher:

[T]he portraitist does not impose her definition of “good” on the inquiry, or assume that there is a singular definition shared by all. . . Rather the portraitist believes that there are myriad ways in which goodness can be expressed and tries to identify and document the actors’ perspectives. (p. 9)

Working toward goodness as participants define it, Lawrence-Lightfoot and Davis (1997) asserts,

[E]xpressions of goodness will always be laced with imperfections. The researcher who asks first ‘what is good here?’ is likely to absorb a very different reality than one who is on a mission to discover the sources of failure (p. 9).

In accepting and working through participants’ vulnerabilities, researchers can enhance the trustworthiness or rigor of their inquiry, as it is in juxtaposing the contradictions and challenges with health and resilience that we can learn about the whole individual and her experience (Dixon, Chapman, & Hill, 2005).

Lawrence-Lightfoot and Davis (1997) identify four crucial areas for researchers using this approach to inquiry: perspective taking, context, voice, and relationships. Perspective taking refers to the positionality of the researcher (p. 21). In portraiture, “the artist is everywhere” (Bloom & Erlandson, 2003). Throughout the study, the artist/researcher undertakes an “artistic process” (p. 23) from a researcher perch, working to intentionally understand the scene and experience of the participant. Observational interpretations are continually negotiated as the researcher seeks to understand symbolic and literal meaning (p. 30). From the researcher perch, the opportunity to bring together the aesthetic aspects of the whole comes to the forefront. Here, the researcher is the primary instrument for making meaning and moving beyond symbolic representation into meaning (Lawrence-Lightfoot & Davis, 1997, p. 28). The researcher works to use “keen descriptors...dissonant refrains...[and] complex details” (Lawrence-Lightfoot & Davis, 1997, p. 29) to evoke deeper meaning and understanding for the reader and participants.

Next, portraiture takes into account that experiences cannot be isolated from context. Historical, personal, and internal context of the participants, as well as the

researcher, play a significant role in creating a backdrop that can support the intricacy of an experience. In portraiture methodology, “context is crucial to [the] documentation of human experience” (Lawrence-Lightfoot & Davis, 1997, p. 41). Indeed, it is through context that we can understand dynamics influencing and shaping stories and our placement within. Context is the orchestral concert hall, the painter’s canvas, and the actor’s stage.

The third consideration is voice. In portraiture, “voice is the instrument, echoing the self . . . of the portraitist” (Lawrence-Lightfoot & Davis, 1997, p. 85). It is the researcher’s voice that brings to life the story, identifies the metaphor, and pulls through the emergent themes; she is the supporting lead in the film. Yet, the researcher has a great responsibility to act with prudence and restraint. The researcher must take caution not to overpower the voice of participants or diminish the luster of the participants’ performance. Bloom and Erlandson (2003) explore the impact of voice in portraiture methodology through the lens of the participant, the researcher, and the audience. They address six aspects of voice in portraiture: voice as witness, voice as interpretation, voice as preoccupation, voice as autobiography, listening for voice, and voice in dialogue. Voice as witness refers to the researchers’ role as observer to ensure she brings additional information and understanding to a context. When voice is “treated for interpretation” (Bloom & Erlandson, 2003, p. 878), portraiture draws heavily on the ethnographic traditions identified by Geertz (1973) of “thick, rich description” to provide information on the culture of and context of the participants.

Voice as preoccupation and interpreter addresses the researcher’s basic assumptions in the inquiry and disciplinary background (Bloom & Erlandson, 2003;

Lawrence-Lightfoot & Davis, 1997). Because the researcher works to provide full transparency for the reader about her own experiences and how they influence the ways she interprets participants' stories and experiences, voice as autobiography addresses the issue of the researcher's life experiences through a historical lens (Bloom & Erlandson, 2003). Listening *for* voice complicates the notion in qualitative research of listening *to* a story. In listening for voice, the researcher moves past the language and focuses on the texture, the silence, and the tone of a story. Lastly, voice in dialogue, accounts for the informal communication between the researcher and her participants.

The fourth area Lawrence-Lightfoot and Davis (1997) address is the relationship between researcher and participant. Strong, ethical research relationships are at the heart of portraiture methodology. Here, the researcher builds a relationship to understand more about the participants' experiences, as well as about herself (Lawrence-Lightfoot & Davis, 1997). Taking care to recognize that relationships are dynamic and fluid, the researcher seeks to “create a dialogue that allows for the expression of vulnerability, weakness, prejudice, and anxiety—characteristics possessed to some extent by all human beings, and qualities best express in counterpoint with the actors strengths (p. 141). Witz (2006) explores the role of participants as allies in the research process by identifying the methodological aspects of portraiture that empower participants to be “co-contemplators” in the process of inquiry from data collection to data analysis. When shifting the lens, to and focuses on interviewing strategies, support for the larger goal in the inquiry, and the experience of the “participant as a subjective being” (Witz, 2006, p. 249).

As a qualitative methodology, portraiture is critiqued predominantly for its embedded assumptions regarding truth (English, 2000). English (2000) argues that

portraiture methodology promotes a “singular” and “stable truth” (p. 23). He continues to say, “[T]he summative portrait is beyond reproach. It isn’t that the reader cannot form alternative opinions; rather, it is that the reader has no actual means to do so” (p. 23). In portraiture, English argues, the researcher has considerable power over the reader to create a “grand narrative” (p. 24) and that the researcher “bestows upon herself the authority to enter a context and find *the story* which reveals *the truth (sic)*” (p. 24). However, through a transformative paradigm, truth, and the narratives from which it is found, is never subjective; rather, the knower of truth is subjective (Mertens, 2009). In fact, through portraiture methodology, the researcher continually builds a relationship with the participant to ensure that she is accurately reflecting a participant’s stable truth. Therefore, power moves fluidly between participant and researcher to ensure the essence of a story is articulated. Moreover, in all research—be it quantitative or qualitative—a researcher has power over the reader. Lawrence-Lightfoot and Davis (1997) write,

Even the most scrupulously ‘objective’ investigations reveal the hand of the researcher in shaping the inquiry. From deciding what is important to study to selecting the central questions to defining the nature and size of the sample to developing the methodological strategies, the predisposition and perspective of the researcher is crucial, and this perspective reflects not only a theoretical disciplinary, and methodological stance, but also personal values, tastes, and style. (p. 13).

Thus, while it is important to pause and explore English’s (2000) criticisms, the axiological assumptions in the transformative paradigm are in line with the methodological approach in portraiture.

As a researcher, I connected with portraiture in a cognitive, behavioral, and intuitive space. I appreciated the opportunity embedded in this approach participants with a deep sense of respect for their journeys and co-constructed interpretations of global

citizenship. In positioning this inquiry in the transformative paradigm, I valued the opportunity to explore the aspects of power and privilege, through the multiple, intersecting identities inherent in global citizens. In the research methods below, I outline the steps I followed when conducting this study as I relied on my interpretation of portraiture methodology.

Researcher Role and Positionality

In portraiture methodology, my relationship as a researcher with participants was a key consideration in the effectiveness of this inquiry (Lawrence-Lightfoot & Davis, 1997). Being transparent and authentic is crucial in the transformative classroom (Rendón, 2009). While these two roles were not opposing, they did necessitate the need to be thoughtful and intentional as I approached this research. My role in this process was complex and required my navigating the research terrain with integrity and grace as I worked to move fluidly between course instructor and researcher. As an instructor and a researcher, I held a unique, though not uncommon, position as both insider and outsider (Jones et al., 2006).

As a course instructor, I was a member of the learning community and therefore considered an insider to this group (Schwandt, 2007). Along with students and participants, I shared a unique experience in the *Yucatán*. *While we are abroad, there were* unexpected events that we managed and work through as a group. For instance, at the close of our trip, in a small coastal town just under 25 miles south of Cancun, Puerto Morelos, the students on the trip had a difficult time making meaning of the trip and the relationships they developed. In one participant's journal entries she wrote, "I also feel like an imposter because I do not like or even love everyone. I think we're all a part of a

community and I value each member. That is not the same as love though” (Carson, 2012). Conversely, there were also moments of joy and wonder that come from shared experiences between individuals working to be vulnerable to new ways of thinking and being in the world. In this respect, as an insider, there was a sense of solidarity I shared with the students in the course and, thus, my participants.

Through a different lens, my role as a course instructor made me very much an outsider (Schwandt, 2007). As an instructor, leader, and a person responsible for the group, I assumed a set of expectations, duties, and responsibilities quite different from others on the trip. While I worked to be authentic and genuine, as an instructor, there were boundaries that limited my ability to be completely engrossed in the wonder of our experience. In some ways, I saw my outsider role similar to the tether holding the strings while the balloons float in the sky. I remained, one foot on the ground, watching and supporting students while they grow ever cognizant of their roles in our global community.

I saw my role as a researcher secondary to course instructor; thus, as a researcher, the way I witnessed events tended to be less focused on development and more focused on acceptance. Instead of guiding students in my role as an instructor, as a researcher, I sought to understand participants. Instead of working to create a space conducive to cognitive dissonance for students, as a researcher, I worked to untangle meaning with participants. While there was a natural overlap between a course instructor and a researcher role, switching between these worlds, at times, proved challenging and even disorienting. As a result of my dual roles, I found that I spent considerable time reflecting on and journaling about the experience of being in two roles at once. On the fourth day of

our trip abroad, I noted to myself how difficult I was finding it to keep an analytical perspective because as an instructor, I was working to model the importance of “being in the moment” and allowing the experience to impact us at a deep level. In 2011, as I shared in chapter one, I also held dual roles. While these roles were informal—I was not an instructor of record—I did assume a leadership position in our community and developed an approach to interacting with students that was neither fully program participant nor program instructor. I cannot say to what extent I was a participant, teacher, or researcher in our community. As I reflect back now and my performance in all these of these roles, I believe I was all three at once, as much as I could be, while remaining authentic and supportive of the experience my students/participants were having.

Mertens (2009) explores the research practice of reflexivity in her work on transformative research. Reflexivity is a core element in the transformative paradigm as it “involves understanding the reciprocal influence between the researcher and his or her settings and informants” (p. 81). It provides an opportunity to explore power and privilege specifically as it pertains to unearned privilege, as is the case in my circumstances with regard to race and nationality. Through reflexivity and acknowledging the power I held as researcher and instructor, I situated myself in the teaching and research context as a non-expert, who worked to see the essence of students’ experiences while embracing the truths of the participants (Fine, 1994; hooks, 1989; Mertens, 2009). This position challenges the dominant ideology that academicians are all-knowing, powerful beings.

In relinquishing this imposed characterization, I created an opportunity to grow and hone my skills as both instructor and researcher, and also authentic person. However,

by engaging in deep and open reflection about my own experience with my students and participants, I released a façade that held distinguishing marks of a college educator and researcher. Instead I embraced a deeper more authentic way of being and I modeled for students and participants the value of holistic and harmonious learning and growing regardless of location and stage in life.

In transformative and postcolonial teaching and research (Mertens, 2009; Mohanty, 2003; Rendón, 2009) there are considerations that are perhaps more broad and politicized to explore and deliberate. Of these considerations, the way others perceive me, including the benefits and damages I encounter are central to this discussion. As I explored in chapter one, I identify as an anti-racist White woman from a rural working-class background. For me, showing up as an anti-racist White woman means embracing the privilege and oppression at its intersection point. In this space, I am both the oppressor and the oppressed (McIntosh, 2008).

In many ways this intersection is an uncomfortable space. Acknowledging that in the past, and inevitably in the future, I will oppress People of Color by virtue of my Whiteness elicits such a deep visceral reaction I struggle to articulate. However, as I work to embrace my active role as an anti-racist White woman, I feel I contribute in a positive way when I discuss the impact and privileges of whiteness with other White people and People of Color. Indeed, “the silences and denials surrounding privilege are the key political surrounding privilege are the key political tool” (McIntosh, 2008) to perpetuating a racist society. Thus, by exploring Whiteness and the inherent privileges I assume as a White person, I contribute toward breaking down racist structures and

ideologies. Likewise, discussing my role as a woman in a global community further politicizes gendered inequity globally.

When I traveled to Yucatán, México, in 2011, I did so with the full understanding that I would depend on others to translate for me. One year later, I traveled to Yucatán, México, again, and I still did not speak the language with a modicum of proficiency. For me, I perceived this as my relying on the unearned privilege I benefit from as a *USian*—a colloquial term to describe someone from the United States. This privilege stems from the perception that individuals from the United States are not required to learn the cultural language because of our historically perceived dominance in a global community (Mertens, 2009). Over the last year I have reflected on the painful contradiction I feel in between my not being able to speak Spanish but visiting México anyway. I find this challenging in Yucatán particularly because through a postcolonial lens, the histories of the people in Yucatán are continually reminded of the loss of their native languages to a European colonial force. I have found myself attempting to reconcile my desire to help students experience the community in Yunkú and demonstrate my deep respect for the community through speaking their language. In fact, one consideration in this study of this inquiry was my lack of full cultural competency, defined as the “critical disposition that is related to the researcher’s ability to accurately represent reality in cultural complex communities” (Mertens, 2009, p. 89), it relates to our immersion in the Mexican and Maya cultures.

Research Methods

Research methods are determined by the general strategy of inquiry (Jones et al., 2006). They outline the procedures and techniques for choosing a research site, selecting

participants, collecting data, analyzing data, and reporting it (Creswell, 2003). As stated above, the roots of portraiture methodology appear to draw forms from several well-known qualitative methodologies, including research approaches like case study (Stake, 1995) and its focus on context and site selection; narrative inquiry (Guba & Lincoln, 1989) and its emphasis on stories and meaning; and ethnography (Geertz, 1973) and its attention to culture and symbolism. Thus, in using portraiture for this investigation, I was working to learn and reveal to educators a deeper understanding regarding the ways in which college students develop, integrate, and illuminate knowledge and wisdom on their journeys to understanding their roles as global citizens.

Participants

In qualitative research, participants are intentionally chosen with an emphasis on *information-rich* selection processes that will provide for a deep understand of a given topic (Jones et al., 2006). In this study, I explored the potential for pre-existing groups where understanding how college students develop, integrate, and illuminate knowledge and wisdom on their journeys to understanding their roles as global citizens would be a likely possibility. Research indicates one of the predominant ways students develop and understand their roles as global citizens is through study abroad experiences (Hadis, 2005; Hartman, 2008; Hendershot, 2010; Lewin, 2009; Salisbury et al., 2011; Stearns, 2009). Thus, the participants selected to participate in this study are the students enrolled in a 200-level interdisciplinary studies, hybrid (distance learning and face-to-face instruction) course I taught during summer 2012, that featured a two-week international service-learning (ISL) component in a small village in Yucatán, México.

Participants in this inquiry were divided into two groups. The first group of participants, *Group A*, included all seventeen students enrolled in the interdisciplinary studies course. The second group, *Group B*, was a smaller, more intentional sample of students, consisting of only five students from the original seventeen. I employed two types of purposeful sampling strategies. The first approach to sampling is commonly referred to as intensity sampling (Creswell, 2007). Intensity sampling is most useful in situations where a researcher is seeking “information-rich cases that manifest the phenomenon intensely by not extremely” (Creswell, 2007, p. 127). Intensity sampling was used to select participants for Group A, and includes all seventeen students enrolled in the interdisciplinary course. Participants in Group A meet the sampling criteria in that they were enrolled in a course designed to educate for navigating global systems as engaged citizens at the individual and community levels. Group A participated only in the first phase of data collection: observation.

For the second sampling strategy, I used “maximum variation sampling” (Creswell, 2007). Maximum variation sampling provides a researcher with an opportunity to “document diverse variations and identify important common patterns” (Creswell, 2007, p. 127). I used second sampling method to select participants for Group B, which again, included only five of the original seventeen students in the sample. Group B participants were selected on the basis of their difference as well as commonalities as determined through observation. I sought diversity among student participants primarily across the lines of social identity (race, ethnicity, nationality, religious affiliation, social class status, ability, gender, age, sexual orientation, and generation of college student). Additionally, concurrent to maximum variation sampling, after phase one of data collection was

complete, I used intensity sampling for a second time using data collected through observation to identify students I perceived to have deep and meaningful philosophical views and practices as global citizens as demonstrated through participation in course work and the ISL experience.

When selecting participants for Group B, I found it was difficult process. Each participant in Group A had unique stories and ways of being as global citizens. I recognized their difficult in coming to terms with their global citizen identity and also their strength and distinct ways of being that could have led to strong and informative findings. However, the participants in Group B were chosen because of their distinct difference between one another. I felt it was important to share stories from individuals who tend to be marginalized in the literature, and for this, I feel I was able to illuminate a deeper understanding of the ways in which college students integrate and illuminate their wisdom and experiences as global citizens.

Following internal review board (IRB) approval, approximately three weeks into the semester, I shared with students enrolled in the course my intent to gather research data during our time in Yucatán, México, and following our return home. Below is the email to students notifying them of my research:

I hope you are well and that you are feeling excited about our upcoming trip to Yucatán! This was an amazing experience for you, and I am very excited to be here with you as we embark on what I hope were a remarkable journey.

I am emailing you today to share a little about the research I hope to conduct while we are abroad. As I shared with you during the first few days of class, I am currently working on my doctoral research exploring how undergraduate students develop, integrate, and illuminate knowledge and wisdom on their journeys to understanding their roles as global citizens. Part of my data collection process involves observing students as they work to bring together the philosophical and practice oriented elements of global citizenship. Our trip abroad serves as an exciting opportunity for me to understand more about how students work to do

this. As I observe students I will specifically be working to gain a deeper understanding about the relationships students build to the Yucatán both with the communities we are invited into and the bonds formed within our group.

Over the next week, please take some time to consider your comfort level with my intentions and hopes for this research. When we arrive at the airport in Denver, I will distribute a document called an “Informed Consent.” In short, this document will provide you with information about the nature of my study and ask your permission for me to observe you while we are on site. If you agree to allow me to observe you while we are abroad, all you need do is sign the form and return it to me. On the other hand, if you do not feel comfortable participate in this portion of my research, you will not be negatively impacted (i.e. your grade will not be affected) as a student in this class.

If you have any questions or would like additional clarification, please just let me know :o)

Students were informed via the *Informed Consent A* form that their participation is voluntary and will not impact their role as students in the class structure. Additionally, the informed consent will note that students can withdraw from this portion of the study at any time.

As I explored previously, one of the more difficult issues to navigate in this research was my dual role as the instructor and researcher. For students who choose not to participate in this research, engendering an appropriate level of trust was paramount. Understandably, these students could have felt vulnerable to being marginalized or experiencing backlash. As an educator, I align my teaching philosophy with tenets grounded in transformative pedagogy (Cranton & Carusetta, 2004; Freire, 2009; Rendón, 2009), which assumes educators work to build authentic and trusting relationships with students. In waiting three weeks into the semester to introduce participation in this study, I provided students an opportunity to build an authentic confidence me as their instructor. One of the original 17 students in Group A chose not to participate by virtue of her not submitting an informed consent; however, based on the relationship I built with her, it

seemed she felt safe to experience the course in a healthy way. In working through the transformative paradigm, my focus was not only empower the students participating in this study, but also provide deep learning experiences for similar populations of students not in the study (Mertens, 2009).

After I assigned final grades, approximately one week before fall semester began, I recruited students to participate in Group B. The selection strategy addressed above guided my recruitment process. Similar to recruiting for the first phase of data collection, I contacted students via email to solicit their participation in this study. The following was emailed to five students who also participated in phase one of data collection:

I hope this email finds you well and ready to begin a new semester! Things in my world are good, and I'm feeling excited about beginning the next phase in my doctoral research. You may remember my sharing with you that in my study I am exploring how college students develop, integrate, and illuminate knowledge and wisdom on their journeys to understanding their roles as global citizens. In fact, it's regarding this very topic that I am emailing you today.

I would like to know if you would be interested in embarking on yet another journey with me, one in which I will ask you to share with me your experiences and your knowledge as a global citizen. You are one of five students from our summer class I have asked to participate in this research. In this phase of my study, I were conducting two "research conversations" as well as asking you to share and "make meaning" of a few of the assignments you completed in class. I am anticipating a total time commitment from each participant ranging from three to four hours. During our first research conversation, about 1.5 hours, I will ask you to reflect on our time in Yucatán. In our second conversation, again about 1.5 hours, I will ask you to share with me some of the assignments you completed in class, as well as clarify any lingering questions I may have from our first conversation. After our conversations, I will engage in a process called member checking and validation. This means that as I identify themes and patterns, I will come back to you and make sure that I understood your experience accurately. This last conversation should only take about 30-45 minutes.

As I said above, this is part of my doctoral research. In my dissertation, I was writing your story in what's referred to as a portrait. I will share your portrait with you so that you see and have an opportunity to share your perspectives with me once I'm finished. I hope to be finished writing my dissertation in March 2012.

Thanks for considering this invitation to be a participant in my research study! If you are interested in participating, please let me know so we can schedule a time to explore your experiences further.

After students agreed to participate in this study, they were asked to sign Informed Consent form B (see appendix). Students participating in this study did not receive any monetary compensation and I saw few if any potential risks for participants in this study. I do believe that participants benefited from exploring and processing their roles as citizens in a global community.

All but one interview for this study took place at my home, on my front porch, which is located two blocks from campus and very near the participants' homes. All of the students in the course had been to my house previously for an end of summer BBQ, so participants knew the location and felt a level of ease with the interview environment. I chose my home for the interviews because I wanted to create a space where participants could be comfortable and feel welcomed in a way that a coffee shop or room in the University library would not engender. For each interview I provided food for participants, small snacks and fruit so they would be comfortable. Additionally students were offered a final copy of the research entirety.

Setting

The institution selected for this inquiry was a mid-sized, Western university in the Rocky Mountain region. Roughly 60 percent of the institution is comprised of White students, and approximately 34 percent of the student body identifies as first-generation college students. Within the larger University, I worked with seventeen students enrolled in a 200-level interdisciplinary studies, hybrid (distance learning and face-to-face instruction). The format of the hybrid course provided students with a supportive

independent learning structure as well as an intensive curriculum abroad. Below is an outline that depicts the temporal structure of the course, which includes the placement of assignments (research artifacts) explored in further detail in data collection methods, to provide a context for the experience students will undergo.

- Weeks 1-5 Students participate in online readings, assignments, and online discussion opportunities.
*Assignments include *Social Identity* essay, *Where I Am From* poem, *Learning From Another's Story* interview series, and *Global Citizen Contemplative Practice Photo Journal*.
- Weeks 6 -7 Students travel to *Yucatán*, México to participate in an ISL experience. In addition to the ISL portion of the trip, which takes place in a small Mayan village called Yunkú, students also spend several days in the capital city of Mérida, and in the small ocean front city of Puerto Morelos.
*Assignments include *Found Objects* class discussions, *Learning From Another's Story* interview series, and *Global Citizen Contemplative Practice Photo Journal*, *Postcolonial Group Learning Protocol*, and ISL Participation.
- Weeks 8-12 Students return home and complete the remaining five weeks of the semester and participate in online readings, assignments, and online discussion.
*Assignments include *Global Oneness* video find, *Self Portrait of a Global Citizen*, Global Citizenship Portfolio.

While the site I selected for this study is based in a university context, a significant portion of the research took place in Yucatán, México, and specifically, at the Hacienda Santo Domingo de Yunkú. Yunkú is approximately 45 minutes South of the capital city Mérida. It is a community of roughly 150 Mexican-Mayan community members of all ages. The main house, Casa Principal, was originally built in the 17th Century and was designed to support henequen production on some 20 acres of land (Hacienda Yunkú, n.d.).

Data collection

Understanding how college students develop, integrate, and illuminate knowledge and wisdom on their journeys to understanding their roles as global citizens is complex and at times contradictory. Therefore, in order to ensure data were collected that represent the students' experience through their subjective lens, holistically (Lawrence-Lightfoot & Davis, 1997), I collected multiple forms of data. The four forms of data collection throughout this inquiry included participant observation (Stake, 1995), in-depth interviews (Mertens, 2009; Witz, 2006), document analysis and creative representation (Cresswell, 2007; Marshal & Rossman, 2006), which includes photos, as well as other artifacts which include creative representations (Newton, 2005) and impressionistic records (Lawrence-Lightfoot & Davis, 1997) which document my impressions and reflections.

Participant observation. Mertens (2009) describes observation as a valuable data collection technique (p. 241). Once abroad, the first form of data collected were observations. Here, I observed participants in context of global citizenship practice, looking for actions I perceived to be related to their journey as global citizens. Because almost anything students do abroad could be construed as global citizenship practice, to help narrow my focus, I specifically worked to observe activities students engage in related to relationships with community members from Mérida, Yunkú, and Puerto Morelos; relationships with other students and participants; and activities involved in the ISL activities.

Observations were made through by way of audio-recorded and written field notes (Mertens, 2009). Primarily, I used audio-recorded field notes as I found writing in a

journal was subject to interruption and disrupted the natural flow of the experience. Thus, periodically throughout each day, I stepped away to record observational data. Most of my audio recordings took place while ambling along an overgrown path in the back of the hacienda in a lime orchard. Both audio field notes included attention to the area and context, the individuals in the observational setting, and the verbal and nonverbal communication between participants (Mertens, 2009). For example, one of my field note entries focused on the setting and reads as such:

It's Friday and we've had one day of service-learning. It's so rainy here and so it's changed the atmosphere completely. It's not as hot or uncomfortable and excruciating as it was last year. It's cool. And because of that, there are more from and mosquitoes. There is a beautiful tree next to the building that I'm staying in. It has the most beautiful flowers; I think it's called a Plumeria. It has delicate white flowers and when they fall from the tree, they fall with their perfect stems in the air. The flowers cover the ground. Being here and watching the students interact with one another is like being in what I imagine heaven is like. I feel so lucky to watch the students grow and challenge themselves to become more courageous and intentional.

Finding time for audio journal was difficult because of the aspect of working all day and night. From the moment we woke in the morning to the moment we went to sleep the instructors in the group are working to develop students. I worked to create time where I could experience my surroundings in peace without students so that I could come to a deeper understanding of what they were experiencing.

In line with portraiture methodology and the issue of voice (Lawrence-Lightfoot & Davis, 1997), I tracked the informal and formal dialogue between the participants and me. In my audio journals, I found that quite often I would recount entire conversations with students to ensure I would not forget once I was back in the states. This practice was incredibly important while writing the portraits and analyzing data as it allowed me to step back into what now feels like the dream world of Yunkú and remember some of the

key experiences of participants. Like the interview transcripts addressed below, my audio recordings were sent to a third party transcription company to be transcribed verbatim. Upon receiving my transcription order, I listened to the audio recordings and ensured the transcripts were accurate.

Interviews. The second phase of data collection was for only active student participants in Group B. After final grades were submitted, I recruited students to participate in two in-depth, unstructured interviews (Patton, 1990), each lasting one and half to two hours. In-depth interviews can be considered a natural extension of observation in that they were not scripted or predetermined by me as the researcher (Patton, 1990). Instead, the interviews followed a natural progression of a conversation about a topic important to both the participant and to me. Indeed, as I anticipated, much of the conversations were to be determined by the participants' interests (Witz, 2006) as well as by my observation and informal dialogues with the participants while we were abroad. However, it was important for me as a researcher to protect my participants and the conversations I had with them. During the interviews, I brought up topics that were explored during informal conversations and asked participants if they were comfortable with those conversations being part of the research. In no instances did participants feel uncomfortable with my including informal conversations in this research project. Below are the story prompts I used to develop the first interview (see Appendix A for full conversation guide):

1. Tell me about yourself and where you are currently at in your life.
2. Tell me about the first time you encountered the notion of global citizenship.
3. We talked about global citizenship a lot over the last three months. Can you tell me what it means to you to be a global citizen?

4. What kind of tension comes up when you think of *yourself* as a global citizen?
5. Talk to me about your social identities. Where do your race, ethnicity, social class, gender, sexual orientation, religious affiliation, intersect with your global citizen identity?
6. I'd like to think about symbolism of global citizenship and what that looks like, as it is unique to you. Can you identify a symbol, analogy, or metaphor for what global citizenship means for you?

The second interview took place after I completed the first round of interviews with all five participants. The second in-depth interviews were largely influenced by the first. I explored points of clarification, and in order to learn more about participants' life and history and the way it influences their integrated experience as a global citizen. Thus, unlike the first interviews, the participants had a stronger hand in guiding the flow of the conversation. Additionally, at the close of our first interview, I asked participants to bring two of the assignments they completed in class that felt most pertinent to their understanding their roles as global citizens. For instance, Gabrielle appreciated the work she did on her Social Identity Essay and felt that her time abroad impacted her original impressions about her social identities. While each participant shared the assignments they felt stood out and contextualized their journeys as global citizen, I worked to help participants go deeper into their writing using a meaning making process. During our interviews, this meaning making process was founded on the principals of transformative learning whereby critical reflection serves as a mechanism to change perspectives (Taylor, 2008). I asked students to questions to foster critical reflection such as, "How does being a global citizen impact how you see yourself in the world?" My questions were based in participants' belief systems, which allowed them to be present during the transformative process. As these data were emergent, my ability to anticipate the direction of the second interview was considerably limited; however, where possible I attempted to understand

answers to the story prompts outlined below (see Appendix A for full conversation guide):

1. Tell me about the assignments you chose to discuss with me today.
2. What do you see as the similarities and differences between these two assignments?
3. What made you choose these two assignments to help me understand your experience as a global citizen?
4. Do you remember what you were thinking about or feeling before you started your work? How did you feel when you were finished?

Interviews were audio recorded and transcribed verbatim. Both interviews took place at my home on my outdoor porch with the exception of the second interview for Gabrielle, which was conducted at her place of employment, a campus cultural center. While participants did not receive monetary compensation for their participation, I provided healthy refreshments (e.g. fruit, cheese, crackers) for each interview.

Document analysis & creative representations. Document analysis refers to the process by which qualitative researchers explore public and/or private documents relevant to gaining a deeper understanding of a given phenomenon (Schwandt, 2007). The documents I used in this study were assignments related to the course. The following is a brief description of each assignment that I considered in the document analysis and creative representations aspect of data collection.

Where I am from poem. One of the first assignments students completed in the course is called a “Where I am From Poem” (Borrego & Manning, 2007). The purpose of this assignment was to provide students with an opportunity to tell their story in a safe environment, looking partially at how “place” influences identity and culture. Based on readings, students were asked write a “Where I am From” poem. Specifically, students were asked to emphasize what it *means* to be where they are from, exploring the unique details of their stories, perspectives, and lives. It is important for students to have an

opportunity to value that they are as unique individuals before moving forward into a social identity context. The Where I Am From poems were so powerful, I found it important to include each poem in participant portraits in chapter four.

Social identity essay. As students began their exploration of global citizenship, I found value in their understanding the history their perceptions of self are based within. For instance, returning to chapter one, understanding and being able to articulate the impact and intersection of my race, social class, and gender identities helped me position my global citizen identity in a larger framework of historical significance as oppressor and oppressed, locally, nationally, and globally. Indeed, acknowledging privilege and marginalization through a global lens, allows an individual to stop functioning in a state of “unreality” and start working toward social change (Johnson, 2006, p. 12). In this 5-page essay, students explored the facets of their personal history and identity as it intersects in a global community. Specific attention was given to students’ nationality and how they and the rest of the global community may perceive them.

Global citizen contemplative practice photo journal. The Center for Contemplative Mind in Society (2000-2011) defines contemplative practice as, “practices [that] quiet the mind in order to cultivate a personal capacity for deep concentration and insight” (contemplativemind.org, 2000-2011, para. 1). One way to engage in contemplative practice is to participate in activities that require “single-minded concentration” (2000-2011, para. 1). This may be attained through activities such as activist practices (community work, volunteering, and bearing witness), creative process practices (photography, music, writing, and art), and relational practices (dialogue and storytelling). For this assignment, students were asked to be contemplative in the practice

as global citizens. To help students focus their intentions as global citizens, they will create a *Global Citizen Contemplative Practice Photo Journal* where they will document their feelings, thoughts, inspirations, and intuitions while participating as global citizens. Students will start their contemplative practice journal once they leave for Yucatán and will continue with this assignment through the end of the semester. Through data analysis, I found the photo journal was critical to my ability to triangulate and also get closer to the participants' thoughts and perspectives.

Global citizen self-portrait. Based on an exhibit showcased in the National Gallery of Art, Washington D.C. 2012, students completed a culminating assignment for the course called a *Global Citizen Self-Portrait*. Here, students pondered and attempted to answer the questions: What are the distinctive things that make me a global citizen? How do I want people to see me as a global citizen? How can I express my many different sides? How can I reinvent my global citizen self for various purposes or times in my life? How am I changing from day to day or year to year as I integrate my global citizen self? What kind of global citizen do I want to become? Deviating from the original assignment, students will not be required to paint their self-portrait. Instead, participants used any medium that felt most comfortable for authentic expression. As were seen in chapter four, students used poems, cultural fables, photos, and quotes to express how they have come to view themselves as global citizens.

Data Analysis

In qualitative research, the researcher conducts data analysis and, traditionally, the researcher is considered the instrument for analysis (Jones et al., 2006). The fundamental consideration in qualitative data analysis is congruence and consistency with the research

methodology. However, regardless of the research approach, there are two generally held assumptions for qualitative research analysis (Jones et al., 2006). First, it is assumed that the researcher will spend considerable time immersed in the data (Creswell, 2007; Jones et al., 2006; Mertens, 2009). These data include transcripts, audio recordings, observational notes, and support documents. Through this process, the researcher begins to notice patterns and uniqueness in phrases, words, and sentiments in the data. Second, data analysis tends to be emergent (Jones et al., 2006; Mertens, 2009). The themes and patterns are dynamic and fluid; data analysis requires the researcher to exist and navigate a realm of ambiguity and uncertainty, constantly “loosening and unloosening” the ribbon holding together the categories and codes (Jones et al., 2006, p. 87).

To contextualize the methodology used in this study with typical qualitative research approaches, portraiture methodology is fairly consistent with other, more general approaches to qualitative research. In portraiture methodology data analysis is largely based on iterative thematic development (Lawrence-Lightfoot & Davis, 1997); however, because portraiture rests so heavily on blurring the lines between art and science, Lawrence-Lightfoot and Davis (1997) delineates five “modes” (p. 193) for constructing emergent themes. The analytic modes used in this inquiry are repetitive refrain, resonant metaphor, institutional cultural and rituals, triangulation, and revealing patterns.

Repetitive Refrains

Repetitive refrains are perhaps the most common technique in qualitative data analysis. The researcher hears the same sentiments voiced numerous times in various contexts. Emergent themes discovered within this analytic mode are found in the participants’ stories (Lawrence-Lightfoot & Davis, 1997) and tend to be clearly

articulated during story telling. Participants give voice and create space for these themes. For instance, one participant, Ricardo, talked about the importance of “connectedness.” I saw this theme when he talked about his family, his friends, his education, and his global citizen experience (Ricardo, 2012). For this Ricardo, connectedness is a central belief and helps him make meaning and bring disparate aspects of his life together.

Resonant Metaphors

Exploring resonant metaphors in qualitative data analysis is less common in qualitative research. This analytical mode requires the researcher to listen and look closely to identify clear imagery and symbolism in data. In exploring resonant metaphors I looked for “words or phrases [that] resonate with meaning and symbolism, sometimes representing...the dominant dimension of a life story” (Lawrence-Lightfoot, 1997, p. 198). I also sought to find the way participants used metaphors when talking about their behavior, general reflections, and in creative course assignments. For instance, one participant, Grace, experienced much of the development of her global citizen identity development through the use of metaphor. Throughout her interviews, my observations, and her course work, Grace talked about the idea of walls that serve as barriers and prevent individuals from reaching out and exploring the world. In her portrait, the metaphor of “breaking down walls” was so significant it served as a larger theme in her global citizen portrait. Another participant, Ricardo, used analogy to explain his new way of being in the world. He said, “On a personal level, I have become a David in a world full of Goliaths – my steady swing eloquently waiting to be thrown. It’s an analogy I use quite frequently now a days, but it is nonetheless one that explains my new outlook on life.”

Triangulation

Triangulation is another fairly common approach in qualitative data analysis. As one would assume, triangulation consists of seeking “points of convergence” among the data by employing several different types of data collection (Lawrence-Lightfoot & Davis, 1997). In this study, I collected four different forms of data. Triangulation was a key mode for finding emergent themes in the data, as well as finding instances where data are unique. In this inquiry, triangulation occurred between interviews, participant course work, my researcher observations, and the creative works the participants created. A significant theme for Gabrielle was the way in which her identity as a Black woman from the U.S. shows up in a global setting. During the trip to Yucatán she and I discussed this identity in depth, I recognized her exploring this identity with friends, she explored it in her journals and course work, and her final portrait of a global citizen also focused on this area of growth. Through these four sets of data, I was able to see how important the USian aspect of her identity is and the significance it places in her ability to integrate and illuminate her global citizen identity.

Institutional and Cultural Rituals

Emergent themes can be found within cultural and institutional rituals. When exploring institutional and cultural rituals researchers look for ways of being within a tradition, ceremony, or service. For instance, Grace, found space to develop a meditation practice while she was abroad. In many ways, this practice became a tradition for her while abroad and was integrated into her daily life once she returned home. The opportunity to find silence within herself allowed her to reflect more deeply on the world around her and her role as a global citizen. In fact, several students engaged in the

practice of meditation on the trip. In Gabrielle's photo journal she also talked about how meditation and yoga helped her create a raft of solace during times when she was feeling worried about what was happening in the U.S. or when she was frustrated about her perceived privileged while in Yunkú. Other cultural rituals emerged for the participants. For instance, Ricardo attempted to dance atop each pyramid he climbed, and several students would race to the top of each pyramid when we arrived at an archeological site.

Revealing patterns

In instances where data are scattered and triangulation does not develop emergent themes, Lawrence-Lightfoot suggests the mode of revealing patterns (1997, p. 209). Here, the researcher makes connections and tries to establish order in data that seems disparate and discordant and explores why that is the case. Through the lens of a transformative paradigm, this mode of searching for patterns provides rich opportunity to empower participants to see themselves differently. However, Lawrence-Lightfoot and Davis (1997) illuminates that this mode of data analysis might sometimes be difficult for participants because the researcher may find something that the participant hadn't previously recognized (p. 209-210). For example, as I will discuss further in chapter five, Grace had what appeared to be an inherent inclination to essentialize the community in Yunkú as a result of their indigenous background. Through the research process and our discussions about what I noticed in her interview transcripts and journals, we were able to discuss the impact of essentializing marginalized cultures in order to raise her awareness and provide her a different perspective from which to think about communities other than her own.

Postcolonial Analytic Techniques

In line with postcolonial data analysis (Mertens, 2009), I looked for specific instances where colonizing language is used and where participants attempt to integrate decolonized language, or, said another way; students will attempt to integrate local language instead of the English alternative. For instance, Grace, while in Yunkú, referred to going to the local store as taking a trip to “la tienda” where she would buy “cigarrillos” rather than cigarettes. Additionally, all of the participants abandon simple phrases such as “hi, how are you?” and the Spanish, “hola, como estas?” were adopted. Our guide, Miguel, developed nicknames for students and even professors. While in Yucatán many students picked up on his nicknames and began calling me Saraita—a form of endearment adjusted from Sarah—when they needed to get my attention.

A second postcolonial analytic approach is to explore data for themes centering on place and displacement (Mertens, 2009). The opportunity here is to understand how students perceive issues relating to “immigration, land, and ethnicity” (Mertens, 2009, p. 283) as well as the differences between larger cities and rural life. There were many instances where the students began practicing decolonizing techniques. Perhaps most important was the fact that all the participants in this study remarked at one point the historical position of privilege of the Hacienda Santo Domingo de Yunkú. For the participants, recognizing the power that comes with place and the connection between their living there and being from the imperial West was a point of tension. None of the participants in this study felt entirely comfortable with the history of the Hacienda la Yunkú however, they also understood the value for the community in our being there.

The figure below depicts the process through which I analyzed data for this portraiture inquiry. Honoring postcolonial theory as a theoretical framework, the sixth analytic approach is also illustrated. Each of the three data collection methods (observation, interviews, and document and creative representations collection) were analyzed, first, by treating participant data as discrete elements and, secondly, as an aggregate group. I envision the analytic procedure much like a filtering process. Once data were collected, they were “filtered” through each analytic mode. For example, observation data were filtered for repetitive refrains, resonant metaphors, institutional and cultural rituals, etc. Following suit, I applied the same approach to interview and document and creative representation data. Notes and findings from the first filtering process provide the substance for the identifying themes by analytic mode. To facilitate this process, I employed pattern codes (Lawrence-Lightfoot & Davis, 1997) to group and sort data in the early stages of analysis. As pattern codes were established, data were grouped into smaller, more manageable units. A second filtering stage provides an opportunity for further focusing data collection. The second filtering stage allowed me to explore the data in a more concentrated way and allowed me to focus only on emerging patterns, trends, and themes. This procedure were documented in an “impressionistic record” journal (Lawrence-Lightfoot, 1997).

Impressionistic Record Journal

Lawrence-Lightfoot & Davis (1997) describes an impressionistic record as “a ruminative, thoughtful piece that identifies emerging hypotheses, suggests interpretations, describes shifts in perspective, points to puzzle, and dilemmas that need attention, and develops a plan of action for the next visit” (p. 188).

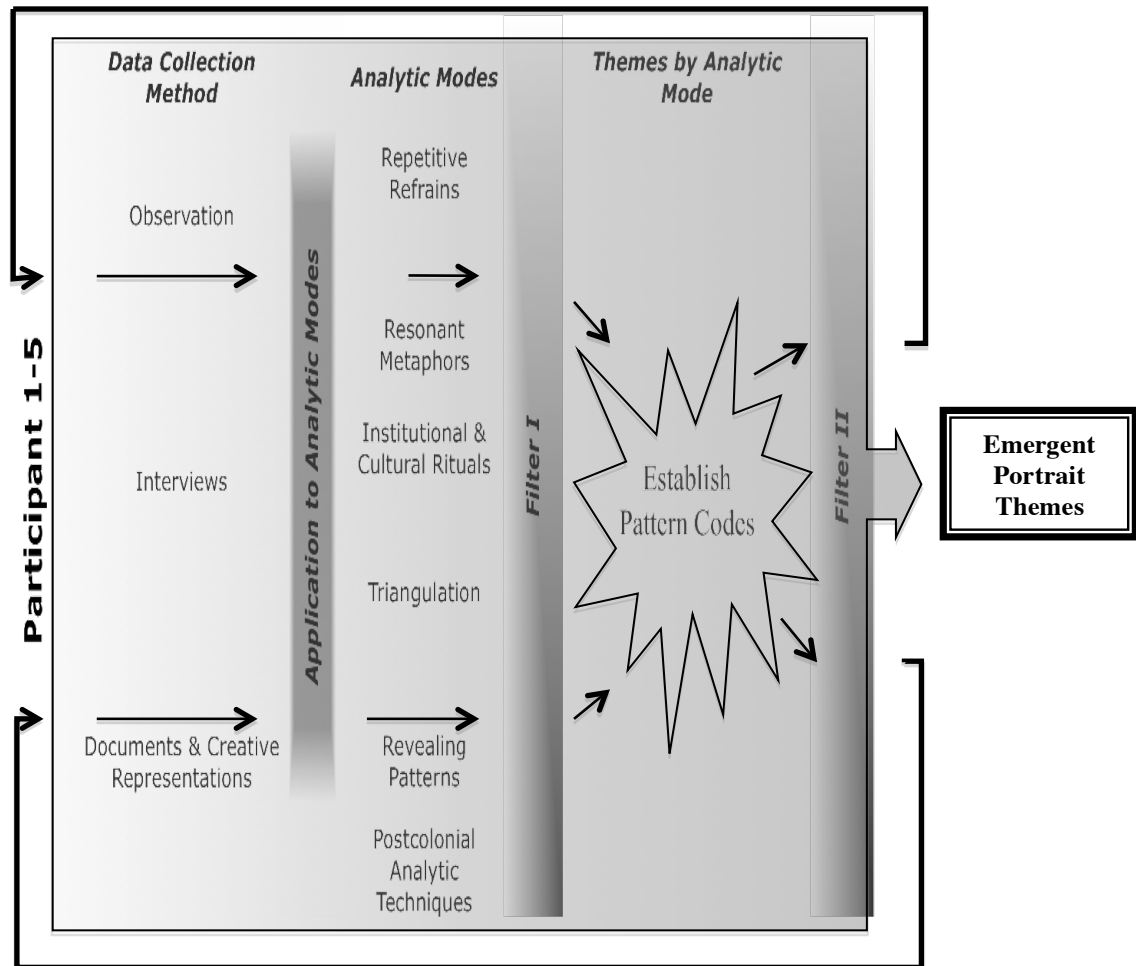


Figure 2. Data analysis process adapted from Lawrence-Lightfoot & Davis (1997).

For many qualitative researchers, work documented in the impressionistic record journal is the first organic form of data analysis (Marshall & Rossman, 2006). Here, researchers are not only employing the iterative process of data analysis, but they document reflections and their inner processing of data.

In this study, my impressionistic record journal was a space to explore and reflect on my observations, interviews, and document data. In some ways, I like to think of it as a looking-glass in itself, the entity behind the veil that urges me to think differently, to think deeper about what I am seeing and experiencing with the participants in this study. Likewise, the impressionistic record journal served as an outlet for me to explore the

impact I make, in spite of my intentions, to ensure the story, voice, and experience of the study participants are at the forefront of the data. In this space I had the opportunity to work through perceived challenges and making meaning of the seemingly ordinary events of the research process. The impressionistic record journal was entirely audio recorded. While abroad, during the evenings and early morning, I found time, limited as it was, to reflect on what was happening around me. When I arrived home while I was analyzing data, I recorded my impressions while driving back and forth to pick my daughter up from daycare, which grew to be a space for easy reflection. In addition, I also discussed data with colleagues so to better work through any issues that arose, particularly when I was working with participants who had different social identities than mine.

Qualitative Rigor

Qualitative rigor in qualitative research is determined by the researchers' ability to demonstrate authenticity and trustworthiness. In this research, I explore five criteria for authenticity accepted by qualitative researchers (Guba & Lincoln, 1989) by addressing each criterion and delineating the specific methods used to achieve this objective. Likewise, to establish trustworthiness in this research, I will address the four criteria accepted criteria (Guba & Lincoln, 1989).

Authenticity

When qualitative researchers work toward on authenticity they do so by focusing on establishing benefits of the inquiry for society by demonstrating participants lived experiences are representative of larger societal structures (Guba & Lincoln, 1989). Five criteria determine authenticity in qualitative research: fairness, ontological authenticity,

educative authenticity, catalytic authenticity, and tactical authenticity. Fairness refers to the way in which researchers manage their underlying values and ensuring participants are treated in a balanced and ethical manner during the inquiry. In this study, I worked to represent participants' experiences holistically (Guba & Lincoln, 1989). I achieved fairness through transparency in my intentions as a researcher and through full disclosure via informed consent.

Ontological authenticity is determined through the extent by which participants' understanding of social systems and their placement within is enhanced through participation in the inquiry (Guba & Lincoln, 1989). Likewise, educative authenticity is determined by the extent to which participants better understand the lived experiences of others. In this study, I established ontological authenticity and educative authenticity by providing participants a space to gain deeper understanding into the identity of global citizen, have voice in developing theories through member checking.

Catalytic authenticity refers to the action taken by participants involved in the study and is facilitated through inquiry (Guba & Lincoln, 1989). I demonstrated catalytic authenticity through intensive in-depth interviews data collection. Lastly, tactical authenticity is controlled by the extent to which participants feel empowered through the research process (Guba & Lincoln, 1989). I established the opportunity for tactical authenticity through critical reflection about the research process during interviews, thus, allowing participants to raise awareness about marginalizing structures and creating a space to define and own their identities as global citizens.

Trustworthiness

In qualitative research, the quality of an inquiry is determined by four criteria: credibility, transferability, dependability, and confirmability (Guba & Lincoln, 1989). In this study, I demonstrated credibility through member checking findings with participants to ensure fit between participants' views and my own. All five of the participants in this study were solicited to provide feedback on their portraits. Three of the five participants provided minor feedback, and all expressed their gratitude for being in the study. Two of the five participants agreed to provide feedback on their portraits, but after second request with a response of them being busy, I decided to move on. Thus, the participants in the research study and absence of major corrections determined data creditable.

The second area of trustworthiness, transferability, is more challenging for qualitative researchers. A researcher cannot ensure transferability because it is the reader who determines if data and findings are transferable. However, a researcher can attempt to provide data that has transferable value through "thick, rich description" of the context, setting, and research findings (Lincoln & Guba, 1985). Through participant portraits in chapter four and further data presentation in chapter five during a thematic discussion, participants' stories and experiences were explored at length in great detail.

Dependability within qualitative research can be achieved through peer debriefing. My conversation with colleagues who were not involved directly in this research were beneficial in determining if the findings I put forth were indeed supported by the data. In this study, I benefited immensely from colleagues who were also be teaching on this trip and who served as a sounding board and second perspective on my observations. Lastly, confirmability was established in this inquiry through a researcher reflexivity journal

(Lincoln & Guba, 1985). This was kept through my audio impressionistic record journal and provided space to explore my perceptions and how those perceptions impacted the study.

Chapter Summary

In this chapter, I explored pieces of my journey as a researcher to provide transparency of my appreciation and excitement to embark on this inquiry. In discussing the transformative paradigm, I explored the basic assumptions underpinning my approach in exploring how college students develop, integrate, and illuminate their knowledge and wisdom, while on their journeys to understanding their roles as global citizens, including beliefs how reality is constructed, how ethics and values are maintained, and how I will come to gain new knowledge. Thus, in situating this research in the transformative paradigm, I adjusted the lens to highlight issues of empowerment, privilege and oppression, multiple identity intersections, and voice, and subjectivities both for my participants and myself. In using portraiture methodology, I committed this inquiry to a pursuit of goodness. This study was opportunity to learn and understand about the health and resilience of college students who are working to develop, integrate, and illuminate their knowledge and wisdom, while on their journeys to understanding their roles as global citizens.

As a methodology, portraiture gains stability through four main areas. First, there is a focus on *perspective taking*, where the researcher becomes an artist and shares the world as she sees it, through the window at which she stands. Next, was the area of *context*, where the researcher and participants create a backdrop for the experience, which includes the historical, personal, and internal elements of the setting. Third, portraiture

methodology takes shape through a discussion of *voice* and the six aspects that bring a document to life and add substance. Lastly, a focus on *relationships* between researcher and participant provide a framework for how trust and researcher ethics were maintained.

In the second half of this chapter, I explored the procedures and techniques I used in to examining the ways in which college students who worked to develop, integrate, and illuminate their knowledge and wisdom did so while on their journeys to understanding their roles as global citizens. Participants were selected based on their enrollment in the hybrid, ISL course, as well as their resonance with the topic and transformative experiences in the course.

Data were analyzed through seeking patterns via five different analytical modes. These modes of identifying emergent themes are outlined by Lawrence-Lightfoot and Davis (1997) as approaches to be used in concert and give shape to a portrait. Data analysis began when data were collected and spanned over 18 months. Lastly, I explored the criterion for qualitative rigor, established by Guba and Lincoln (1989), and ensured authenticity and trustworthiness while exploring how college students who are working to develop, integrate, and illuminate their knowledge and wisdom, while on their journeys to understanding their roles as global citizens.

In the next chapter, I share the stories of all five participants. The stories are organized as portraits and demonstrate the extent to which each individual integrated their global citizen identity into their lives while aboard. The first half of every portrait is dedicated to the participants' history to provide context for how they experience global citizenship. Included in the first half of the participant portraits is their *Where I Am From* Poem, and selections from their *Social Identity* essay, as well as Interviews with family

members about global citizenship, which took place prior to their trip. The second half of the participant portrait is dedicated to identity integration. For each section in the participant portrait I identified themes unique and separate from other participants. I ended each participant portrait with an excerpt from the participants' Self Portrait of a Global Citizen assignment, where they were encouraged to develop a creative representation of how they see themselves as global citizens.

CHAPTER IV

PORTRAITS OF GLOBAL CITIZENS

“Your hearts know in silence the secrets of the days and the nights. But your ears thirst for the sound of your heart’s knowledge. You would know in words that which you have always known in thought...The hidden well-spring of your soul must needs rise and run murmuring to the sea; and the treasure of your infinite depths would be revealed to your eyes. But let there be no scales to weigh your own unknown treasure; and seek not the depths of your knowledge with staff or sounding line. For the self is a sea boundless and measureless.” (Kahlil Gibran, 1923, p. 54).

In this chapter I share portraits of five global citizens. The portraits were created based on the stories of participants in this study who shared their authentic thoughts and feelings regarding the ways in which they worked to integrate and illuminate their knowledge and wisdom on their journeys to becoming global citizens, the ways they negotiated their privileged and marginalized identities while abroad in the Yucatán, and the way they blended notions of global citizenship into their perceptions of self in domestic and global contexts.

Participants shared their stories openly and dialogued with me in a way that was organic and dynamic. Through frustration, laughter, and tears, participants shared with me the parts of their lives that felt most significant for them at the time this research was conducted. They shared their journeys with me in two, two-hour long interviews, their final course work for the class called a global citizen portfolio, which included a Where I Am From Poem and a Global Citizen Self-Portrait. Additionally, my field notes provided opportunity to ask questions specific to the experience of each participant as she/he

served as an anchor to my researcher perch, and provided space to explore shared experiences.

All five participants in this study were students in a course I taught during summer 2012, which included a 13-day study abroad trip. Prior to this study, I knew only two of the five participants, Carson and Ricardo. I developed relationships with the other three participants during the twelve weeks of the summer course and also through the research process. All of the participants remained in contact with me in some fashion after the research was complete. In some instances, friendships were developed, with others I became an informal mentor, and yet with other participants we kept in contact through social media. Several participants voiced their excitement for participating in this research as it allowed them to share their stories and make deeper meaning of the tension they found in their unique experiences as global citizens.

Grace: “I Feel a Whole New Me Coming On!”

Grace believes in a world better than the one in which we currently live. She wants to be a part of a community that shares love as a core value and puts the betterment and development of humanity above all other agendas. Standing only five feet tall, it is hard to imagine how such a petite frame can hold a heart as big as Grace’s. On her left shoulder Grace has a small tattoo of a globe that she got when she was 19 years old. Grace explained to me that she feels so deeply for the world around her, she chose to symbolically put it on her shoulder so that she would not forget the beauty of humanity.

Where I am From

by Grace

*I am from green grass, wet rain and sourdough toast.
I am from the gateway to the west, a place I scarcely
visit and rarely call my home.*

*I am from the lilies, the purple violets and the
mountain skies
I am from cheese fondue, and the vertically challenged.
From David and Linda, I am a Hammond*

*I am from the loving arms of my mother and the
caring words of my father
From “Don’t judge a book by it’s cover” to “You can be
anything you set your mind to”
I am from Christians and Baptists but have no interest
in organized religion.
I am from St. Louis and Sweden, Diet Pepsi and smell
of buttery Popcorn.*

*I am from the mother who was never fully loved and
the father who never had enough.
I am from rushing rivers, camping trips, BBQs, and
the Rocky Mountains.
I am from love, prayers, honest laughter, and
happiness
I am from blessings.*

Grace grew up in a strong Christian household. In her world, this meant that she participated regularly in church services, youth groups, and Bible studies. She says her parents were “loving Christian parents” and supported her in teaching Bible study to small children in her congregation and in participating in youth group in high school. However, Grace struggled with her youth group friends who said she “acted one way at school and totally different at church.” Further contextualizing this phenomenon, she said,

Often times I would come home from school and ask myself what it meant to be a Christian. I struggled to understand the intricacies of our world. I questioned God, prayed to God, longed for God and eventually dismissed the idea of God altogether.

It was at this time in Grace’s life when things changed dramatically. Letting go of the unexamined Christian expectations that formed much of her life, Grace left home for college.

In college, Grace found a community, a “tribe,” a “family,” who supported and helped shape her. Prior to her trip abroad, her friends were a mirror to her spirit and provided opportunity for Grace to see more clearly her values and identity. Much of Grace’s identity in college was steeped in mind exploration and living in the moment. With her parents to support her financially, Grace worked for only spending money. During Grace’s sophomore year, through encouragement from one of her best friends, Grace watched a movie that encouraged her belief in prophecies perpetuating notions that the world would end in December 2012. Thinking her time on earth was limited, and in an effort to live her life with as much joy as possible, Grace sidestepped into a world of heavy drug use and partying:

I was taking ecstasy. I was taking molly. I was doing things that I shouldn’t have been doing at all, but I was like, ‘this is the end of my life! I have two years left to live.’ So I would spend all my money on concert tickets, I would not go to class, I decided I didn’t want to be a teacher. I pretty much screwed over everything; I dropped the ball. I dropped the ball so hard! It was so terrible. There was a point in time when I was using every single day and not telling people, like who does that? It was that ... it was ... and nobody knew.

But you know, once I started using those type[s] of drugs was [when I thought] the world is going to end. I had stopped caring about life and I only cared about people in my life and not the person that I was. I gave everything to everybody else because everybody else has dreams and because I thought that I was a lost cause.

No one knew the dangerous path Grace was walking except for her boyfriend Mike:

“He’s the only reason why I am here today...I would not be standing here because I would have overdosed.” Mike is what Grace calls her “twin flame.” He is the one person in Grace’s life who accepted her for who she was and supported her for who she was slowly growing into.

Global Citizen Identity Integration

Grace shared stories about the support of her community and her belief in a world where love and beauty can change the fundamental path of the global community. In her stories, I found three main aspects to Grace's experience that allow her to integrate the notion of global citizenship into her existing paradigm. Through better understanding her spiritual path, increasing her cultural understanding, and actively working to listen to her inner voice, Grace is accepting the idea that she is indeed a global citizen.

Spiritual path. A significant aspect of Grace's development as a global citizen is grounded in her experiences discovering a more authentic spiritual path. For Grace, coming to a place of spirituality and putting voice to her emerging beliefs was a drastic step. She said, "I have always known in my heart of hearts that there was something more than what my parents were trying to teach me." Stepping toward a deeper truth within her required a level of valor and grit in order to share with others the independence her soul craved in a conceptual world where the wrong decision can literally damn a person to hell, "[I was] afraid about the whole idea of God and the whole big thing controlling your life. And it's a scary power; if you do something wrong you're not going to be...you're on the wrong path."

As much as her fear bound her to her previous belief system, her hunger for alternative ways of believing pushed her to embrace new forms of spirituality. On our second afternoon in the Hacienda, the group's leader shared a folktale about creatures called Alushes. In the folktale, we learned that an Alush is a being that cares for the crops and protects against strangers. We were warned, "if you don't respect the hacienda and the community, an Alush may come take your things!" Also, "if you want to respect the

Alushes, you can bring water and food to them outside your door.” Many of the students laughed off the warning. After all, in a Western world, we know there are no protective, gnome-like creatures that take a stranger’s things, right? Eager to immerse herself and absorb Mayan culture, Grace embraced the idea of Alushes. In fact, one morning while I was walking to the bathroom, I saw a quasi-altar in front of Grace’s door. The next morning I saw the same thing. Finally, noticing the frenzy of ants huddling near the doorway I asked, “Why are there soda crackers and a flower in front of your door every morning?” With an alarming tone of innocence and excitement, Grace replied, “It’s an offering for the Alushes! I don’t want them to think I am a stranger.” How could I argue with that? But accepting the folktale of the Alush was simply an entry into a different way of seeing the world.

In Yunkú, Grace talked with community members and children through community interviews and the service-learning portion of the trip. In her analysis of the discussions with the community, she found that individuals in Yunkú had a different way of approaching spirituality. Her perception was that spirituality was an amalgamation of myths, traditional Mayan belief systems, and colonial Christian influences. However, most striking to her was her perceived connection the Yunkú community had with the earth: “While I was there I learned that they have a sense of spirituality that is so different. I’ve taken that on since I’ve returned, like the aspect that they hold, their earth, and their life.” Indeed, what Grace perceived as a sacred relationship between the people in Yunkú, and the planet resonated with her to the extent that she found herself wanting to invoke it within herself.

Fortifying her experience through spirituality, when Grace traveled to a Native American reservation for a buffalo hunt the next fall, she saw yet another way of understanding spirituality. She said, “Yucatán was a rebirth for me and the buffalo hunt continued that on.” She continued,

I’m becoming more spiritual in that sense and I’m warming up to the idea that there is something there, and it’s helping us along the way. I don’t care what you want to call it, but it’s there, and I’m just not afraid of it anymore.

As a member of a global community, Grace continues to look toward ancient traditions in native cultures to find spiritual practices that have meaning for her. In developing a sacred relationship with the Earth, Grace is seeing the ways in which she believes all humans come together to support what she calls a “global organism.” In her metaphor of a global organism, everything is connected. She believes everyone plays a role and has wisdom to share with one another. “You know, the heart looks very different from the liver, but they work together.” Grace deeply wants communities across the globe to work together for peace and prosperity. She wants to live in a world where each person has the ability to follow his or her soul’s calling. Perhaps more than anyone I’ve ever met before, Grace hungers to help make the world a better place.

“Breaking down walls.” Undergoing personal transformation can be exciting and frightening and wearisome. It is the seed that grows beneath the earth, slowly making its way to the surface, so much hard work and resolve to meet the sun. When Grace decided to join Expedition Yucatán, she did so as a seedling working her way through the heavy wet soil to greet world above. Of course, that initial growing was just the beginning. Sitting on my front porch in August, Grace and I explored ideas surrounding global citizenship. I asked her, “Do you consider yourself a global citizen?” She paused and

pondered for a moment: “Not necessarily.” Grace continued explaining that she didn’t feel like she was at a place where she thought of herself as a global citizen. For her, life is a journey, and in that journey, she isn’t looking for a title. She isn’t looking for someone to say at her eulogy, “Grace was an amazing global citizen.” Instead, she wants people to know that as a global citizen she was able to “interact with all sorts of different cultures, break down walls, and have people have the same opportunities [she] has.” At least, she wants to be known for that, someday.

When Grace thinks about her future, she says her greatest worries are that she will “fall into the person that I don’t want to be. That I will fall into that role, and I’m never going to leave, and I’m never going to see anything.” In order for her to be a global citizen, she feels it takes “determination and the will power to go beyond [what a person already has] even though you have something beautiful, just to find something else beautiful.” But being a global citizen isn’t easy, she says; it’s really about the “tension between who you are and who you want to be.” In essence, Grace describes herself as someone who is trying to be a global citizen, not because she wants to be labeled a global citizen, but because she believes that a global citizen is someone who is honest and lives his/her values.

Grace believes that there are many facets to global citizenship. She sees multicultural fluency as a significant aspect of global citizenship, along with technological fluency and a command of more than one language. Additionally, and perhaps most importantly for Grace, she believes that “global citizenship has to do with love and respect and kindness and humanity.” She recognizes that not everyone embodies each of these aspects, but that anyone can still be a global citizen. As a global citizen,

Grace connects to those around her through a strong belief in the earth as a sacred entity. It is the one common factor among all people that she believes we need to value. She believes that sharing her love of specific places on earth will allow people to come together, and in so doing, breaking down walls and ridding ourselves of the fear that separates us.

Authentic selfhood. As part of a class requirement, Grace was asked to complete a global citizen self-portrait. She titled her portrait, “Grace-Lady Seeker.” As she works to develop herself as a global citizen, she continually seeks new ways to connect and learn from the communities around her, “I feel like as a citizen of this world, you’re just going to be a student for the rest of your life, you know, a global citizen.” For Grace, beginning her journey as a global citizen allowed her to see that there is more to do yet and that she is not stuck in one place. Through meeting people and developing relationships with those who are different, she remarked that she is “learning a lot about herself in the process.” Seeking self-knowledge is a core motivation for Grace currently, but she is also learning to accept herself more fully.

“I’m not judging myself anymore. I shouldn’t be hard on myself anymore, like, things are the way they are, and I just accept that” she said during her second interview with me. In her willingness to accept herself, Grace is finding a deeper appreciation for her family and friends and the world around her. She is reconciling the differences between her old self and her new self, while being gentle with her new ideas about who she is. Grace encapsulated her experience in coming to global citizenship with a metaphor about the corn kernel she planted while she was in Yunkú:

We are the seed. We are the global citizen seed, and I feel like in Yucatán was my earth. Maybe one experience doesn’t mean that I am a global citizen, but I’m

growing. It's growing on me. I like the idea of it growing on me, the idea that if I keep going that I'm going to be learning more. It's a never-ending journey.

In the wintertime, a plant dies, but it's going to grow back. So even if it's a really discouraging cold winter, it's going to grow back, and we are going to have another experience, and somebody is going to bring me a watering can over to my plant, and I'm going to just keep growing.

When Grace and I finished interviewing for this research, she was resolute in her decision to continue exploring ways to traverse her seemingly unclear path. She valued the time we spent exploring her experience and was ready to move to the next phase of her life. In parting, Grace reiterated to me that “global citizenship is a personal journey” and that as long as people open themselves up to the idea, they can do anything they want while on their journey.

Sage: “Reinventing Myself as a Global Citizen”

Sage is, in her heart, a seeker of understanding and impact. She believes deeply in advocating for and honoring culture. She is a deep thinker, the sort of person who appears as a quiet pond, hiding the magnitude of her depth. One might not first notice the passion at her core that motivates her to make a difference in the world. Sage is reserved, but has a habit of keeping a slight smile on her face while listening to others. When I first met Sage, she seemed shy and appeared to be a bit taken aback by my chatting with her while we walked down a street in Izamal, a historic Mayan city in Northern Yucatán. I asked her if she was having fun, if she was too hot. She laughed and said “yes” and “no” respectively. But, it was hot. Very hot. She had her long dark hair pulled up in a ponytail atop her head and she was wearing shorts and a t-shirt with tennis shoes, and dark sunglasses. Then I asked her if she had been outside of the U.S. before, and she began tell me her story and how she first thought of herself as a global citizen.

Where I Am From Poem

by Sage

*I am from hot summer days and humid nights.
From cooking with mom, stirring gumbo to the sound of Jazz and playing with
dad on those old ivory keys.
I am from the rolling green hills and the tall trees, from peppermint gardens and
the smell of burning sage.*

*I am from mixed traditions, from White Southernism to Brazilian liveliness.
From Native American roots that center me and bind me together.
I am from warrior woman spirit of the Panthers, from the stubbornness of the “fighting”
McCoys, and the last prestigious of the DeBarros.*

*I am from being told good isn't good enough. From always striving to do better.
From contradicting philosophies and being an outsider in a small town.
I am from rediscovering my roots and seeking truths
that have been hidden away from me.*

*I am from the love of the outdoors and nature.
From the desire to travel and explore
granted to me by my parents.
I am from somewhere that no one else has been,
From somewhere that will lead me on a new adventure.*

Sage is 22 years old and senior, anthropology major in college. She is a strong student who works diligently to meet expectations of professors and instructors. Since her freshman year in college, Sage, with an air of pride in her voice, told me that she has always been “mixed up in social justice.” During her first semester in college, she began serving as a diversity mentor for her peers in the residence halls. Currently, she works as a peer educator working in the Native American Culture Center teaching others about an accurate history surrounding Native Americans in the U.S. Sage has recently developed a closer relationship with her family: her sister, who currently works and lives in Qatar, and her parents. In addition, she has a widening group of friends who serve as a support through what she calls, “real conversations.”

As a result of her upbringing, Sage is drawn to difference: “My parents really wanted me to know the different aspects of my culture.” In a class essay, she described herself as “tri-ethnic: Brazilian, Eastern Band-Cherokee from the Panther Clan, and Caucasian mix of Irish, English, French and Dutch.” As a young person, Sage had the opportunity to explore her cultural heritage by taking trips to Ireland and Brazil with her parents. She grew up in southern Virginia, her father’s birthplace, while her mother grew up in Louisiana.

Growing up in a predominantly White community, she was “one of only three Brown students” in her school. She discussed with me that in primary school “most people in school identified as White or Black, which left little room for the in-between, like me.” This level of underrepresentation was particularly difficult for Sage and left her feeling silenced due to marginalization surrounding her racial and ethnic identities. She shared:

Due to the uncomfortable nature of the situation, I rarely discussed my race or ethnicity. I found when I did try to express my identity to my peers I would be met with remarks such as “No, you’re not, you’re basically white” or “you’re too white-washed to be anything else.”

The South was a hard place for Sage move into adulthood. She recounted that as a result of her parents’ religion, combined with their approaches to their cultural practices, she was ridiculed for her family’s spiritual approach:

A lot of the problems with high school is that my parents were Southern Baptists and they made me go to Sunday School and all the kids who were mean to me about my [Native American heritage] were also in the Sunday School class. When they found out that my parents burned sage to smudge and do cleansing and stuff they’d accuse me of doing witchcraft. So, I was the weird little brown girl who was a witch.

It was not until college that Sage was able to fully embrace her racial and ethnic identities and find a community where she could celebrate her heritage and support others on their similar journeys.

Sage identifies being born into an “upper-middle class family that had a great sum of disposable income.” Her socio-economic status afforded Sage the opportunity to participate in many activities that tend to be limit to individuals with less access to financial capital. However, when Sage was 15 years old, her parents made some “risky investments that made them almost lose their home.” Sage attended out of state college solely on scholarships. This experience provided Sage with a deeper understanding of what it means to have limited resources, which accounts for aspects of how she integrates her identity as a global citizen into her other developing identities.

Global Citizen Identity Intersection

Sage is working to cultivate an understanding of her role as a global citizen. During our first interview, I asked her if she identified as a global citizen, she laughed and said, “I think I try to be a global citizen.” In effort to merge this aspect of her identity with the rest of her self, she recognizes that developing one’s self as a global citizen is a journey instead of an overnight declaration; and yet, at the same time, she believes that everyone is a global citizen. She explained the intricacies in this way: “I don’t think there is global citizen and non-global citizen. I think there are degrees, and I think people are in different stages throughout their lives.” Several times during her interviews, she talked about “being more of a global citizen.” If Sage were to view global citizenship on a scale 1.0 to 5.0 (Gerzon, 2010) she sees herself at “three and a half” because she feels that

global citizenship is “confusing” and is difficult to find a “definitive meaning” for global citizenship because of the complexity of how it is practiced.

Through data analysis, three overarching themes emerged when I looked for the meaning Sage creates between the theory and practice of global citizenship. These three themes were grounded in her childhood and young adulthood, her undergraduate tenure, and her unique interaction with the world around her based on her beliefs, values, and identities. They take into account her holistic experience including her intuitive and emotional motivations while in the U.S. and abroad. The remainder of Sage’s portrait is focused on how she sees the importance of being aware, engaging in service, and allowing transformation as integral aspects of global citizenship.

Awareness. When Sage explored being a “complete” global citizen, she explained that being aware of the world in which she lives is critical. She explained,

I don’t feel like I’ve been a complete global citizen because I don’t really have internet or cable at my house and I haven’t been keeping up on the news too much, except from my sister whose news is coming in from Qatar. I should probably pay more attention now.

However, for Sage, understanding the global landscape is only one aspect of being a global citizen from the U.S. As a college student and through her work understanding her own cultural identity she explained, “We have a lot of issues in the U.S., like on the reservations for instance, and I think that’s part of being a global citizen. [It is] realizing what’s going on in your country and how it affects other countries.”

Sage sees what many overlook when it comes to the ways in which individuals practice global citizenship, “I understand not everyone can afford to travel, though I feel traveling opens people up to that opportunity, but like I said, we have a lot of issues in the U.S.” Some of the issues Sage refers are related to access to resources that support our

ability to communicate across the globe and learning from communities what they feel they need. Instead, Sage advocates that we must increase our awareness about the state of cultures both inside and outside the national community.

One of Sage's deep passions is the environment. My first discussion with Sage was about her love of the environment and her hope to support eco-tourism. Sage has since changed her career path, but she has not changed how she feels about sustainable living. The quote below provides context for how she fuses the ideas of being an environmental steward with global citizenship:

Right now I feel like I'm more a green citizen. I'm just thinking about walking everywhere and how that's going to impact the environment. Then [I think about] people in other countries and what products I am buying. I think that being a green citizen and a global citizen are intertwined. So what you buy does impact other countries and where you choose to invest your money.

As fluidly as Sage brought together the concepts of green citizenship and global citizenship, she also threaded together the ideas of understanding and increasing awareness as a global citizen by coming to a deeper knowledge of Western and U.S. privileges and how the dynamics surrounding power and place.

Social justice. "Social justice has a lot to do with it," Sage said as she moved more deeply into the conversation surrounding global citizenship. She explored ideas of basic human rights and the degree to which Western international governing agencies play a role in how we interact with a global community,

We look at the Universal Declaration of Human Rights and how it's not exactly culturally accepting. It filters and is catered toward Westernized cultures. And, so, part of being a global citizen is realizing that. The [United Nations] have these rights, but it adheres to western culture. [Global citizenship] means trying to look outside of that, and say "Oh hey, maybe this isn't appropriate for this culture."

I have been thinking about this a lot because I've talked to my friends about going Peace Corps and they're like 'Well you could also go for the World Health Organization,' but then I'm in a medical anthropology class right now, I think [to myself], 'Yes, they're adhering to UN guidelines, but they're not really taking into account the culture and [that culture's] way of appealing, or how they look at health and like spirituality and how it's all connected.'

Going along with these ideas [is] great if you're being a global citizen, but at the same time, like you have a Western view.

In addition to recognizing one's Western perspective, Sage also believes that U.S. citizens have yet another layer of bias to work through when developing as global citizens. She said, "I think being from the U.S. I do hold a certain level of privilege. It's almost like I'm more protected. I don't know how to explain it, but I definitely feel a level of respect that you get with that." In our second interview, Sage came back to the idea of importance of awareness of "USian" privilege:

I think it's different especially in America. I think that you can be a global citizen, but having that American status [means] maybe assessing your resources. If you have more resources, I feel like you should be utilizing them to gain greater knowledge. And I see American mentality in general, regardless of your socioeconomic status, people are just very ethnocentric. Where even though they can hear about what is going on, and there's some devastating thing, they don't really care almost. I'm not sure if that's because of the media that there's constantly something bad happening. I'm not sure where the balance is.

I also see people who have a higher socioeconomic status who go to other countries, and they just go tourist spots, and they never, you know, they don't venture out anywhere past who's going to cater to them. So they go to Cancun and nowhere else and they say, "Oh yeah, I love Mexico. It's great like margaritas and the beach and everything's like white, white pearly sand and bright blue ocean." I'm like, "Oh, did you ... did you venture out 20 minutes past the airport?"

Sage feels strongly that people in the West need to move beyond tourist adventures when developing their global citizen self. For her, engaging in communities and cultures is essential to growing as a global citizen.

Service. When Sage addressed the idea of engagement being an intrinsic aspect of practicing global citizenship, she did so through using phrases like "making an impact" and "being active" and "making a difference." Much of her belief in engagement for global citizens stemmed from a transformative trip to Brazil in 2006, where she volunteered with her Aunt Mary at an orphanage. She explained,

I was there for a few days and it just really impacted me. Also, most of the kids are in there were indigenous. One of the little boys, whenever we were leaving on the last day, tried to put himself in the suitcase and like come home with us. I just remember my heart being torn out. It's really sad to see when they're not given the same opportunities as everyone else. And especially all other kids in the orphanage were clearly indigenous and um, the rest of society, no one really wants them. It was really upsetting that it's like, "Oh, this kid is ... he's going to be in this orphanage until he's probably like 14 years old and then he's on the street by himself."

Through engaging in service, Sage was able to find her passion in working with indigenous communities and especially with children. She joined Expedition Yucatán because of her love of traveling, but also in large part because of the international service-learning component.

When Sage arrived at the Hacienda Santo Domingo de Yunkú, where our service-learning activities took place, she was excited to meet the community, but she also noticed feelings of apprehension stirring within her about our being in the community. During both interviews, Sage worked through expressing the tension she felt about the service project and about the symbolism of thirty-five Americans staying at the Hacienda, a traditional place of privilege:

When we were in the Yucatan I had a lot of issues staying in the hacienda. It just didn't sit right with me honestly. I felt like it was this weird place of privilege that I didn't really deserve and it just made me think about that a lot. I guess it's [about] power and privilege and colonialism. Cause, I don't know, I absolutely like I loved the service-learning project that we did. And that is great, but at the same time I [wonder], are we just teaching this from like a Western point of view, because that's all we know?

The challenge for Sage was that she saw service project as both a benefit for the community of Yunkú and a Westernization process.

While on site, Sage talked with other classmates about her feelings regarding staying at the hacienda and in the Yunkú community. She recounted to me her feelings

about a conversation one of her peers had with community members, “[David] had talked to the village and they were so excited and they considered the hacienda as part of the community” and not above the community as Sage perceived it to be. However, through Sage’s lens, she couldn’t reconcile the horror of colonization experienced by previous generations in her family with what she was hearing from the Yunkú community:

It was not what I would have expected. They say they are okay with it, but... [my] being Native American, well one quarter but still part of my identity, yes it’s true, I did not go to boarding school, but it’s still angers me to think about all those things happening to like people in general, but especially grandparents and great-grandparents. All these people before me had to go through this kind of thing [...] Maybe that’s part of being a US citizen though, [to] be so entitled [that we can] be upset about people messing with other people.

These ideas stayed with Sage months after she returned home from Yunkú. In our final interview she shared with me that what was most important to her were the children she worked with in Yunkú. She shared, “The kids had such a huge impact on me. I know I talked about how I felt uneasy on some levels, but that the same time, I think we did well and there are plenty of opportunities for improvement.”

Ultimately, Sage believes that global citizenship and developing one’s identity as a global citizen relies on engagement. Making an impact on her community is a value and goal for Sage and something she continues to work toward. Reaching the end of our first interview, Sage leaned forward on her chair, looked at me, and said, “I think participation is huge...huge. It’s a huge part of it. Just do something!” And as she leaned back in her seat, I realized that there was something that had changed about her mild demeanor.

Transforming. Sage’s ability to integrate her role as a global citizen into her personal journey is one of transformation. During my first interview with Sage I asked

her what changed since she returned from her trip to Yucatán. She replied that it made her realize what she is passionate about and “what is important in her life.” But unable to determine the exact reason for the change, Sage said, “I feel like it was more of a [change] in life direction...kind of opening my eyes up to what I want to do for the rest of my life. A lot of it was me analyzing my relationship at the time with my partner and my life style, that it had been planned out for me almost and I didn’t really have a choice.” She went on to explain that the time she spent exploring Yucatán and herself allowed her to “figure how who I was as a person again.”

There were aspects to the trip designed to raise awareness in students that were transformative for Sage. She said:

The opportunity to be myself again and then at the same time putting me in the context of Yunkú and Yucatán...I don’t know, working with the kids and then going to all those sites and realizing... ‘the church of Máni’ that really, really affected me.

She said that part of her transformation was a surprise to her and that demonstrating independence at that level was liberating and allowed her to move past some of the fear she previously harbored. “I’m capable of it, and I think that surprised me because this was a big risk kind of thing,” she said smiling. On her journey to discovering the global citizen inside of her, she said she realized that she doesn’t “have to adhere to what society says I should do. It was a liberating feeling to go there and just...just be free.”

In looking forward at the next steps in her life, Sage pondered in her global citizen portfolio assignment, “How can I reinvent my global self for various purposes or times in my life?” She found the wisdom to address this question in a Cherokee proverb and put it in her portfolio. It said:

An old Grandfather said to his grandson, who came to him with anger at a friend who had done him an injustice... "Let me tell you a story."

"I too, at times, have felt great hate for those who have taken so much, with no sorrow for what they do. But hate wears you down, and does not hurt your enemy. It's like taking poison and wishing your enemy would die. I have struggled with these feelings many times."

"It is as if there are two wolves inside me; one is good and does no harm. He lives in harmony with all around him and does not take offense when no offense was intended. He will only fight when it is right to do so, and in the right way."

"But...the other wolf... ah! The littlest thing will send him into a fit of temper. He fights everyone, all of the time, for no reason. He cannot think because his anger and hate are so great. It is helpless anger, for his anger will change nothing."

"Sometimes it is hard to live with these two wolves inside me, for both of them try to dominate my spirit."

The boy looked intently into his Grandfather's eyes and asked, "Which one wins, Grandfather?"

The Grandfather smiled and quietly said, "*The one I feed.*"

Sage believes this proverb "guides her toward being a better global citizen." She believes she has the agency to make a choice on what kind of global citizen she wants to become. And, ultimately, she believes that as long as she stays on an authentic path, she "will be able to handle any situation confronting being a global citizen."

Ricardo: "I Regret Nothing!"

Ricardo looks for beauty in all of his experiences. He has a bright smile that he uses often, especially when around people he loves. Standing over six feet tall, slender with dark hair, Ricardo has a gracefulness about him. He radiates cheerfulness and excitement, and one might describe him as charismatic. His voice is soft, yet his normal rate of speech is quite rapid as if his mind is moves faster than his lips will allow. When

Ricardo communicates, he is single-minded and intentional. He gesticulates sentiments with his hands, allowing his long neatly trimmed fingers to help make his point.

I met Ricardo during the spring prior to the Yucatán trip at a college research conference where he was presenting his undergraduate research on the topic of homeless youth in college. I recall he had a confident demeanor and apparent delight for sharing with others what he felt passionate about. During our brief discussion at his poster presentation, he said to me, “Professor [omitted] said you are supposed to buy me coffee so we can talk about my future because we have a similar past.” I smiled, realizing Ricardo and I had several things in common beyond our mutual acquaintance.

Where I Am From Poem

by Ricardo

*I am from walk-men, Bailey’s Ice Cream Bars, and
La Mexicana’s Green Chilli Cheese Burgers.*

*I am from the desert mountains
(winding, spiritual,
Pine-needles grace the air)*

*I am from the desert princess, the Yucca flower,
pointed base a-ready against an unruling sun.
from the dry Aquarius, the piñon tree,
harvest bears no wáter – baked nuts a treat.*

*I am from Ortiz holidays and booming rancho
(Tolo, you are my little helper
your mother was once a handy-man herself.)*

*I am from all work and no play, and delicious kitchen smells
From “you’re so darn tall, kid”
--- “I will have to fight all the girls off you!”*

*I am from serenatas mexicanos and homemade menudo,
from church on every Sunday and la marcha!*

*I am from the arms of my great grandmother (whose roses
make jealous the heart of Aphrodite)
from the stories of my great grandfather (whose wallet
and the ice-cream man made close acquaintance)*

*Scattered across the country are photos
various family members smiling, a time once
all together.*

A time yet to be paralleled or matched.

Una vez que una familia, que ya ha partido...

*I am a music breather,
a quidditch chaser...*

When Ricardo started college, he did so as a “homeless youth.” His identity upon entering college has played a significant role in shaping Ricardo. The weekend before Ricardo’s interview with me, he gave a talk at a benefit where he shared his story as a homeless youth attending college. For Ricardo, the opportunity to share his story, a story in which he was able to look past his “circumstances and really strive to know [the] other,” is a key element in how he defines his role in the world. He said, “I just want to help people. That’s what my research is about; it’s all with the idea that I just want to help people.” As a homeless youth, Ricardo made a choice to see positivity in the world and understand how things are connected.

Exploring the way the world is connected has taken Ricardo to a place in his life where he can “find” himself. He says, “I’m in the process of finishing up my undergrad and really trying to figure out what the next step is. I keep going back to the idea of helping people.” In addition to exploring his own journey, Ricardo also invests a significant amount of time supporting the people he loves. In fact, relationships are a vital part of his journey to selfhood, he says

I see the value in pretty much any relationship that I maintain. My brothers, who are constantly on my mind, are my greatest friends. I think my grandma is someone who is important to me. I shape a lot of what I do from a lot of the conversations [she] and I have.

However, beyond his familial ties, Ricardo looks to have authentic connections with anyone who enters his life. He explains in this way, “Anytime I can connect with someone on that level is when that relationship for me becomes more than just this, ‘Hey, I know who you are’ or ‘Hey, we grew up together’ or something.”

Key relationships and identity are two sides of the same coin for Ricardo. When reviewing his transcripts and journals, it was clear his relationships shape his identity and vice versa. For instance, right before Ricardo went to college, his mother was incarcerated, and Ricardo was raising his young brothers. At the time of the interview, Ricardo was not sure exactly where his mother was though he knew she was somewhere in New Mexico. His mother’s decisions in life have led Ricardo to a deeper understanding of people and have helped him detach actions and behaviors from who a person truly is on a core level. In many ways perhaps, this is where Ricardo learned to give grace to people when it is possible for him to do so.

The intersection point for Ricardo’s identities serves an ever-evolving purpose on his journey to understanding himself and his potential role in the world. A significant intersection point is the way in which Ricardo’s sexual orientation and ethnic identity meet. Three days before our trip to the Yucatan, Ricardo emailed me and asked, “How to do they like gay people?” For Ricardo, going to Mexico was an amazing experience because it was the first time he had left the United States, but it was also fraught with difficulty because he identifies as gay and two-spirited. He explained how the trip to Mexico helped bring to the forefront these identities:

Two spirit is the Native American term which I really--which really resonates with me. It means where despite your biological gender or sex, I should say, gender is different than sex, I think so. You sort of embody both male and female

spirits. Well, not spirit. I'll talk about spirits, when the sun comes but not until the cows come home, you know? I sort of wish everyone was a little two-spirited because I really feel like we can try and connect on a more personal level with everyone. But anyways, so I identify as gay two-spirited, but predominantly gay. Coming out was never too much of a challenge per se. I'm pretty feminine so people know that I'm gay. I don't really care and they can kiss my butt. They do what they got to do. But the e-mail I had sent you, I guess I've never really been terribly concerned about my identity until then.

And yet, while Ricardo states that he has not been overly concerned about his identity as gay and two-spirited, in a global sphere, he feels that there are boundaries that impact his ability to travel and engage in the global community. He said,

On a global term, I don't constantly think about how I'm gay. I constantly think about how I can go on to the world and help people, right? But unfortunately, it's something that I do sort of have to think about sometimes. I mean if I want to consider my safety. Uganda is the place that I probably couldn't visit for a very long time. In fact, most African and Middle Eastern countries I couldn't visit for a very long time, assuming their views on homosexuality and feminism would ever change. I mean, in a sense, I could provide a really unique story, but something different from everyone else, right? As a gay person going out into the world, I really feel like that's not always very valuable, in a sense.

Ricardo has worked to understand both who he is in the United States and also how he shows up a global community. His identity is bound to the relationships of his past as well as the new relationships he works to engender. He believes deeply in helping others and establishing connections across differences. Perhaps these are the elements of his story and lived experience that situate him in such a unique position as a global citizen.

Global Citizen Identity Intersection

The idea of global citizenship was not new to Ricardo although he struggles with the terminology. When Ricardo talks about global citizenship, he talks about meaningful connections, increasing awareness, and leaning into experience. To begin with, Ricardo defined global citizenship this way, "Well, for me, the term global citizenship is very narrow as most terminology is, I feel like. But the idea definitely was not foreign to me.

So when I first heard the term global citizenship, it was sort of like--if you could picture like a light bulb going 'bing'. I think everyone's a global citizen whether they like it or not."

Connections. Ricardo feels like the beauty of global citizenship is that it creates a space for individuals to recognize their interconnectivity. The idea of connectedness is meaningful for Ricardo because it is a concept that he and his grandmother talk about often. He shared, "When I was talking with my grandma about it, I was like, 'Grandma, well, we're talking about global citizenship in this class, but I feel like I've always been a global citizen. But what does that mean?' And it was funny because she started bringing up those connections with people and that idea that I keep going back to as a way to describe our connectedness with everyone." As Ricardo grew to make deeper meaning of the idea of global citizenship, he began to see the importance of connections across our global community.

As understanding connections are important for Ricardo, so too is having a language that represents the connection. In many ways, Ricardo sees the term global citizenship as an appropriate language to do just that.

Although we live in the United States that shouldn't limit us to being people of the world, I guess. I hope that's not too abstract an idea, but the concept of nations and states are all socially constructed. It's a way for us to like maintain our lifestyles and to go about doing all that. So, the term global citizenship I think is sort of unique and it's sort of...

Ricardo paused and contemplated for a moment and then continued,

I guess it's because it's officially saying that we're all connected. I really like that idea. You know, because to me being a global citizen among many definitions is to be aware of that and realizing that you are a part of this big giant machine. When I say machine I mean everything is connected to everything. If one part breaks off, the machine is broken.

As Ricardo grows, he is realizing that being a global citizen continues to help him develop connections to a larger global community. Through connecting to people in an authentic ways, Ricardo feels like he can develop a deeper understanding for people that will inform him as he continues his journey to work on helping people.

While Ricardo believes that everyone is a global citizen, during our interview, he also explored the tension around the idea of global citizenship and his belief that it has the potential to be a universal connector. When Ricardo returned from Yucatán, he was excited to share his experience with others, but unfortunately, he returned to find that many people did not show the same passion for his journey as he had hoped. He shared,

Not everyone necessarily cares about what the rest of the world necessarily has to offer, or what other people have to offer, or what their role is in the rest of the world. Because a lot of people see it as I'm just getting a job so I can go off and make money and live my life. I mean to me that's sort of a depressing idea, right? But I think one of the greatest challenges is that not everyone is really receptive to the idea. And it's not that they're necessarily like fighting it, I just don't think it interests everyone, which I think is a shame, right? [And] I think another really big challenge is what everyone wants to take away from their role in the world is extremely different. I can tell you what I want to take away from being a global citizen is to continue to make those connections to understand people, especially with my interest and passion for helping people. You know, even if I'm not in some, you know, really impoverished country helping out, handing out food or, you know, giving out TOMS or something. But everyone's experience is different, so I think that's part of what the challenge of being a global citizen comes from.

And while the tension for Ricardo is grounded in others' investment for the idea of global citizenship, or at least the way individuals think about the way they are connected to one another, Ricardo also works to provide space and grace for individuals to show up in their most authentic way. For example, while Ricardo feels frustrated at times with the way people engage (or do not engage) with one another, he also feels that differences among people help him understand the nature of reality, the dynamics that shape the world, and who he wants to be in a global community as a result of it.

Experience. Being willing to lean into experience is a central aspect of how Ricardo develops his identity as a global citizen. For Ricardo, being open to experience was both an intuitive adventure because of his natural curiosity for finding connections among people, things, and ideas, and it was also linked to his emotions and his inner readiness to confront fear and face new challenges. At times, being willing to face the experiences in front of him brought about feelings of loneliness, and yet, at other times, it helps him feel closer to people. Throughout my interviews with Ricardo and the work he did for his assignments, it was clear that experience and being in an experiential moment was an essential aspect to his developing an identity as a global citizen.

When I asked Ricardo about the experiences he had in the Yucatán and how they impacted how he sees himself, he said,

I don't separate myself as an individual and as a global citizen. I don't see them [the identities] as two separate things. It really feels like they're the same thing but applied differently. Global citizen has a different meaning than I might define myself. Um, but at the same time, since I do see myself as a global citizen, especially having learned so much about it and really connecting with the idea, it wasn't too strange for me I guess because it was like it was still part me; the global experiences were not only my experiences as a global citizen, but they are my experiences as a whole person.

In working to ask questions that showed a boundary between Ricardo's global-citizen self and his other selves, I found he resisted my attempts to distinguish between his selves. Instead, his experience of becoming a global citizen was fused with his experience in becoming a more authentic person as a whole.

For Ricardo to see himself as a global citizen, indeed as a fuller person, he needed to open himself up to the experience that was quite challenging at times. A vital part of being open to experience for Ricardo was centered in his ability to make himself vulnerable to what he was feeling and understanding. He shared this:

Vulnerability is actually quite a beautiful thing. It's one of those things that open the door to experience. And once you feel that and are okay with it and acknowledge it, to release that, because if you continue to dwell on it, you sort of personally impair yourself to continue. The analogy I used is just a big giant wall, that's what you're born in. And every time you dwell on it, the wall gets bigger, and you keep adding another brick. It's that experience of acknowledging the wall and finding the door through it.

Ricardo was able to discover the metaphorical door in the wall when he asked himself the question, "Who am I?" He explained that in asking himself this question, he was able to understand more deeply how he wanted to show up in a global community. Additionally, he was able to understand the level of responsibility he has as a global citizen to a global community. In his journal, Ricardo wrote that being willing to truly meet himself provided him the chance to truly experience. He said, "We've talked about ourselves and we've talked about other people. We met other people and we met ourselves, you know, and like, and once we were prepared to meet ourselves halfway then we really started experiencing." Meeting his vulnerable-self was difficult for Ricardo; in fact, it was just as difficult for Ricardo as it is for anyone. Below is a journal excerpt detailing, in Ricardo's words, what meeting his vulnerable-self was like:

Dear world,

As it was so happened, pain comes when it finds a vacancy in a wilted heart. Never before have I felt the unequivocal need to be near someone and to simply ask, "I'm beautiful, right?" So this reassurance, I guarantee you, is not a by-product of an interpersonal need to fill some gluttonous pail whose hunger is only sated by vanity and affection, but by need to feel important and valued. I cried today and no one would know. I felt pain today, the very thing that breached our unsuspecting group just yesterday. But this pain I felt was shared only by the small flightless moth accompanying me on my bed. We both experience, we are both experiencing pain. We are both just two lost souls. This experience was later shared with my instructor Sarah whose calm words offered me perspective.

In this moment, as I am caught up with all of these emotions and trying to really experience the Yucatán, I feel like I'm cheating myself but perhaps this is the way I'm supposed to experience the Yucatán. Perhaps I'm supposed to feel the sadness.

Perhaps, because of the strong emotion I tend to suppress, I will learn more about myself. Perhaps this was always meant to be. After all, was it not I who wrote just a few days ago asking who we could learn about or asking who we could learn about ourselves if we don't choose to accept that which who we are. In this moment, I am sad. I miss my family that I haven't seen in a year. I miss my friends. I miss my routine. I miss my bed. I miss my music.

Today, I learn two things. One, that it's okay to experience pain so long as you embrace it and do not dwell. And two, that there are angels in this world that are willing to part ways with a pair of headphones to soothe the overwhelmed soul of a temporary lost child or lost college kid. Remind me to thank Sarah again somehow.

As an instructor and as a researcher and as a human being, I found myself relating so much to Ricardo in the moments when he wept on the steps of the hacienda. As I, too, understood the very human desire to feel valued and important and, in some small way, beautiful.

Ricardo was determined to experience as much as he possibly could while in the Yucatán. He set out to find a new aspect of self and to understand the connections that bring people together. Through his experience, he learned that in order to catch a glimpse of who he could become as a global citizen, he needed to make himself vulnerable to what the world was offering him. He said he learned most importantly,

It's okay to experience anything because you can't control what you experience. You can't even really control how you feel, maybe how you interpret those experiences right. Um, but I don't really learn that in that moment while I was so vulnerable to my emotions, I saw what I had actually done more clearly. I jumped on a plane, went to Mexico, taught children English, probably embarrassed myself with my Spanish skills, my non-brag worthy Spanish skills. And, you know, met a bunch of people in the process most of whom I didn't share the same ideas of things like relaxation, right? Or social outings or things like that.

So, I learned, most definitely, that it is okay to experience and that, even if it's not what you expected, that's okay. When we were in our last circle in Puerto Morelos, um, on the beach, we asked, you know, what is one thing you took away from this trip? A lot of people said things like "I don't know what I took away from this trip." And I agree to that extent but part of that was because I knew what

I've taken away from that trip was that it was OK to experience anything. What I said then was I have learned to expect the unexpected.

For Ricardo, letting go of expectations is part of the experience of developing a new aspect to one's identity. Without taking risks and leaning into the connections and experiences he was having, he feels he never would have fully known this facet of himself. In many ways, Ricardo feels like this experience—the experience of the Yucatan and becoming a global citizen—is only the beginning of his journey.

Carson: “What is My Responsibility in This?”

Carson is a great thinker in her generation. She believes strongly in the power of activism and the importance of listening before action. She is nothing if not passionate, to the extent that her exceptional capacity for enduring emotions on a far-ranging spectrum allows her to think, feel, and behave in ways that are wise beyond her years. In my spiritual tradition, I would identify Carson as an “old soul,” someone who has a deep understanding of her place in the world and an innate purpose to discover how she can live by her thoughtfully developed ethical guidelines. When I first met Carson, it was in 2009. She was a student in a class in which I was the teaching assistant. I immediately connected to Carson because of her thirst for intellectual exploration and her ability to be completely raw and uncensored about topics she was passionate about.

Between 2009 and our trip to the Yucatán during the summer of 2012, Carson and I developed what many would see as a mentoring friendship. While I am uncomfortable with the idea of identifying myself as a mentor to Carson because it infuses our relationships with a power differential, often over the years, I found Carson and I pondering together over some of the deep questions about the world she and I both lived in: What does it mean to be a feminist? How does one become a social justice advocate?

How can I work through my marginalized identities and empower myself? I have found that I have grown as much from my relationships with Carson as she claims to have grown from me. So, when Carson indicated that she was going to take the course I was teaching her senior year that involved bringing students to Yucatán, I was absolutely positive it would be a meaningful growth experience for both of us. Strangely, I could never have anticipated the dynamics of the experience Carson would both have as an individual or the one she would bring to the community of students.

Where I am From

By Carson

*I am from cereal boxes, from Manischewitz wine, and weekend
breakfasts are the only family affair.*

*I am from the dome home, my parent's first purchase together, all angles
and never any flat surfaces inside.*

*I am from the silver maple tree, a back-yard filled with wheat, dotted with
orange and red hues of Indian paintbrushes.*

*I am from lighting candles for Yahrzeit and margaritas at Passover,
from Aunt Katie and Uncle Mark and Co-pel not Cop-el.*

*I am from moles in the belly-buttons of Rau women and grandfather's
olive skin.*

From "family will always be there for you" and "I love you more's".

*I am from menorah's wrapped in new underwear—sacrilegious and yet
reverent for my father who never likes to waste a good "pair".*

*I'm from Denver, from Germany, the South and the Colorado Plains,
matzo ball soup, fried chicken and elk lasagna.*

*From my Grandfather surviving the Holocaust, a story I knew from age 4
by genetic memory, but never heard out loud until I was 14.*

*From the time I visited my Dad at the mental hospital, and he picked up
that smoking habit so that he could have a moment of freedom now
and again.*

*I am from the poems my Uncle Morgan wrote, stashed in the back of my closet.
They're the only way I can know him.*

*I am from thankfulness, because he struggled with a homophobic society
and family that is so much worse than my experiences now. Not
that it's okay now, either, just better.*

I am from memorizing stanzas—invisible lines drawn between the two of us through history and ancestry, bigotry.

*I am from historical memory impacting current circumstance.
I am a product of everything.*

Carson is a 22-year-old senior who is an Independent Studies major. Her academic interests are focused on Ethnic Studies and Women's Studies. She is an honors student and is also a member of a small competitive-entrance leadership program at her undergraduate university. In addition to her academic pursuits, Carson is highly involved in social justice both in her personal pursuits and on campus. She works in the Student Activities office where she coordinates social justice retreats for the student body, alternative spring breaks that help her peers to develop a sense of social justice, and also a variety of programs designed to heighten awareness of issues surrounding privilege and oppression.

Carson identifies as a “queer, White, middle-class, Jewish, female youth.”

Throughout her college career, she has worked to discover and understand these identities and learn the way they impact her experiences at their intersection points. Carson does not believe that she can “detach all of her identities into a particular story or experience”; instead, it appears she feels that each identity informs and forms the others as she moves through her journey. During Carson's first year of college, she discovered language that helped her identify her coming out experience. She said, “In college, I began identifying as questioning waiting to find a word that fit my identity. My coming out experience within myself benefitted from the internet community and it was there that I found the word queer. Queer's political meaning and fluidity seemed to fit my feminist politics.”

Also tied to her queer identity are her identities as white and middle-class. Carson grew up in a place colloquially known to her and her community as “Vanilla Valley.” Carson disclosed in a class essay that the 2012 Census Bureau found that Vanilla Valley is made up of 91.8% White, and the median annual household income is \$99,198. Carson highlighted throughout our interviews and during her assignments that she works to recognize and understand the impact of her privileges stemming from her childhood experiences as well as her experiences as a White person. She also shared that she works to help the people from her childhood community recognize their own privileges:

None of them even consider that their race and class privilege is based upon decades of a classist and racist economy. After beginning to see these systems of oppression, I try to encourage them [childhood friends] to recognize their own [privilege], in hopes that if more people recognize the system, it can be dismantled.

Dismantling systems of oppression is something she feels was she born into. Her grandfather was a holocaust survivor, and at the age of eight, she shared that she began attending synagogue to honor his lived sacrifice. She said that while she isn’t a “practicing Jew,” that her “way of knowing and [her] moral system have been influenced by [her] Jewish upbringing.” Moreover, she believes that her “opposition to persecution and oppression stems in part of centuries of Jewish oppression.” While her Jewish identity could perhaps be described as the forge that tempered her and provided a deep core of resilience about her, Carson also indicated that it is one of her identities that is most “contentious.” She states the depth of that contention here:

I constantly feel caught between the Christian dominance of the United States and how often I contradict a Jewish identity. My mother is Christian, I do not practice my religion, and I do not identify as a Zionist. For me the Palestinians have as much of if not more of a claim to that land as the Jews do. I am often disappointed in my Jewish community because we are supposed to oppose oppression and here I find that we are perpetuating it. I know that someday, I want my children to be

raised with at least the same religious and cultural traditions although not theistic dogma or moral contradictions.

Judaism, for Carson, is fraught with tension while at the same time providing her strength.

During the summer of 2013, Carson is looking forward to a trip to Israel where she can work to further understand this aspect of her identity.

Global Citizen Identity Intersection

The intersection between Carson's global citizen identity and her other salient identities lacks, as one might suspect, fluidity. Carson is highly aware of her privilege and oppressed identities in the U.S. and in the communities of which she is a part.

However, hearing Carson talk about how she works to negotiate her identities while she was outside of the U.S., is reminiscent of a newly split rock, one which the water has not had time to wash smooth. During data analysis, I discovered three overarching themes in Carson's stories. The first theme is centered on her narratives and processing of her privilege and how she "shows up" in a global community. Second, and closely related to the first, is the importance of context for Carson, for instance, the notion that her global citizen identity shifts depending on where she is in the world. Lastly, throughout all of Carson's exploration of her global citizenship identity, the idea of being grounded in her moral responsibilities came through resoundingly clear.

Negotiating privilege and oppression. As a global citizen, Carson is in the trenches of understanding how to continue her identity development while not oppressing others or continuing Western colonization practices. She shared, "Putting [it] in a global sense, I don't know how to do right by a global community as much as I feel I've been taught or reflected on how to do right by a much smaller community." For Carson, the enormous diversity and difference presented in a global community complicates the way

in which she would like to “be” in a global community. As with many young people, the sheer vastness of the global populace—while more attainable and perhaps understandable now than ever before—lacks the boundaries they have become accustomed to that allow them to develop a way of being in the world. She explained it this way, “I feel like there is no way for me to know all the aspects of what a global community needs.” Indeed, the variance of need within a global community is overwhelming by itself.

While negotiating privileged and oppressed identities was an important theoretical tension for Carson, she also noticed the very real lived experience of this construct. After visiting the Franciscan Monastery at Máni, she wrote this in her journal:

I have been in a church more in the last week than I had ever been in my 21 years previous. Being raised without a religion and then a Jewish religion means that [I do not have] a lot of church experience. I also find it weird that being on this trip has made my Jewish identity so salient. I would have expected my White or USian identity to be more salient, but are not. My queer Jewish identities are so much more present for me.

The salience of her queer and Jewish identities remained an important part of Carson’s journey to Yucatán. Throughout her journals, she wrote about feeling frustrated with the community we traveled with and their assumptions about the spiritual alignment of the U.S. students. In many ways, Carson felt “exhausted” at having to “call” her classmates and professors on “their shit” when they intentionally or unintentionally exploited their privilege, and yet, she also felt it was her “responsibility” particularly as it happened around her dominant identities.

For many young people, lack of borders around a global community evokes a certain fear, which prohibits them from engaging in the world in a meaningful way; however, Carson sees it as a way to better understand how she can reach respect and responsibility within a global community. Carson understands her way through the

tension created around global citizenship within a global community as process of negotiation. She said,

In a global community, there are so many different languages and so many different people and there's so many values and beliefs. And then knowing, as a White Westerner, that I come from a long line of people who have exploited and colonized and then imperialized large groups of people and I'm afraid of knowing what's best and what's right for people while simultaneously benefitting from that. So I don't know how to enter this global conversation especially with people of color in developing nations. And, I'm always showing up with my privilege but I don't know how to negotiate around that and not repeat the othering of people or the colonization of people.

This negotiation serves as a method for Carson to “listen and be really mindful” with others she comes into contact with in a global community. Additionally, she sees it as a way to continue to educate the people around her.

The ability to negotiate one's privileged and oppressed identities is difficult and not without risk. Carson recognizes that she will likely “put [her] foot in [her] mouth, or have to feel like shit sometimes.” In fact, her courage shows up when she thinks about what it means to disengage from a global community, and how disengaging would allow her to take advantage of her privileged identities, she shared, “I don't think I ever want to avoid doing something because I also don't want to avoid what my privilege feels like.” Her willingness to fully experience what being a global citizen means, even when it is uncomfortable, is perhaps Carson's greatest positive attribute to a global community.

Context of global citizenship. Working through how to develop one's identity as a global citizen is difficult because so few people self-identify as global citizens. Yet, for individuals in developed nations, Carson feels like they are more willing to “take ownership” of this identity because of their privilege. In fact, Carson sees the danger in the notion of global citizenship because it provides more space for people who are

privileged to determine the ways others should live. She shared, “I think it gives permission for really privileged people to come in and save things or fix things.” She continued, “I think global citizenship could really give people the sense of ownership of other places. I would be really pissed off if somebody came to my place and told me or my community ‘this is what needs to change’ or thought they were as much of my community as I am.” Thus, the context of our lived experience provides the foundation for how we show up in a global community, and to some extent, if we recognize a global community.

Carson believes that identity is about context and the ways in which we inhabit a space. When exploring the context of global citizenship identity, Carson believes it is shaped by our other identities and how individuals understand themselves in their local context as much as a global context. Carson explained,

It’s like we talk about identity, but when you think about it in a global context it adds this whole... I mean it really does change, for me at least, it changes the scope because all of a sudden I feel like I know where I’m at in the world and then I really look at it from a whole view and I’m like, ‘I don’t know where I’m at.’ Now I’m in a whole new place where I have to figure out what I bring. Now my oppressed identities are very different because maybe they are not as oppressed as maybe I thought they were in a global context; but in other instances, they still are, and even more so.

When Carson refers to identities that are more oppressed, she talks about the way she shows up in a global community in her queer identity. In the communities Carson has built she feels safe and supported in her queer identity. She recognizes the advantage of being born in the U.S. where she is relatively safe as she compares the U.S. to South Africa or Uganda. She said, “There is such a spectrum of where that identity is oppressed across the world and what it means to be gay in a cultural context across the world.”

Throughout Carson's interview, her sentiments underscored the intersection points between her most salient identities within a U.S. context, her global citizen identity in a U.S. context, and those identities outside a U.S. context. She mentioned how difficult it is to develop identities in the place where one comes from and how much more complicated identity development is within new spaces and contexts with different cultural relationships and histories. She says,

Developing identities that are just in the United States context takes years. I was clear with my identity four years ago, and that is nowhere near where I am now. That was a lot of pain and heartache and struggle [...] Then, trying to expand that into a global understanding or global perspective, I feel like sometimes it's hard not to stop when there's heartache involved with understanding. But [...] if I am part of the problem, then I have to continue to learn about it, so I can be part of the un-problem or the solution or at least not perpetuate the problem further.

Carson's work to be part of the "un-problem" is rooted in her sense of moral grounding and thoughts on responsibility. These characteristics are formed by her desire to serve as a witness in the global community.

Moral grounding and responsibility. In many ways, Carson's moral grounding and sense of responsibility are rooted in the oppression she or her family and community have experienced in their oppressed identities. Throughout Carson's life, she felt very connected to her paternal grandfather, Mike. Being young when Mike developed dementia, there were conversations that Carson never had with her grandfather. But Carson told me, as she matured, the conversations she shared with her family were about ensuring that the oppression suffered by the Jews in World War Two should never happen again. Further, she said, in Judaism, there is a moral duty to not let oppression happen; in fact, this is what motivates Carson to act. She shared, "I think a lot of where I try to drive my morality is about having an obligation to not let oppression happen again,

[both] to my own group and others.” And while most would agree all humans have a responsibility not to let oppression happen, Carson also questions if she should “invite” herself into other oppressions. She said, “I think there is always a conflict, like, ‘am I allowed in this space?’”

Witness. To serve as a witness, for Carson, is a way for individuals who have limited space for participation to act in a meaningful way. She says it is important for individuals to recognize that even though they might have “assumed roles as participants” sometimes these individuals would better serve as witnesses. She explains,

I think a lot of people have the right to be a witness, and I think being a witness means recognizing how my own identities play into how I perceive something. And I have to negotiate that, like, “what did I just witness? Am I viewing this because of my USian identity? And what is my responsibility in this?”

She continued that she believes sometimes, as witnesses, we have the responsibility to talk about what we see and deconstruct its meaning. She believes that in a global context, the only space many individuals from the U.S. have is as a witness and through serving in this capacity they develop a deeper responsibility.

Carson feels that serving as a witness allows her to engage in meaningful action that fits within her ethical guidelines. She believes that witnessing is a less harmful action that allows her to contribute toward a global community because it means that she must intentionally create a space where conversations can take place and where the chance of “doing something irrevocable is limited.” However, in her own communities, which she recognizes are part of the global community, Carson feels she has more room to take action. She said,

I think the places I am able to change in own my own communities is more [change] than I am able to create in others. As a global citizen, my activism will

stem from my own community, and hopefully, others will see how that fits into a global context, because I think I see how that fits into a global context.

In Carson's final thoughts on global citizenship during our interview, she illustrated the ways in which she perceives the integration of her global citizenship identity with the rest of her salient identities. Moreover, her way of becoming a global citizen is truly based on her intuition and the way she works to become a more authentic person in all contexts.

Carson's Self-Portrait of a Global Citizen included a poem she authored that serves as a summation, at this point in her life, of who she wants to be as a global citizen.

If I Were a Real Poet...

*In second grade we sent whole words to jail,
Because they failed to abide by the rules like I before e except after c,
And jail was just a poster on the wall.
And now states build prisons based on 3rd grade literacy rates.*

*And if I were a real poet, I would liberate all those words.
I would tell y— who cares if you're a word or a constant when you can fly.*

*I would tell children to break the rules, because if Shakespeare hadn't said, "Fuck this language it is inadequate to my expression", Then we wouldn't have the word lonely,
nor dawn, nor discontent or over 1700 other words.*

We try teaching language with rules and yet language evolves from liberating words and thoughts from their earthly restrictions.

And if I were a real poet, I would create a movement with words to liberate all these 3rd graders, before they find themselves immobile in prison.

*Lack of an adequate education forcing them to break the other rules.
My words would dismantle that prison brick by brick from politicians' minds before its construction.*

If I were a real poet, I would free words so that I can make claims to those politicians.

*So that the word commitment would tether people to their promises.
So that honesty would expel lies from someone's mouth and even their mind.*

And if I were a real poet, my actions would reflect my words.

I would write poems with the movement of my feet on the ground, my heart beating in my chest.

As Carson works to discover the rhythm and cadence within each stanza of her life, she grows more authentically into developing her sense of what it means for her to be a global citizen. She more intricately develops space to negotiate her privileged and oppressed identities within a global context therefore, providing space to better understand her responsibilities as an active global member of a global community.

Gabrielle: “Our Inner Spirits are Speaking to One Another.”

Gabrielle embodies the complexities that spark the strength and fortitude of her community. She is highly intelligent and excels in her academic work, specifically as a writer and storyteller. Her sense of humor is unique and loved by many, and it serves as a vehicle to reach out and make connections to people around her. When she laughs, she does so with free abandon and refuses any perceived expectation to inhibit herself. Gabrielle has mastered the art of meaningful dialogue in that she uses the whole aspect of her small frame to convey her thoughts. In her dark eyes, she unknowingly shares with others her passion and positivity, her daring and vivacity, and her truths as she has come to know them.

I met Gabrielle on the trip to Yucatán. When I met her, she had an air about her that exuded optimism and fearlessness. I would soon find out, Gabrielle had depths to her that I would never have realized. While in Yunkú, I remember, as I would walk back and forth to my room, seeing Gabrielle in the swinging chair hammocks near the back garden. In this place, she would spend time with others laughing and talking, and other times she would sit in quiet contemplation. So easily she embodied multiple spaces and places at once, and it seemed with little effort on her part.

In many ways I felt connected to Gabrielle because she was part of a top-tier federal TRIO program (programs designed to work with first-generation, low-income college students), and I felt comfortable around her because I knew in some ways we understood a similar world in that we were both the first in our families to embark on a journey into higher education that would change our lives. Gabrielle demonstrated a level of curiosity and bravery personified only by those who have been strengthened by real difficulties. During the first few days of the trip, Gabrielle was the first to explore, climb a pyramid, or push her own boundaries. I began to see her as an enchantingly audacious and a daring young woman.

Where I am From
by Gabrielle

I am from the land of Nefertiti and Cleopatra, the motherland. My soul has always overwhelmingly flourished with the rising of the sun and mourns as the sun sets. I am from the origin of all things living, breathing, loving, and creating. I am from the land of the African Orchid, the bright yellow, rich blue, and pale pink orchids.

I am from Africa.

Though my eyes have never set on it directly, my heart and mind still belongs there. I am from a place that values community and spirit, from Mable and Benjamin Tindall and Jackson.

I am from a people of a silent strength and burning pride. I am from creators. From a people who believe "knowledge is power" and "education will always set you free". I am from followers of Christ, a people who believe in the power of faith to pull us through. I am from the Rocky Mountains, complex and dense like the night sky in the deep, deep south.

From Troy Tindall who fought bees from the bushes outside of her house, and raised three children on her own while working and going to school.

I am from a people of strength and resilience, of light hues and dark skin tones, of fine hair, curly hair, and course hair.

I am from greatness.

Gabrielle is a senior and journalism major. She is involved on campus in the African-American Cultural Center and works part-time as a cheerleading assistant coach. In all, Gabrielle works about 30 hours per week and takes a full course load. In addition

to her major classes, Gabrielle is also part of the McNair Scholars program, a federal TRIO program designed to provide an opportunity for first-generation and low-income students and to encourage their attendance at graduate school. In her undergraduate research, Gabrielle is exploring media images of African-American women and singleness. Gabrielle plans on traveling more in the near future and also going to graduate school.

The main support system in Gabrielle's life is her mother. She thinks of her mom as her "rock" and in a class assignment that required her to "learn from another's story" letter to her mother, said this:

I want to thank you for the many sacrifices you have made to allow me to grow into the woman I am today. You are a queen in my eyes, the epitome of a "Shero." The silent confidence and compassion that you exude along with your ability to simultaneously remain strong and so gentle amazes me. I know this may sound cliché, but when I grow up, I want to be just like you. I can't explain to you how much I appreciate your compassion, understanding, and relentless love. When it feels like the world is caving in on me, I know I can always count on you to stand there as my solid beam holding things up while I get myself together. When it feels like there is no one else around to comfort and support me your essence always envelops in a comforting way, reminding me that you will always be with me whether we are near or far. So, today, I write this letter as an ode to you. Thanking you for the many contributions you have made to my life, for being my mother, and allowing me to be your daughter.

Gabrielle also has three brothers and a father though she does not communicate with them often. Her challenging relationship with her father and brothers make her value stability, and at times, force her to experience the edges of deep vulnerability due to the difficult circumstances in which the men in her life find themselves.

Gabrielle, first and foremost, identifies as a young Black woman in the U.S. She moved frequently as a child and learned to navigate her life in a way that placed value on people and not on places or possessions. However, it was her identity in the Black

community that shaped Gabrielle in ways that none of her other social identities did. She shared:

My identity is pretty much synonymous to the sole target for ridicule, aggression, and socioeconomic, educational, health, physical and emotional maltreatment and rape. Yet for me, it is a badge of honor, a coat of arms that represents my strength and resilience, my entrance into a society that the meek and weak hearted are not allowed into, because they wouldn't, they couldn't, survive. It is what I am, how I am, and whom I am functioning in this fucked up society. It marks the tight rope that I walk on each day, the burden of everyone else's ignorance that I strap to my back each morning, it is the many masks I wear in light of adversity, as well as the multitude of hats I wear just to get by as a scholar, a daughter, a sister, an aunt, a cousin, a friend, a coach, a protector, a crying shoulder, a partner, a professional, an advocate, a spiritual follower of Christ, a minority in a society that denigrates all that is not white. Did I mention I am a Black woman, a young one at that?

Gabrielle shared in her essay that she did not always realize that being a Black woman in the United States came along with an "ascribed status." Her mother worked to protect her from much of the cruelty that Gabrielle was sure to encounter, but as a young school child, Gabrielle learned all too quickly how deep racism runs in the collective consciousness of the U.S. Throughout Gabrielle's interviews and course work she discussed the idea of being "hated" for being black. In fact, the fear of the hatred she might encounter globally was an area of concern for Gabrielle; however, she found a different reason for being judged while abroad, and that was due to her USian identity in addition to her ethnic and racial background.

Gabrielle feels a strong connection to the communities in which she participates. She has a strong community of friends and shares deep conversations along with day-to-day thoughts with them. In the recent months, she found it reassuring that she had friends who allowed her space to just "be," and yet there were others who helped her grow on her personal journey. She shared,

I have my friends and we do deep conversations. And then there's friends that you don't have that with, but you know, you have other good times with. Because sometimes I need that outlet, too, to just be like, "Ahhh," you know. And then for other conversations, like I'll, you know, reach out to my other friends. And I can see our bond growing closer because of that.

Several of Gabrielle's friends identify as Christian, which allows her space to explore her spirituality. While she mentioned that she does not necessarily share all her beliefs with them, they do provide a support system for thinking about this crucial aspect of her life.

Gabrielle identifies as a follower of Christ. She was raised in the Jehovah's Witness tradition, but at a fairly young age she came to an understanding that following those spiritual practices were not in line with who she was becoming as a spiritual person. She remembers questioning, "I think maybe for a while, it's always been something that has been underlying, like, 'is this what I believe?' I wear this cross, and is this something that I really believe in?" While Gabrielle still identifies as being on a spiritual journey, her understanding of her spirituality wouldn't come to a head until she was in Yucatán. While she was abroad, she was able to question herself and her beliefs as others might, and through this she found an entryway for actively integrating her global citizen identity.

Global Citizen Identity Intersection

Gabrielle's experience with global citizen identity development is more of a process of uncovering than discovering. When I asked her in our interview when she had first heard the term "global citizen," she said it was during the class she took with me; however, in her other course work the idea of globalization arose and it provided context for her journey to revealing a new way of being within her. The three main themes that emerged in data analysis in Gabrielle's story was the way she was able to add richness to her identity as an African American woman, understanding to what it meant to be a

USian, and contextualize her thoughts for her future and her career in a global setting. It was through these areas that Gabrielle integrates and illuminates her identity as a global citizen.

“African-United Statesian.” When I asked Gabrielle if she thought she was a global citizen, she shared with me that she did not think so until she came back from Yucatán. She said,

It just hit me [...] I think that as an African-American, you’re aware of what’s going on in the world because that *is* your global identity. And I felt like I became that when I was able to finally leave the country and see. I have a different awareness come about, and I was like I am an African-American or United Statesian, African-United Statesian, whatever...whatever that looks like, because you know I am part of this huge community and I see the inner workings of how we lack, and we could do better and where we are doing good.

Gabrielle shared with me that it’s difficult to communicate this new aspect of her identity.

The difficulty is in the idea that her community feels like they “know” her, and even though she is essentially the same person, she is “changing, and it’s a lot, and it’s fast.” And while her mother is immensely supportive, Gabrielle is unsure of how her friends will view her. In fact, Gabrielle shared that she has received negative feedback, and her friends have told her, “You’re always just doing something.” In order to remain “real,” Gabrielle works to “push through that, be honest, and true who [she is].” In this effort, she has to balance between fear and the feeling of freedom when she conquers her fears and leaves the feeling of “being a victim to her fears” behind.

For Gabrielle, being a global citizen is an active process of self-examination. With each experience into a global community, she must be willing to shuck another layer of a pre-identified self to see a richer more intricate version of self. She explained, “You can’t just one day wake up and say ‘I kind of think I’m a global citizen.’ You have to broaden

your awareness and your experiences and your cogitative process in order to really get that idea and totally embrace that idea and see everyone else as another citizen of you.” She talked to me about the idea of acceptance and being willing to accept oneself just as we work to accept others.

The work of being a global citizen is challenging. In fact, Gabrielle said she remembered feeling “so tired and in quicksand like we were always on.” The work of connecting with others requires one to “carry [the connection] whether it’s good or bad.” And even while Gabrielle felt that the process of uncovering her global citizen self was tiring and wearing, she also recognized an opportunity to live life beyond just herself and her immediate community. She explained,

In this mindset, I am able to not think about just myself and my feeling and how that affected me. It’s like, what is their feeling and how is whatever in their life affected them to make them want to affect you in that way? It’s like I just realize that everything is not about me.

While Gabrielle recognizes her interconnectedness of their larger picture, she also is highly aware of how the oppression she experiences as a Black woman created a unique landscape for how to be a global citizen.

Gabrielle believes that global citizenship is “relative to the way we have experienced our own lives.” In her lived experience, she feels that her global citizen self has been impacted by making her more aware of other perceptions. She shared:

My experience has impacted the way I view the world by making me more open to different things that others would normally shut out. Because I have to. As an African-American woman I have to see the world through the eyes of others because I’m not the majority.

Pausing, and reaching toward a more complex meaning, Gabrielle continued,

On the flipside it’s become a positive for me because I can see through other identities because I have been forced to see through that identity for so long. I think

a lot of what I gained in my experience is I can change my vantage point, and I think it's helped me a lot especially this last semester.

Gabrielle is able to illuminate how her lived experience gives her power as a global citizen and allows her a perspective that individuals in a majority or ethnically privileged populations do not have. While her recognizing the value of her learned skills to switch perspectives, she doesn't negate her experience as a Black woman in the U.S. Instead, she intuitively lives in what I think of as a "both/and" world, an eclipse of sorts, where she endures both experiences at once.

As a global citizen, Gabrielle wants to be seen as a "kind-hearted" person. She wants others to see that she has something to offer the world and that she plans to contribute in a meaningful way. Her work to expose herself to different cultures and ways of being speaks to her commitment to a global community and the dedication she has to legacy she leaves for her family and friends.

Experiences as a USian. Understanding what it means to be a USian is difficult because while in the U.S., we have limited vehicles through which we can truly see how others within the global community view us. However, through travel, and being open to the perceptions and truths of others, we have an opportunity to truly step out of the shadows that distort reality, and through the light, see our reflection and understand a greater depth and complexity in our national identity. Gabrielle was surprised how much her USian identity came to the forefront during the summer of 2012 when she traveled outside of the U.S. for the first time to two very different countries on the North American continent. For her, it was an opportunity to contextualize her cultural identity and reconcile her life in the borderland of the United States.

In Gabrielle's first essay on social identity, she didn't understand the privilege and sometimes judgment associated with being a USian; however, during her trips outside of the U.S., it became a very serious point of understanding for her. She shared,

In my initial essay, I spoke about how I never felt what it is like to be treated as a USian, because I had never been out of the country. All I knew was what it felt like to be treated like a minority in my own country. However, over the summer, I was fortunate enough to experience what it is like to be a USian in two countries, Mexico and Canada, and it was two completely different experiences.

In Mexico, the level of respect and admiration that I was treated with baffled me. I had never been in a place where people respected me just because of their perceived expectations of me. I have been so used to having to prove that I am worthy of a mutual respect and reciprocity, so experiencing "privilege" was an uncomfortable experience. I felt like I was not able to connect with the citizens of Yunkú and the Yucatán because they figured that I would not want to connect with them because I am from the United States.

In Canada everyone treated me like a fool because I am from the United States, once again creating a barrier based off of who they perceived me to be because of my nationality.

Gabrielle went on to explain that even though she experienced privilege in both countries, that privilege caught her by surprise. In some ways, it inhibited her ability to reflect on what it meant for her to be a global citizen. When she returned home, she said she now feels her "role as a global citizen is a double edged sword." Nevertheless, even in the face of the sharp duality she described, she works to connect and "immerse" herself in other cultures so that someday she will be the "best global citizen" she can be.

Future and career. As a journalism major, Gabrielle feels a deep connection with a global populace. Her dream job is to work for CNN and focus on reporting of global issues. She said, "I want to report [issues] that are affecting...that are being silenced. I want to be the person who brings those [to] light because there's a lot that people are

brushing them under the rug.” Gabrielle mentioned the living conditions of communities in developing nations and shared with me that she very badly wants to help share their stories. She continued,

I don't want [my future] to be an 'American' kind of thing. [...] I just think other countries have so much to share and I feel like they get silenced a lot. I think they have so much going on and no one really cares unless there's an effect on the United States. I think other countries we can learn from. We can...we can be inspired by. I, I think a lot of times, it just gets kind of, you know, brushed under the rug, or we think that [Americans] need to control them.

Gabrielle believes that her journey as a global citizen started when she discovered her love of writing. When Gabrielle was eight, she thought she was going to be a poet. She shared, “I wish I still had my poems, but I moved a lot when I was younger. I spent a lot of time alone with myself, and one time, I just wrote a poem called ‘Nubian Princess’ and my mom said it was the best poem she'd ever heard.” It was in this moment that Gabrielle recognized she was “different” and “way contemplative.”

As a global citizen, Gabrielle knows that she will be “competing not only with American citizens for jobs, [but] with the world's citizens.” She contemplates the validity of her experiences with the experiences of others who have experienced war and global conflict on their home soil. However, overwhelmingly, Gabrielle has to confront the very real phenomenon that she will have to work harder in her chosen career because of the systemic racism she will undoubtedly face. She explained through this story:

I had a talk with my professor yesterday because I want to go into broadcast journalism and I was telling him that I don't see a lot of African Americans, especially African American women in that [field]. And he was like, ‘Yea, it's true. You don't see that.’ And then he was like, ‘But if you're a good African American broadcaster, like you're good at your job, then you'll have a better chance of making it than a White person will.’ And at first I thought it was positive feedback. Then it thought it was mediocre. So it goes to that whole Black Tax type of thing where you have to work extra-hard just to get where someone else has gotten, or the majority of the [White] race has gotten.

Gabrielle explained that the margin for error is desperately narrow for her. So much so, in fact, that she fears that one mistake could ruin her career. In an attempt to offset the institutionalized and system racism, and to be “awesome” in her career, Gabrielle wants to travel as much as possible to ensure she has a deep global awareness.

In addition to traveling to Yucatán during the summer of 2012, she also went to Canada for a McNair Scholars conference where she presented her research. Throughout our conversations, Gabrielle contrasted the experiences between Yucatán and Canada. In describing Canada, Gabrielle shared that she felt the country was “really international.” She continued, “You just saw all these different people walking on the streets together. Like all this different architecture, you know, which was representing the different nationalities that there are. It was really neat, and you just got this sense that it was really businesslike, which was a completely different switch from Mexico.” Along with travel to two countries during 2012, Gabrielle also wants to do a semester study abroad trip along with a trip to England because, in addition to supporting her global focus in her career, she also loves travel and to learn new cultures.

Connecting. The greatest understanding that Gabrielle came to know as she began her intentional journey as a global citizen is that all people are connected, and if they are truly willing, they can become a true global community. Like the innate desire that motivates a child to walk, the pull to connect to others is inherent within Gabrielle. In her self-portrait of a global citizen, Gabrielle talked about the idea that languages have the ability to separate humans from shared experience; however, by leaning into the silence and tapping into what she calls “our first language” she believes humans can connect.

She wrote this in her reflection:

It was the universal language that all of humanity speaks that got me through. In actuality the universal language is our first language; we just aren't aware that we are using it. Some of us don't even know how to tap into it. It is not a language with words but a language of energy and emotion. It is a language between all of our souls. Our inner spirits are speaking to one another, and our conscious mind has nothing to do with it.

People have forgotten that universal language and have allowed their egos to do all of the talking. When I was in the Yucatan, I had no room for my ego because I was in a place that was unfamiliar, and I needed all of the help that I could get, which is why I was able to communicate in the universal language.

Co-existing is really what I took away from this trip, and tolerance and love is what makes it possible for people to coexist.

Our ability to move away from language and develop an understanding through shared emotions, experiences, and a desire to find peace are the elements of humanness that link us to one another. She believes that through each of us individually we can give back to the world, and together we can create our Universe.

Chapter Summary

In this chapter, I shared portraits of five global citizens, demonstrating that each participant is in a different space of her or his global citizenship journey. Throughout my time with the participants in this study, I grew to recognize each of them as individuals whose stories will shape what it means to both think about and practice global citizenship. Their emotional and intuitive wisdom and the way each of them uniquely contributes to a global community illuminates the ways in which the notion of global citizenship is fluid and dynamic.

Each of the five participants accepts the tension and benefits of identifying as a global citizen in different ways though each of them sees global citizenship as a journey rather than a destination. Grace found global citizenship through focusing on her spiritual

path, developing deeper cultural understandings, and working to accept herself and in so doing becoming more authentic. Sage believes that developing awareness of others, taking into account the value of social justice education, and participating in service to the betterment of communities beyond her own leads to her transformation. For Ricardo, passage through the world as a global citizen is grounded in making connections and gaining experiences. His close ties to his family serve as a means for practicing global citizenship in a global community. Carson feels strongly that learning to negotiate her privileged and oppressed identities within a global context will allow her to better understand what her responsibility is as a global citizen and how it connects to her sense of morality. And, lastly, Gabrielle grew to more deeply realize a new dimension of her identity as an African-American woman, explore her privilege as a USian, and continue her preparation for her professional identity through her journey to becoming a global citizen.

In the following chapter, I move further into the interpretation of the participants' experiences as global citizens and identify the similarities and contrasts between individuals. Through the thematic discussion in chapter five, audiences are better able to contextualize the shared experiences of the participants in this study as well as continue to find areas of transferability between the participant experiences in this research and those of other college students working to develop identities as global citizens. Thus, chapter five serves as what is typically perceived as a discussion of findings in dissertation research.

CHAPTER V

FRAMING THE PORTRAIT: EMERGENT THEMES

“In every period of history there have always been two ways or paths along which different cultures have developed and which correspond to different levels of consciousness: the horizontal, daily or personality, that prevails in our times, and the vertical way, characteristic of ancient civilizations that deepened into the inner world, in the reality that lies beneath the surface and beyond what we perceive with our five physical senses. This other world can only be approached through the deepest levels of the human psyche, as transcendental knowledge can only be found inside the human being.” (González & Martín, 2013, p. 78).

As González and Martín (2013), in their text “Mayans and Inner Knowing,” suggest in the introductory quote to this chapter, working our way to the “inner world” or metaphorically moving through the looking-glass is a journey in which some people advance slowly and subtly. For others, the path to the deepest space within us is a forthright experience full of dynamic, raw moments that intersect as if they were fueled by combustible elements. In either case, to understand how individuals authentically connect with the world around them requires the ability to see the unique and shared features of an experience within a community. Understanding how individuals determine how they know, who they are, and how they build relationships (Baxter Magolda, 2001) as global citizens provides a space to make deeper meaning of their experiences and therefore learn more fully what the effects of their global citizen experience encompasses in order to create deep knowledge for their next set of experiences within a global community.

In the previous chapter, I explored all participants as unique individuals and illuminated the ways in which they, as global citizens, have integrated their global citizen self into their lives at present. In some respects, their stories allowed me to think about global citizenship in ways I had not considered previously, and yet in other ways, their tales reified my own experiences as a global citizen, my experiences as a learner, and my experiences as an educator. In this chapter, I return to chapter two, where I explored literature salient to global citizenship and theoretical framework for this research and build a bridge between the relevant scholarship regarding the way individuals develop, integrate, and illuminate global citizen identities and participant experiences. Embedded in this initial discussion is an exploration into how the college students in this inquiry negotiated their privileged and marginalized identities while abroad. The final aspect of this chapter explores how these participants responded to international service-learning experiences, as global citizens, in a post-colonial setting.

In triangulating the scholarship used to contextualize this research with postcolonial theoretical concepts, the stories of the students who participated in this study, and the relevant literature offered by scholars in the field, I provide insight into the significance of this research and its potential to impact the ways in which institutions for higher education practice educating students to thrive in the 21st Century. While developing and identifying thematic findings for this inquiry requires me to explore participant portraits through a theoretical and scholarly lens, it is important for me to disclose that I continually felt hesitant to “make meaning” and thereby further colonize the stories of the students who participated in this research; however, as thematic analysis has a long standing and valuable history in the academy, I, along with the participants in

this study, also feel there is value in identifying instances within each participant portrait that supports and/or challenges the theory and research conducted in the study of global citizenship and experience development as college students. Thus, this chapter is dedicated to unraveling and reweaving the narratives written in chapter four so that educators, leaders, and teachers in higher education have the ability to understand the participants' experiences through the focused lens of a thematic discourse. The emergent themes revealed in this chapter are framed by the primary research questions (below) and ensure this contribution to the scholarly discourse is anchored in the purpose of this inquiry; research questions are as follows:

- Q1 How do college students develop, integrate, and illuminate knowledge and wisdom on their journey to understanding their roles as global citizens?
- Q2 How do college students negotiate their privileged and marginalized identities, including race, class, and national identity while abroad?
- Q3 How do college students negotiate notions of global citizenship into their perceptions of self in domestic and global contexts as a result of an international service-learning experience?

Making Meaning: Global Citizen Identity Development

Throughout this inquiry, I recognized many emergent themes among participant data. The themes selected for this chapter are those that I have deemed most consequential for educators and practitioners and most noteworthy in the context of the research questions stated above. Within the realm of identity development I identify three emergent themes, including the ways in which 1) participants re-contextualize personal narratives; 2) participants practice "attentiveness" through increased global awareness and the act of witnessing; 3) participants experience transformation as a result of developing and integrating a global citizen identity.

Emergent Theme I: Re-weaving Personal Narratives

As seen in chapter four, all participants experienced some element of change to their personal narrative. Within this theme, the idea of re-weaving narratives was determined by exploring the ways in which participants told, and then retold their stories. When college students have an opportunity to share their stories and critically reflect on their experiences, the very act of their story telling takes on an important component in their ability to undergo transformation (Mezirow, 1990). Contextualizing participants' experiences from the perspective of re-weaving personal narratives illuminates of the impact of students' critically reflecting on their experiences as global citizens to determine the points of integration in their unique identities.

I identify three sub-themes under the larger theme of re-weaving personal narratives: early narratives, educational narratives, and ethnic legacy narratives. In their re-contextualization, participants were able to identify the experiences that primed them to engage in the world as a global citizen, grow through educational programs to and put language to their experience as global citizens. As a result of their hermeneutic process, participants were able to understand new aspects of self of which they were previously unaware. Moving away from the portraiture presentation, the data presented in this chapter are integrated not by participant, but rather by theme. Thus, for the first theme under the "Identity development" heading, topics within the data drive the discussion around experience rather than the organization being centered on participants.

Early narratives. All of the participants in this research acknowledged that they had not thought of themselves as global citizens until they took the class and traveled to Yucatán. However, as a result of deeply transformative experiences, during our

interviews, each participant looked back at her or his life, she/he was able to identify a point of origin for global citizen identity. For instance, when I asked Sage during our interviews where her global citizen journey started, she shared,

I [was] seven or eight years old [and] there's two things that happened: One, my parents took to Ireland and so that was my first time really being abroad. And two, my dad went to China to study acupuncture. I remember when he came back that was the first time I looked at him now as part of the world and I was so interested I then decided I was going to be a zoologist and feed the pandas. So I wanted to learn Chinese. [I thought] "I'll be an acupuncturist just like my dad." I guess that was my very first idea of other cultures and different, other countries out there.

As Sage talked about her experiences abroad, she also recalled that a different trip outside of the U.S. that marked a point in her life when she was unconsciously developing a foundation for herself as a global citizen. During an interview Sage shared with me:

When I was about fifteen or sixteen years-old we went down to South America (my parents and I and my mom's biological grandpa, my dad and my step grandma). We went to Brazil and we went to Paraguay and Uruguay. We went to the corners of the Wasu Falls and corner of all those and Argentina [. . .] My aunt Mary volunteers at an orphanage and buys the kids food and toys and stuff like that. We brought down some items like clothing and whatnot, and I was there for a few days and it just really impacted me. Most of the kids are in there were indigenous. It's just really sad like cause there is such a divide between the between the [economic] classes [in South America]. Because you have all these gated communities. These like old mansions and whatnot, then literally two blocks, over you notice just cardboard boxes.

While Sage did not directly use the term global citizenship, she shared the quote above as one of her first experiences in understanding what it meant to be a member of a global community.

Carson also reflected and found that the beginning of her journey as a global citizen started in her youth. Carson shared that she first experienced global citizenship first by understanding her role in local citizenship. During our interview, she shared with me a story about her father. She said,

I remember being five and my dad was dealing with a water lawyer about our neighborhood trying to access the aquifer beneath our current aquifer or about getting city water and how amazing that would be for the sustainability of our community. But then putting that in a global sense, I don't know how to do right by a global community as much as I feel like I've been taught or have reflected on how to do right by a much smaller community whether that's my state or my town.

The ability to reflect on and understand the lessons she learned about citizenship at a young age provided Carson a foundation for how she might want to engage with a global community as a global citizen as an adult.

Grace was also able to re-contextualize experiences from her youth that help her to integrate her global citizen identity into who she is as an authentic person, though, for Grace, the foundation where her global citizen journey started was one of independence and autonomy. Growing up, Grace shared that she “was always encouraged to be my own person and to strive to reach my accomplishments.” As a result of the support she received from her parents to become an independent person, Grace explored various ways of expressing her identity. She wrote:

For quite some time my parents were concerned with the activities, company, and clothing I chose. Often times, my parents would be approached by other parents and questioned about my clothing style while my mom would just chuckle and reassure them I was “going through a phase.”

But Grace was not “going through a phase” as her mother thought. Instead, Grace was laying the foundation to author her own life and express her identity in a way that felt like she was challenging the social expectation. In 2009, Grace added another element to her identity expression: dreadlocks. In her social identity essay, Grace wrote,

In the beginning, my dreadlocks were ridiculed, looked down upon; I was labeled not only by students and faculty members, but also by my family members [...] Often times, I was told I would never be employed and that I would never be accepted into the “real world.”

This early experience provided Grace with what she perceived as an “othered” experience

and motivated her to reach out to a global community.

Educational narratives. All of the college students who participated in this study agree that their participation in Expedition Yucatán during the summer of 2012 was the first time they heard the term global citizenship. Several students, like Gabrielle and Sage, shared they first started thinking about the way they interact with a global community as a result of high school and college classes that addressed the idea of globalization. While some participants had traveled outside of the U.S. before their trip to Yucatán, for all student participants, Expedition Yucatán, was the first time they truly contemplated their individualized global citizenship praxis.

Transformation of educational narratives can best be seen through the stories of Ricardo and Gabrielle. For Ricardo, Expedition Yucatán was the first trip outside of the U.S. In his journal, on the way to the Cancún, Ricardo wrote with apparent excitement:

Call me crazy, but I just boarded a flight. You see though, this is not just a typical flight – in fact, there is nothing about what I am about to embark upon that would so warrant the word *typical*. . . I keep trying to figure out what I expect to get out of this trip; after all, I did spend a hefty amount just to come here, didn't I? I want to explore! I want to learn! I want to kick my comfort zone in the face! I want to live!

As a result of Ricardo's academic preparation for his trip abroad, it appeared he felt a deeper sense of responsibility traveling to Yucatán than many do when leaving the U.S.

He shared this about other passengers on the plane with him:

Many of my fellow globetrotters are headed off to vacation in the tropics, already familiarizing themselves with their resorts and activity plans. Do they realize their role in the world? Do I? Short answer: nope. But I couldn't help wondering if each person on this plane understood their role even here on this plane. Why are they going to México instead of Canada? Why the tropics? And then the words of my mentor reached me: "*What is your purpose in the world? Not your role, but your purpose?*" Am I even supposed to know that yet? Will I find that on this trip? *Well, I thought, we are about to find out, aren't we?*

In the journal excerpt above, Ricardo expresses his hopes about his travels connecting to a larger purpose in his life. I perceived this purpose to be at the heart of global citizenship for Ricardo. In searching for a purpose instead of a role, Ricardo inherently rejects the potential for categorization because he sees the notion of a life's purpose as being fluid and ever-shifting.

Gabrielle, senior journalism major, describes Expedition Yucatán less as an ending space and more as a point in time that her understanding of the impact her education will have on her life. In her twelfth journal entry, the day before we left the peninsula, she shared,

This whole trip has opened up my eyes to how expectations don't seem to fly when the universe is involved. For instance, before I left the States, I planned on graduating in May of 2013 with my class, moving to the east coast for Grad School, and begin my life. For some reason, I don't want to do that anymore. I want to stay an extra year, and join honors to write a thesis, as well as travel abroad. I know that I need to learn more about myself and my capabilities, and the best way to do that is to go somewhere that forces me to get out of my comfort zone and face the reality of myself. That is what the Yucatan forced me to do. It forced me to look at and begin to understand *me*.

Gabrielle did end up staying in college for an additional year and traveling. She spent a semester in Puerto Rico and had plans to travel to Europe. Becoming a global citizen changed the way Gabrielle thought about her education, and in turn, changed the impact her educational narrative had on her life.

Ethnic legacy narratives. Schattle (2009) describes immigration as primary pathway to global citizenship. He writes, "Growing up in an immigrant family or in an immigrant community can profoundly influence how a person thinks about the communities to which she or he belongs, and many self-described global citizens say that have been shaped by such experiences" (p. 10). What Schattle (2009) underemphasizes is

the power dynamics that have historically motivated individual and community emigration. Most appropriately, in the case of the students in this research, the displacement of marginalized ethnic groups globally (Gandhi, 1998) contributed to Carson and Gabrielle's understanding that their connection to global citizenship is facilitated by the diasporic events endured by the ethnic communities with which they identify.

Both Carson and Gabrielle overtly discussed the notion of their ethnic legacies' laying the foundation for developing identities as global citizens. As shared in her portrait in chapter four, Gabrielle believes that her global citizen journey started when she was eight years old and discovered she loved writing. One of her first poems, "Nubian Princess," set the stage for her to understand her identity as an African-American woman, which Gabrielle argues is the genesis of her experience as a global citizen. She said, for her, being an African-American is inherent to the experience of a global citizen in that she will always be global regardless of the place she lives.

In a similar vein, Carson voiced that she, too, considered herself a global citizen as a result of her Jewish cultural ethnicity and the dislocation of the Jewish community. When I asked where global citizenship started for Carson she shared,

I think it started... basically it's like I had to do this mass social justice for anyone. And most people started like at age five or like age three or whatever. And I, I don't know, I feel like it [global citizen journey] started when my grandfather came to America like pre my birth. Because I really, I do believe a lot of my morality is shaped around my grandfather's survival in the holocaust and losing my family that way.

In this interview quote, Carson shared her understanding about her role as a Jewish woman who is also a global citizen. To follow down this path of interpretation, Carson sees her Jewish identity synonymous with her identity as a global citizen in that her role

as a cultural Jew is to help advocate against oppressive systems and institutions. Thus, as a global citizen, social justice and the work to stop oppression global is central to her identity.

As I reviewed in chapter four and throughout the discussion of first emergent theme in this study, in unique ways, each participant re-contextualized a personal narrative as a result of deepening her/his understanding as a global citizen. Participants reconsidered and made new meaning of the experiences in their lives to better understand where their global citizen journey started. For Grace and Sage, the way they made meaning of their early experiences were impacted as a result of their global citizen identity. Gabrielle and Ricardo explored how their educational narratives were altered as a result of participating in Expedition Yucatán, which in turn, impacted the way they choose to impact the global community. Lastly, Carson and Gabrielle both attributed the beginning of their journey as a global citizen to the ethnic legacy left for them, as it more than other factors, influences the way they want to contribute to a global community.

Emergent Theme II: Attentiveness—Growing Awareness and Witnessing

The analysis of the portraits in this study indicate that the five participants who engaged and lent their wisdom to this inquiry found that practice of being attentive to the history, evolution, and needs of a global community is paramount for meaningful participation as global citizen. For the second theme under global citizen identity development, I bring together two concepts reviewed in chapter two: 1) the idea of witnessing which is “to commit ourselves to seeing the world clearly and to share our experience with others [...] becoming aware of the lens through which we are viewing the world” (Gerzon, 2010, p. 3) and 2) the idea of “being aware” which Schattle (2009)

describes as one's ability be aware of one's self as well as her or his "outside world" (p. 26). Based on emerging themes in the data, I bring together these the two ideas from the literature "witnessing" and "being aware" are coupled under one construct, attentiveness, which I argue attentiveness is core to the praxis and practice of global citizenship. I define the idea of attentiveness, as the ability an individual has to engage fully in both mind and heart in the inner experiences one undergoes as a global citizen while also recognizing and thoughtfully considering the historical and contemporary events experienced by others.

As I worked to analyze the data presented around the theme of attentiveness, I discovered are three different foundations or sources of motivation upon which participants in this study experienced being attentive. For Grace and Ricardo, I learned that attentiveness emerges in their global citizen self as a result of their perceived relationship with the world around them; meaning that the directionality of attentiveness is from inside the individual to the outside world. For Carson and Gabrielle, I discovered attentiveness manifests results as their perceived relationship the world has with them; meaning the directionality of attentiveness is from the outside world inward to the individual. In-between the intrinsic and extrinsic motivational source is, what appears to be, an integrated motivational sources that where attentiveness is both intrinsic and extrinsic depending on the context. This third motivational source of attentiveness is what Sage experiences when she practices being attentive.

To fully illuminate the subject around attentiveness as well as the directionality in motivational sources experienced by participants, I have addressed each participants' experiences below. In exploring attentiveness through three sub-themes while also

presenting these theme through discrete stories I keep the narrative of each participant in tact and provide space for understanding of the range experience by participants in this study. Moreover, by continuing to view each participant in the context of sub-themes, it becomes clear how participants experience tension around their ability to engage fully in both mind and heart in the inner experiences one undergoes as a global citizen while also recognizing and thoughtfully considering the historical and contemporary events experienced by others.

Intrinsic foundation. As stated above, an intrinsic foundation in attentiveness means, for the participants in this study, the path to becoming attentive starts from within. In Grace's portrait, I connected her desire to "break down walls" to her being attentive in that she has a strong desire to learn about others and truly hear their histories. In order for Grace to "break down walls," it requires her to be present in her judgments and work to reconcile her ideas about place and space and their relation to culture. An example of Graces practicing attentiveness from an intrinsic foundation can be seen through the following quote:

Izamal was very hard for me to wrap my head around. I remember feeling feelings of discomfort, and uncertainly. As a person who denotes western religion, it was hard to imagine that the monastery we were standing in was once an ancient Maya ruin. How could I feel good about coming to a place like this?

Grace's awareness of her culturally Christian identity while simultaneously recognizing the colonization of the pre-colonial Mayan city, Izamal, demonstrates not only the tension she experienced as she developed her identity as a global citizen, but also her work to integrate and contextualize difficult themes in the history in this particular region of Yucatán. The walls she struggles to break down, as revealed in the quote above, signifies

her experiencing her inner emotions that connect as cultural member of the imperial force of Christianity.

In addition to the quote above, there were several instances where I saw Grace working to reconcile her vision of a pre-colonial Yucatán and the contemporary experience of its citizens. A symbolic wall that Grace continually confronted as she integrated her global citizen identity was embodied in her notion that evolution and progress were detrimental to what she believed to be a sacred aspect of the Yucatec Mayan community. In her journal, Grace wrote,

On our four hour drive to Yunkú we stopped at an ancient [M]aya ruins called Mayapan. Guarded by a two men and a metal fence this [M]aya ruin [site] took my breath away. Compared to the first two ruins we saw at Izamal, this was remarkable. As we approached the gate and entered the site I imagined what it would look like if this [pre-colonial] civilization still existed. Where did all of those people go? As I made my way to the top, I sat on the corner, looked out over Mayapan and into the jungle and silently wept... ‘Why are things the way they are now?’ I thought to myself... Things would be so much better if colonization, civilization and globalization all didn’t exist...

During the data collection for this research, I perceived Grace continuing to bump up against what I perceived as her unconscious desire to elevate essentialized ideas of the Mayan community in Yucatán in order to reconcile with her perception of the pre-colonial lived experience.

Similar to Grace working to “break down walls,” Ricardo continually voiced the importance of being open to connections. I see his desire to establish connections as being grounded in an intrinsic foundation and serve as one way in which he remains attentive as a global citizen. In the quote below, Ricardo shares his experience in attempting to find a connection between himself and the capital city, Mérida:

Today I began to really think about what my presence here truly means. I understood fairly quickly that [which] had been lodged deep in the back of my

mind for longer than I think I fully realized. It would seem that Mérida was on the same page as me, because it would be here that I would start to discover the answer. I couldn't help pleading with my mind, though... How on earth will I know what my presence in this place truly meant? Then it hit me; this is really not too perplexing of a question at all. To be fair, I still am shocked at how blown away I am by this place, but learning to simply listen was a great first step.

Well, this novice idea seemed to benefit me quite well. "Take in the stories", I thought, "view the world around you, [Ricardo]!" And so I did that! Going to Wal-Mart was a great place to start. The first feeling I thought was: "How sad to see globalization in the form of convenience." Even in the United States, Wal-Mart is a beacon of superiority and dominance, and even this magnificent place could not be immune to the sheer metallic grasp of shopping Mecca! I began to quickly reflect back upon my own world, but instead of taking note of the obvious cultural and geographical differences, but rather my presence here in the Yucatan. I have always been here, or at least as long as these mega-symbols such as Wal-Mart have. Here, in the middle of the tropics, is one seemingly harmless place where the world I just flew out of and this new beautiful place collide.

Although I knew I wasn't a part of the Wal-Mart Corporation, it was readily difficult to fully detach myself from the idea that I was somehow connected to this symbol far deeper than I might prefer to be; I couldn't help to compare this instance to an article I read for [my professor's] class about the land stalking you, but in this case, this mega-symbol was stalking me even across borders, trying as hard as a fervent bullet to remind me of where I come from.

As seen above, Ricardo explored the ways in which "listening" facilitated his ability to be attentive as a global citizen. In so doing, Ricardo began to grapple with the controlling interest of U.S. based corporations. Not only did Ricardo explore the impact of Wal-Mart on the community in Mérida, but he also explored also symbiotic relationship between Wal-Mart and USians, further complicating his role in a global community, specifically in Mérida. In this way, Ricardo demonstrates attentiveness in that he questions both his emotions and thoughts surrounding his trip to Wal-Mart, and also looks for ways in which his national identity is established for him, before he ever arrived in Yucatán and attempted to make connections with a the communities he visited.

Extrinsic foundation. Unlike Grace or Ricardo who demonstrate attentiveness through removing barriers from within and developing connects, Carson's ability to practice attentiveness was demonstrated through her continual work to look critically at her own experiences and culture, and view through a critical lens the experiences of others' from cultures different than her own. As Carson explained, in her fourth journal entry, being attentive involves both serving as a witness (Gerzon, 2010) and being willing to share her own experiences. Carson shared,

Today I spoke with Sarah about global ethics and sometimes how I don't feel like I have a space in certain situations because of my identities. Or perhaps I only have a space as a witness? Or a witness and then a commentator on my own culture's involvement? Or as a commentator within my own culture although that has to be done with caution and respectfully. This, I think can only be contradicted in extreme circumstances of human rights' violations.

Attempting to explore her role in various global spaces was an element of Carson's experience in attentiveness that stuck with her during the summer 2012. Carson worked to develop boundaries for herself as a global citizen to ensure that she was being respectful of cultures that she identified with and those she did not. She engaged with her ideas on global ethics, and by extension global citizenship, at an emotional level as well as cognitive. For example, when Carson recognized a specific vulnerability within the Yunkú community, she reflected on the difficulty she had in remaining an observer and not passing judgment. In a journal she wrote,

Now I understand how hard it [serving as a witness] is to practice. When playing with the Little Devils of Yunkú, I encountered a boy named Abraham. The other boys teased/hit Abraham. Abraham's little sister was afraid of being pinched by the other little girls. I asked [my professor] about it, and he said that Abraham's family was ostracized in the community, and that is why the other children bully them—they pick up on society's cues. I asked why, and he said that information was not being shared with us. It isn't our place, really.

That doesn't stop my curiosity, and now I realize my judgment or frustration with the situation. I suppose I don't know how to manage my thoughts vs. feelings.

During our interviews, Carson continued to voice the tension between her thoughts and feelings about a person's role in a global community as a global citizen. Her commitment to remaining in the tension she described is a prime example of her willingness to practice attentiveness as a global citizen and engage with a global community in a unique and meaningful way to herself.

Similar to Carson, Gabrielle approaches the idea of being attentive through a critical lens; though, unlike Carson, Gabrielle focuses on the community and its history. Gabrielle demonstrated attentiveness through her willingness to connect to the histories presented as well as to push back against those histories. Unlike several of the students on the trip to Yucatán, Gabrielle resisted the urge to elevate the Maya culture on a pedestal and thereby demonstrates attentiveness through her ability to see and accept the complexity of the human experiences at various points in history. On the fourth day of her trip, Gabrielle, in frustration, shared:

Whether it is the Maya Kings capturing and killing citizens of other villages for a sacrifice to the gods, or European colonizers brutalizing and persecuting thousands and thousands of people, or US soldiers capturing and torturing an innocent Middle Eastern civilian, all of the acts are brutal and horrifying. It honestly sickens me to know the ugly truth about mankind.

I guess coming here I was hoping to hear about a history that [was] simple and carefree, not about mutilation and warfare. I honestly feel sad and let down. I was hoping to hear of a society at peace with one another and nature, and to me it doesn't sound like the Maya were. In fact, I would compare their constant battle and pursuit of power to that of the US. It makes me wonder though, if there weren't rules against mutilation and killing, would people naturally take part in it.

Are we so innately bloodthirsty that we need rules and laws to regulate how we treat each other? What about respect? What about love and compassion for one another? As humankind, is it actually against our nature to coexist?

It is important to note Gabrielle's feelings in the journal entry above are a merely a snapshot of one aspect her emotions and thoughts while in Yucatán. In addition to feeling frustrated about learning a deeper history of pre-colonial Mayan civilization, she also found herself confronting her deep ideal in the human race that it appears she wanted very badly to find in the indigenous community in Yucatán. She wrote,

A global citizen is not an easy person to be, because that person is constantly learning and remains extremely obligated to at the very least attempt to share that knowledge in some way, even to people who would not normally be open to receiving that knowledge. That is the hard part, and that is why it is so important to have an open heart. From an open heart bleeds compassion, understanding, empathy and patience, and that is what is needed in order for one to share their knowledge of what the world is. An open heart allows a person to put their ego aside and feel for the truth in all things, and that truth harbors a universal understanding for the world.

From the quote above, it appears Gabrielle's effort to search for some sort of universal truth and experience is at the core of her willingness to be attentive to a global dynamic and community. Gabrielle said, "it is so important to have an open heart" by which I believe she underscores the capacity of the heart's endurance, beyond the capabilities of the mind, and accentuates the holistic nature of what it means to be a global citizen.

Integrated foundation. Sage's experience with attentiveness is similar to Grace and Ricardo. Based on the data shared in her portrait as well as new data presented below, I coupled her desire to be attentive as a result of her effort to learn what is happening in the world and her willingness to connect with people through shared experiences.

Attentiveness for Sage is based on her belief that awareness of historical and contemporary events, both within the U.S. and globally, is central to the experience of a global citizen. I conveyed in her portrait that Sage believes strongly in understanding the

state of human conditions both inside and outside of the United States and specifically as it relates to the lived experiences of Native Americans.

In one of Sage's class assignments, she devoted one page of her portfolio to the things she is doing that make her a global citizen. Specifically, she titled the page in her creative medium portfolio: "What are distinctive things that make me a Global Citizen?"

Included on this page were the following "I am" statements:

I am looking through a global lens rather than just an American lens.
 I am being a witness.
 I am working on confronting my own prejudices and stereotypes of cultures outside of my own.
 I recognize my place of privilege & how my actions have a direct impact on the rest of the world.
 I am continuously expanding my knowledge.
 I am open to new ideas and cultures.
 I ask questions & admit that I don't know everything.
 I want & am trying to learn new languages.
 I realize that I must collaborative work with others to achieve greatness.
 I know that there's more to know & and that my journey has just begun.

Two interesting aspects of the portfolio excerpt above bear exploration. First, related to this emergent theme, attentiveness, Sage includes ideas such as being a witness and seeing the world through a global lens rather than a USian lens. It is clear that she engages with what she describes as the "distinctive" aspects of being a global citizen are those that require her being in relationship with others within the larger global community. Secondly, however, on Sage's portfolio page, she writes everything in present tense and through the use of "I am" she takes ownership and perhaps even commits to the phrases on the page. Throughout Sage's class assignments, interviews, photo journal, and global citizen portfolio, she places current self against what she imagines she will be as her best global citizen self and identifies ways to become that person.

All participants in this study worked to be attentive in unique ways. For each of them, being attentive is a crucial aspect of global citizen. To varying degrees, participants worked to understand the communities they visited in Yucatán by recognizing their own vulnerabilities and strengths as well as those strengths and vulnerabilities evident in the communities they visited. They grappled with facing difficult histories, many of which the participants identified in some fashion. Most importantly, however, they demonstrated the courage to confront previously held notions about what it means to contribute to a global community, and in so doing, grew toward a more authentic self.

Emergent Theme III: Transforming Multiple Dimensions of Self

In various forms, each of the five participants in this study talked and wrote at length about “change” in self as they worked to integrate an identity as a global citizen. Through data analysis, I came to understand that the development, integration, illumination, of participants’ global citizen identity was highly transformational as a result of new meaning that participants found. This final theme under the heading of global citizen identity development is structured again through sub-themes in the larger context of transforming multiple dimensions of self. Using student development theory to help frame this discussion, I have identified the ways in which participant experiences fit within a theoretical discourse. As I will address in chapter six, while participant experiences can be positioned within the student development theory discourse, there are aspects of their experiences that fall outside of the theoretical boundaries most college student development theorists research and write within.

Baxter Magolda (2001) developed a constructive-developmental theory for college students based on college students’ ability to “self-author” their lives. Baxter

Magolda (2001) defines self-authorship as, “the internal capacity to define one’s beliefs, identity, and social relations” (p. 269). Baxter Magolda (2001) is clear in that her understanding of students’ ability to self-author their lives happens during the mid to late twenties, after they have finished college. Therefore, Baxter Magolda (2001) asserts, for students to effectively be able to author their lives, they must have a strong foundation of self-understanding. This self-understanding is based on students’ transforming self in order to reach internal congruence with the following three questions: How do I know? Who am I? How do I want to construct relationships with others? Indeed, in working to develop a global citizen identity, the students who participated in this research addressed and re-shaped their identities as they worked to come to the answers.

How do I know? The question, “How do I know?” is epistemological in nature. In their experience on Expedition Yucatán, participants questioned their epistemological assumptions and cultivated a deeper and more authentic way of knowing. Participants’ understanding of “knowing” was facilitated by class discussion around a text designed to remove traditional Western ways of knowing from centre and reposition non-Western ways of knowing to the core of our seminar discussion. Gabrielle and Sage provide a strong example of re-valuing inner knowing traditionally left out of the academic discourse. Additionally, both women adopt new ways of knowing as a result of their experience developing and integrating their global citizen identity.

In a journal entry while in Yunkú, Gabrielle shared some thoughts about her faith and her work to find congruence. This journal was predicated by a story shared with the group about the Maya mythology surrounding a spirit called an Alux. Gabrielle’s struggle,

as she wrote about it in her journal, with the contrast between Maya mythology and Gabrielle's understanding of Christianity mythology follows:

I don't know if I truly buy into this whole idea of a God force. Okay. Let me walk myself through this thought process. If I cannot rationalize the validity of this cultures spiritual world, how can I rationalize my own? In all honesty I don't think that I do. I think that I was raised in a Christian household, where I learned that in order to be a good person, I need to be spiritual and follow the ten commandments of the Bible.

And lets be honest for a second, believing in something other than the immense size of the universe is extremely comforting, especially because of the immensity of the universe. But is that true faith or is it a crutch? I just feel like if I can't believe that their Gods are real to them, how can I truly believe that my God is real to me? This thought freaks me out.

I wear a cross everyday, I identify everyday as a follower of Christ and I don't even have the slightest idea of what faith really looks like, feels like. I don't even know why I think that my God is real, other than that he just exists. I don't even know why I think that God is a he. I have been force fed a religion and it soothes me to know that it is at least a dominant religion, but I don't know why I believe. I don't even know where to begin to find answers. I don't even know if I have a relationship with God or if I am just going through the motions. I am confused and scared.

As Gabrielle worked through the disparity between pre-colonial Maya mythology and her own Christian mythology, she came to a new way of being. During our interviews she talked about the idea of a "universal language" as one that overcomes difference. In many ways, it is through her experience that she understood that her idea of universal language was a source of wisdom. In her last journal entry, Gabrielle wrote,

How did I function in a country that was not home to my first language? How was I really able to get around with my broken Spanish and at times undecipherable hand gestures, how did these people understand me? The reality is, I gave my efforts too much credit. It was not my attempts at speaking Spanish that got me through.

It was the universal language that all of humanity speaks that got me through. In actuality the universal language is our first language, we just aren't aware that we are using it. Some of us don't even know how to tap into it. It is not a language with words but a language of energy and emotion. It is a language between all of

our souls. Our inner spirits are speaking to one another and our conscious mind has nothing to do with it.

For Gabrielle, recognizing the similarity between people was critical for her personal epistemological understanding. She developed appreciation and awareness for people in the global community, and for herself, from her “inner spirit”—a place that resists definition or quantification by academics and researchers. Moreover, in an academic setting, Gabrielle felt confident in expressing this source of knowledge, which is indeed, a remarkable transformation for any college student.

Similar to Gabrielle, Sage also experienced a transformation in the way she came to knowledge and wisdom. Sage has never fully identified as a protestant Christian. She remembers in high school developing an identity as a pagan (an earth based belief system which compliments and is grounded in her Native American heritage) and being ridiculed and called a witch. In her belief system, Sage, understands that her wisdom comes from a space of intuition and openness to the world around her. During our first interview, Sage shared, “Whenever I am learning about a different culture, I am more interested and more susceptible than a lot of people.” She also feels that her spiritual tradition allows her a paradigm that supports her attempts at being open to people. She further contextualized,

I feel like being a US citizen, the majority of people identify as Christian even if they aren't religious about it, but they still have these like walls up with spirituality. So, I think it [paganism] has allowed me to be a little bit more open. Not completely open to everything, but I try, to you know? I try to open that door.

For instance, when Sage returned home from Expedition Yucatán, she found a fulfilling friendship with Grace. Sage shared with me that visiting Yucatán and developing new, accepting friendships allowed her to be more authentic. In fact, Sage taught Grace different techniques pagan her pagan spiritual tradition including “work with charkas and

crystal healing.” Sage’s willingness to be open and share parts of inner self and wisdom was validating experience for her because prior to Expedition Yucatán, her spiritual self was not something she felt comfortable being open about. Expedition Yucatán and the new self she met along the way allowed Sage to share with people her belief systems and also develop a sense of confidence in sharing her inherent spiritual talents with others.

Gabrielle and Sage, two of the five participants in this study, demonstrate that they grew to a deeper understanding of their inherent epistemological leanings. In addition to their realization, they were also able to adopt ways of knowing that were not part of a previous self, but complimented their belief system and understanding of the global community in a way that helped them grow as global citizens. Each participant experienced a deepening and adoption of new ways of knowing as they worked to develop and integrate a global citizen self. Indeed, participants’ meta cognition around the way they came to knowledge allowed them to better define who they are and reach for the person they want to be.

Who am I? Understanding “Who am I?” is perhaps one of the greatest philosophical questions humans can ask themselves. Throughout data collection, I continually asked the participants to ponder this question as it relates to their global citizen identity. Interestingly, what participants shared one day would be slightly different from what they answered the day before. Inherent in the idea of transformation is the continual modification, revision, and refinement of self. Two participants, Ricardo and Grace, explored the question of “Who am I?” in particularly overt ways. For instance, both Ricardo and Grace were eager to define themselves and find language that accurately describe the people they were growing into; however, as is the nature with the

metaphorical space within the veil, the space of transformation, they both left Yucatán knowing they had changed but not being able to identify *exactly* how. And while they were unsure of what they were becoming, at least how to explain what they were becoming, they were certain that they were part of something bigger than the individual and bigger than where they had come from.

Ricardo began his journey knowing he was taking a risk. In his photo journal he shared that he “wanted to kick [his] comfort zone in the face.” He recognized that he did not know who he was supposed to be or what he was supposed to “be get[ting] out of this trip” but he knew there was something bigger in store for him. What is perhaps most interesting and exciting about Ricardo’s approach to global citizenship is his ability to be content with ambiguity. In several journals, he postulates questions, but finishes the same entry thinking, “Maybe [he isn’t] supposed to know.” Indeed, his faith in the larger connectivity of the global community allowed him to be content “just being.” On the fifth day of Expedition Yucatán, Ricardo wrote about his uncertainty in finding his passion as signifier to his larger identity construct. He wrote:

I would make sense of all this, this desire to find my passion, by resting my head upon my pillow at night; exhausted from the youth that Yunkú had to offer. Nevertheless, I end my day content that I do not need to know what I am passionate about until I am doing it. I will know then, I think.

Ricardo was comfortable with ambiguity in his transformation; in equal measure, he was also open to experiencing emotions in a raw and undiluted way. As I shared in his portrait, Ricardo’s desire to understand himself better at the forefront of his mind. In his journal, he reflected on his thoughts and questioned, “I am beautiful, right?” He further explored wanting to feel “important and valued” as a member of not only the group of students from the U.S., but also in a global sense. I noticed Ricardo imposed what he thought he

“should” feel or experience on what he was experiencing. In his journal, he wrote, “In this moment, as I am caught up with all of these emotions and trying to really experience the Yucatan, I feel like I am cheating myself.”

While Ricardo was frustrated with himself for experiencing emotions that he felt he should not, he also tried to make meaning and rely on his belief in connectedness to help him better understand his experience. He wrote:

But perhaps this is how I am supposed to experience the Yucatán. Perhaps I am supposed to feel this sadness. Perhaps, because of this strong emotion I tend to suppress, I will learn more about myself. Perhaps this was always meant to be. After all, was it not I who wrote just a few days ago asking who we could learn about ourselves if we don't choose to except that which who we are?

Later that evening, in my researcher journal, I recalled the conversation Ricardo and I shared: “I shared with Ricardo the idea that as humans, we are always where we are supposed to be; it's only our effort to manage impressions of self or by taking on the 'shoulds' of others that we experience this conflict in our being.” Based on Ricardo's journal I believe I was able to provide comfort for Ricardo in listening and hearing his fears, but most importantly, I believe I was able to served as an entity from whom Ricardo could draw upon emotion, warmth, and acceptance, all of which were outside of my role as researcher or teacher, mentor or advisor; in that moment, I was simply another human being sharing a global experience.

Ricardo's attempt to understand who he was during this time of transition was critical to his development. Without the deep cognitive and emotional dissonance, his ability to transform would have been too controlled and restricted. The following day, Ricardo reflected back and shared this in his journal,

And it dawned on me. Despite the past few days, no matter how rough or overwhelming, the light side of things can always be found. In some cases, this is

easier said than done, but being blind in one eye, having my glasses break in the middle of an ancient site at poolside, and combining ingenuity with light-heartedness to find a deepened value for the narrowness and flexibility of a paper clip is something to be acutely fond of.

The following day, Ricardo's commitment to continue to make deep meaning about who he was becoming continued. He shared, "But what did come out of this was an understanding of acceptance." He continued:

So today, I wanted to talk about acceptance and being accepted. In this moment, we all came together to be recognized for who we are and what we are about. Thinking back, we have all experienced a large amount of acceptance and welcoming here in México, in Yunkú, and with most of each other. I couldn't help but note, though, that not all of us were completely connected. But where there was one severance of deep interpersonal connection, there was a different connection built with someone else. And we see that here. 10 days ago, most of us were all strangers to one another, now we kill piñatas in a sacrificial harmony. Despite our differences, I think we each fulfill a greater purpose within the group, whether that be *The Center* or the *Seeker of Truth*.

In the passage above, Ricardo demonstrates his coming to terms with his role, purpose, and contribution to the group and to a larger global community. When Ricardo returned home and completed his Self-Portrait of a Global Citizen assignment, he talked about "self-identity [being] redefined." Within his portrait he left me with these parting thoughts:

I look back on the pictures of my time in Yunkú, Mérida, Puerto Morelos, and every archeological site we visited; I have come to understand that I have been changed for good. Have I been changed for the better? Only time can tell. I respect my new found friends and through them I can't wait to see what other adventure comes across our path. On a personal level, I have become a David in a world full of Goliaths – my steady swing eloquently waiting to be thrown. Its an analogy I use quite frequently now a days, but it is nonetheless one that explains my new outlook on life. I will part with a poem by Mark Slaughter, and with this: To take risks is to know yourself and to gain comfort with the world around you. Comfort, for me, is the gateway to experiencing new things, which in turn have the capacity to change your life forever. For now, that's all I've got, but rest assured, this is only beginning, right?

Ricardo signed his Global Citizen Self-Portrait, “Beautiful Spirit” a name he was given in by the members in the group. Through an analytical lens, one might come to understand that Beautiful Spirit is who Ricardo became.

Like Ricardo, Grace also grappled with the idea of who she was. Transformation for Grace was almost as immediate as getting in the car to leave her home. During our interviews, Grace shared with me that she felt so anxious about leaving home and going to Yucatán, she was physically ill on the car ride to the airport. However, when Grace arrived in México she realized that her anxiety about the unknown was “less scary” than what she was imagining. She shared, “We’ve only been here three days and I feel a whole new me comin’ on” and she laughed while standing in Zócalo, the main city square in Merida, Yucatán, watching her classmates finish dinner. She continued, “Now that I am here, I don’t understand why I was so scared. This is not a scary place.” She laughed again and her eyes seemed to glow, “This is wild!” she said, “I am so happy I am here!”

Grace moved through fear, anxiety, happiness, sadness, confusion, and contentment during the thirteen days in which she participated in Expedition Yucatán. The dissonance experienced each day was painful, and yet, typically, the following day Grace would come to a deeper understanding of her identity as a global citizen and role in a global community. As it turns out, Grace played the role of a perpetual learner on our trip. Her questions never stopped nor could her thirst for understanding be satisfied. In the truest sense, Grace became a Seeker in the community of students who traveled to Yucatán. When she returned, she also recognized this within herself, “And I’m starting to see that we are all just students that’s in this big (laughs) big world having a conversation

about life, and I'm happy that I get to be a part of that conversation now. And I'm happy that my eyes are opened and I'm really happy that it wasn't as scary as I thought."

While Grace worked to answer the question "Who am I?" she did so, like Ricardo, by accepting the ambiguity that surrounded her global citizen identity. Recounting a conversation upon arriving at the Cancún Airport, she shared,

As we sat outside the airport I began to wonder, "What is this trip going to be like? How am I a global citizen if this is my first experience? What can I contribute?" I stopped these thoughts immediately, looked around to find myself with two of my best friends and a handful of new people, and began to listen. Listening not only helped quiet my anxieties but also help to build amazing relationships that have changed my life.

For Grace, the way through the obscurity surrounding her global citizen identity was found in truly listening. Two ways that Grace was able to facilitate listening to find her identity was through yoga and meditation.

As shared in Grace's portrait, on the sixth day of Expedition Yucatán, Grace had a difficult experience recognizing the truths embedded within the power dynamics at Hacienda de Yunkú. The following day, Grace embraced a new way of exploring self: mediation. In her journal she wrote,

After my emotional day yesterday I woke up early around 6:30 am. I had talked to BJ and she showed me a really awesome place to meditate and get rid of those negative feelings living inside my heart. I felt so much better after about an hour of silencing my thoughts and taking in the present moment.

Later that morning I joined in on a Yoga session [with other classmates]. Because of this change in mindset I was able to forget about the past, yet respect it, as well as focus on the future in order to make a positive difference.

As seen in the journal excerpt above, Grace not only came to knowledge in a new way, but she adopted new practices that would continue after she returned home. For Grace, the practice of quieting her mind not only changed her mindset, but also helped transform

her suffering and what she identified to me as an “anxiety disorder” to being better able to take control of her life.

When the group arrived at Puerto Morelos it was after spending time in Mérida and Yunkú, they had their last class session on the beach at sunset. After the last class, Grace reflected on her experience:

Today was a day full of reflection that turned into a blessing--Today I saw the light. Though it was sad to say goodbye to Yunkú and all of the lovely people, tonight was our last night with the crew from Peace College.

After arriving in Puerto Morelos and grabbing some dinner, we held class on the beach. We were asked to take a walk and reflect on our journey. Who was I 13 days ago? I know I am different but how?

In this excerpt, there are several aspects of identity development worth exploring. First, Grace recognized that she had become someone different from who she was when she first arrived in México standing at the Cancún Airport. The fear that limited her from reaching out was starting to slip away, and she was learning to become without worry to guide her. Secondly, it is clear that Grace, even near the end of her trip, is still trying to find language to answer the question, “Who am I?”

In her Self-Portrait of a Global Citizen, Grace identifies herself as “Lady Seeker,” a name, like Ricardo’s name “Beautiful Spirit,” that was given to her by the community she traveled with. At the end of her journey, Grace identified herself who she was as a constant learner and seeker of truths. In her portrait she wrote,

I wish I had the words to explain how I found global citizenship. I wish it was easier to claim that I am a global citizen because of this adventure but I can’t. What I can say is that I found myself. I found a new piece of me, a new identity that has given me strength and courage. I feel as though I’m as close to global citizenship as I am to enlightenment and to God. He might exist and it might be obtainable, but for now, I will learn and my actions will speak louder than these words.

I have been seeking something my entire life, what am I searching for, who knows. What I do know is that I have found friends, family and community and love. I have become open to new ideas and have found a new fuel for life [. . .] I have learned from Fabian [community member in Yunkú and “Bee Keeper”] to show and not just to tell. I have learned to ask for help and to use the resources available to me. I have learned to listen like I’ve never listened before, but most of all I know I am and will be a student for the rest of my life.

As seen above, like Ricardo, Grace adopted an identity that was given to her in Yucatán and which was developed based on the role she served in our community. When Grace returned home and during her interviews, she accepted the Seeker aspect of herself and moved forward in her way of being as a transformed person. All of the students in this study transformed some aspect of self, and as a result, identified differently after their intensive global citizenship experience from how they did before they lived it. In the next sub-section, I describe the ways in which Carson and Sage experienced transformation as a result of intentionally constructing relationships as global citizens.

How do I want to construct relationships with others? Intentionally constructing relationships requires one to live her or his convictions (Evans et al., 2010). For the participants in this study, deciding how to build relationships with the members in a global community constituted a significant aspect of participants’ development. Where Magolda (2001) envisioned college students building relationships with central figures in their lives, though this research I extend this element of her theory on self-authorship to include how college students develop relationships with individuals from different countries as well as how they develop relationships to the countries themselves. Carson spoke and wrote about this aspect of their experience at length during data collection.

Seen throughout chapters four and five, Carson is an individual who is highly analytical, thoughtful, and reflective. She spent much of her time in Yucatán, and

specifically Yunkú, working to identify her ethical boundaries for how to engage in a global community. Engaging in a global community for Carson was more than becoming involved with people; it also included becoming involved with the place itself. Carson shared this in her first journal entry:

Today was—so I think I should be really excited or having a ton of fun and honestly I am. Not to the degree that I think I should be though. I think right now I am feeling more a desire for experience than an enjoyment of the experience.

Being at home would be more fun for me/less expensive. Being here I think will cause me to grow more. It makes me question my assumed “averageness” or “normalcy” of my lived experience.

I also feel like I understand myself better in this context—like the ability to see what makes my culture and my experience mine through comparing and contrasting it to my perceived notions of this one. This is also the kind of trip I have wanted to do for awhile.

Our guide Miguel said where I had been to before in Mexico was not the real Mexico. He implied that Merida was the real Mexico. My mom prefers vacations in a very “sanitized” and by that I mean American manner. Growing up I wanted to go on trips where I felt like I actually experienced another culture. This is probably my closest experience.

In the journal excerpt above, Carson is grappling with the expectations she had about participating in Expedition Yucatán. Beyond her ambivalence about whether the trip was the “experience” she was looking for, she also foreshadows her work to develop a connection to place. Carson shared that she had been to México previously with her family, but it was a “sanitized” or tourist version of México. In conversations I had with Carson about her feelings the day we arrived in Mérida, I noted in my researcher journal that she seemed “unimpressed” with the level of dissonance she was experiencing. I further shared, “Carson seems to want this trip to be more of a shock to her system. She has voiced wanting a transformative experience, but in these early days, it seems she is

still experiencing Yucatán in a cognitive way only.” Over the next few days, however, Carson’s experience evolved in a direction that surprised her.

On the third day of Expedition Yucatán, the group visited a historical Franciscan Monastery in the town of Maní. Maní is a famous location in Yucatán where in 1561, Diego de Landa burned thousands of objects including Mayan books called codices (de Landa, 1566/1978). For many students, the experience at the Franciscan Monastery at Maní was difficult. While looking across the grassy courtyard, our guide, Miguel, explained de Landa’s role as Spanish Inquisitor (de Landa, 1566/1978), and we were able to visualize the raging pyre forever destroying Maya books and cultural totems. Miguel, our guide through the Maya ruins, further explained the torture enacted by de Landa and the thousands of lives lost at Maní. For Carson, there was an added element of oppression. As a Jewish woman, many of the buildings she visited on her trip to Yucatán were Catholic churches or monasteries. While many of the students on the trip were dealing with guilt associated with their faith, Carson was realizing that she had never been in a church before this experience. In her journal she wrote,

I have been in a church more in the last week that I had ever been in my 21 years previous. Being raised without a religion and then Jewish means not a lot of Church experience. I also find it weird that being on this trip has made my Jewish identity so salient. I would have expected my white or USian identity to be more salient but they are not the most. My queer Jewish identities are so much more present for me.

Carson’s experience in Yucatán was complex. She worked to develop relationship with spaces, and in some instances, as the excerpt above reveals, she felt further marginalized in a global community, at least in a Christian identified global community.

In Yunkú, Carson continued to understand the history of place in order to facilitate her development as a global citizen. She explained her understanding of the history of la Hacienda Yunkú on the fifth day of her trip. She wrote,

It is interesting the dynamic between the hacienda and the village. Most of these people have worked here or their parents or grandparents did. The hacienda traditionally brings U.S. college students to town—the bulk of our group visually appears white and most of us speak very little Spanish. It is hard not to feel like an intruder. How does a global citizen simultaneously have space and the responsibility to participate in the greater global community when also there are some communities that they have no right to access? I don't know how to negotiate this space as a global citizen. I do not want then just visit only the tourist places—the places designated to this cultural exchange—when this is not fully representative of the community. These tourist places limit culture shock and almost offer sanitized versions of the community for mass consumption by Westerners. This dynamic can be truly valuable to study global interactions but should be the only experience.

In the journal excerpt above, Carson brings the idea of place and space into the center of her development. Carson explains that travel and engaging with space and people are critical to her understanding her role as a global citizen.

Another aspect to Carson's relationship development is centered on her queer identity. On our first full day in Yucatán, I asked Carson and her partner how they felt about being “out” while on our trip. Specifically, from my role as an instructor, I wanted to be sure both Carson and her partner felt safe and were comfortable expressing their identities and exploring the ideas of global citizenship in another country. My intent was to support and validate their experience and identities in case they were feeling, as I might have felt, uncertain about acceptance in a new culture. Carson wrote about our conversation in her first journal entry:

Sarah asked [my partner] and I about being “out” on this trip. She asked about the line between marginalization and safety. I don't feel that my changed relationship with Megan or inability to be intimate is marginalization because we are in a different culture. That is not to say that it doesn't suck. It does. [My partner]

described it as pulling back. Maybe it is a hyper awareness too? Like I find myself pulling back from touching her and then feeling hyper aware of that. As well, I do not feel like I can be 100% authentic in this space. Which is what it is. Also, it creates a strange longing for home in that I miss that intimacy. Even as we spend “enough” time together it isn’t the quality of time that I am used to or want.

In the excerpt above, Carson explains the way place impacts relationships. In working to develop their global citizen identities, both Carson and her partner felt the need to be less authentic, which I believe limited their ability to fully engross themselves in the experience. This is an important dynamic not addressed in identity development theory. Globally, the potential for violence and oppression has a higher likelihood for individuals who do not identify as heterosexual or straight. Thus, in terms of global citizenship, there is a potential barrier for a community that has been othered to lack access to developing and integrating a global citizen self in an authentic way.

On Carson’s last day in Yucatán, she wrote about her experience as a global citizen. She explained,

It was nice to relax today. Being here is exhausting. I think that being this present can be exhausting. Which is maybe why people avoid responsibility or engagement in our global society. Being present means witnessing, witnessing means feeling responsibility, responsibility means action. All of this is exhausting. Even more so each of those steps requires huge amounts of thought and emotion. Before acting, I have to understand my role, my identities, and negotiate that to the experience. To be a witness means that I need to process, evaluate, and seek to understand each situation.

When the idea of witnessing is joined with people and places as Carson describes above, her motivation and her willingness to engage in the difficult work of witnessing and taking action is understandable.

In this section, I explored emergent themes relevant to the primary research questions for this study and synthesized their meaning in a context of global citizen and student development theories. I provided examples, rich in description, from the

participants in this study in order to expound on the emergent themes and further illuminate the integrative and transformative experiences of participants. In the remainder of this chapter, I return to the larger theoretical framework of this inquiry and view the final research question through a postcolonial theoretical lens.

Global Service-Learning & Postcolonialism

A significant portion of the data collected in this study is centered on a global service-learning project in Yucatán, México. During the participants' trip to Yucatán, they spent five hours a day, for six days preparing and engaging in global service-learning. The service project participants engaged in was an "English as a Foreign Language" program where students, upon the request from the matriarchs of the Yunkú community, taught English to between twenty to thirty campers ranging in ages from three to seventeen. The U.S. students designed the camp lessons, whose role it was to provide global service. Service providers had the support and guidance from a graduate teaching assistant, who majored in Cultural Anthropology and who was on her second Expedition Yucatan trip, and a senior honors student (also providing service) who majored in Teacher Education and focused her undergraduate work in teaching English as a foreign language (EFL). The college students had access to a host of supplies brought with us from the U.S. including craft materials, scissors, crayons, markers, etc. The end of the program was a children's presentation to the Yunkú community where they sang songs in English, shared their names, and said poems. The end of camp program was designed to help demonstrate English acquisition to the campers' families.

The global service-learning experience provided participants with an opportunity to build relationships and understand community dynamics in a manner by which they

were able to observe culture and also participate within it. For most participants, engaging with the community in this way was gratifying in that they felt they were able to build relationships with the community; however, all of the participants in this research voiced concern about their presence in the community of Yunkú, specifically in teaching English to native Spanish and Maya speakers.

The remainder of this chapter focuses on the way global service-learning was experienced for participants through a post-colonial lens. The relationships they built with the children in Yunkú added complexity and ambiguity to the idea that global service-learning was neither entirely positive nor negative. Their experience was complicated by histories of place and people, the global economy and Yunkú's place in it, and, even more so, by the power dynamics juxtaposed with the deep connections participants had with the children who participated in global service-learning.

Global Citizenship and Intentionality

At its best, the practice of global citizenship is based on a utopian notion of oneness, recognizing and celebrating differences, and eliminating power structures that perpetuate the “othering” of communities in countries at various stages of what academics and economists consider development. On the opposite end of the spectrum, as illuminated in Carson's portrait in chapter four, global citizenship also has the potential to give license to individuals, particularly those in traditionally imperialist nations, to stake claim to communities different from their own and culturally subjugate individuals within those communities. To recall, Carson shared, “I think [global citizenship] gives permission for really privileged people to come in and save things or fix things.”

As demonstrated by the participants in this study, global citizenship, when practiced intentionally, is done so with an understanding of the tension inherent in participating in a global community where power institutions and structures have shaped identities and cultures (Fannon, Sartre, & Farrington, 1965). Through a postcolonial theoretical perspective, one might argue it is imperative that college students are educated through meaningful experiences that allow them to connect with a global community in a ways that highlight the extent of the colonizing powers (Gandhi, 1998). Experiential learning provides space for students to create their own knowledge and wisdom and thereby allows for the individual to begin decolonizing their own learning experience. During our trip to Yucatán, all of the participants in this study gained a deeper understanding of the impact of colonization and globalization. To underscore this point, Sage pointed out the power of language in her third journal entry while in Mérida at a tourist restaurant:

The third thing I'd like to note is the fact that the menus were in English, again catering to a non-Spanish speaking crowd, which shows a position of power to those who speak English. In a way I felt guilty that I didn't know as much Spanish because I felt that for the most part, the people of Mérida knew more English than I knew Spanish. It was frustrating and I could definitely see a power structure.

While the dominant English-speaking restaurants are a product of tourism, the phenomenon of English as a universal global language (Crystal, 2003) that Sage addresses is an important aspect of a long history of globalization. Sage was able to recognize her privilege as an English speaking USian and therefore, as a global citizen from the U.S., as she was not required to know any language other than English. However, it is important to note that Mérida is the capital city of Yucatán, and therefore,

was inherently more cosmopolitan. Yunkú, on the other hand, where the global service-learning took place, is a rural community, and predominantly Spanish and Maya speaking.

Research studies illustrate the value of global service-learning as one way to develop global citizenship (Hartman, 2008; Hendershot, 2010; Schattle, 2009). Educators and researchers advocate that students, as well as secondary institutions of education, participant in and support global service-learning to ensure students have meaningful experiences as global citizens (Hendershot, 2010). However, there is a palpable tension with service-learning where the community receiving the service is under the “subjective gaze” of the service providers. (Camacho, 2004, p. 31). Even when the community appreciates the service received, there is a perceived expectation of gratefulness and appreciation on the part of the recipients, regardless of their authentic feelings about the service rendered (Camacho, 2004). Additionally, many traditional service-learning programs inherently function on a deficit model of community and civic engagement (McKnight & Kretzmann, 1993), whereby communities are viewed only in terms of what they ‘lack’ instead of their inherent strengths and assets thereby, perpetuating power structures and notions of inherent privilege. In order to mitigate the imperial presence of the U.S. students, the curriculum developed for this course was worked to teach students about the history of colonization of the Yucatec Maya.

Learning from history. On the second day of our trip, students participating in Expedition Yucatán visited Palacio del Gobernador. El Palacio housed a collection of murals by Yucatecan artist, Fernando Castro Pacheco. The murals depict a history of the Yucatec Maya, including a depiction of life after the Spanish Conquest, the Mayan rebellion against the Mexican government—the War of the Caste, as well as myths of

some native Maya tribes (Vick, 2012). In the collection, Pacheco, from his perspective as a native of Mérida, Yucatán, illustrates the history, courage, and faith of Mayan communities. Because Pacheco's work is a post-colonial expression, the murals conveyed an intense reality of Maya existence for the participants in this study, in a way that a colonial voice could not. Below is a journal entry from Grace who felt particularly moved by the Pacheco's murals at Palacio del Gobernador:

The Governors Palace also impacted me in a heavy way. Not only were the murals emotional but they embodied themes we read about in the article "Stalking with Stories." I was uncertain how to interpret the murals and absorb our heavy day.

Similar to Grace, Sage also felt moved by the murals at Palacio del Gobernador. In her journal, Sage wrote,

Outside the Palace was a political protest that I found especially interesting and reflecting of the message in Fernando Castro Pacheco's paintings within in the Palace. Most of Pacheco's messages were about standing up for your rights and now allowing yourself to be suppressed by government. Although I didn't know what the people were protesting, I still thought that it was an interesting parallel between the people of the Yucatan today and their ancestors.

One image that kept sticking out in my mind was the birth of the mestizos. The man in the picture is Guerrero who was one of the two Spaniards who survived a shipwreck and was captured by the Maya. He, unlike his fellow Spaniard, assimilated to the Maya culture and married Nachan Kaan's daughter; thus, creating the first mestizos. What I found interesting was that Guerrero actually died fighting against the Spaniards to help protect the Mayas. This was a truly inspirational story of how humans can look past difference, even in the early conquests.

This early introduction to the history of the Yucatec Maya, told by a person native to Yucatán, laid an important foundation for the participants in this study. By the second day of their trip, participants began to internalize and understand the impact of colonialism from a traditionally silenced historical perspective.

Earlier in this chapter, I explored the histories learned at the sites of Maní, Mayapan, and Izamal through the lens of participants in their journals and interviews. As we traveled from Mérida to Yunkú, the students developed a more comprehensive picture of the impact of colonial rule and imperialism. While driving, our guide, Miguel, shared with us pieces of history and wisdom evident in the physical environment. The students were genuinely surprised to learn that each small pile of stone was a remnant of a defining period in Maya history.

La Hacienda Yunkú. As we approached Yunkú in the vans, it was interesting to watch the first reaction of the students. Some of them said nothing, but simply looked out the window at the homes on either side of the main road. Other students tried to find parallels to their hometowns an attempt, perhaps, to feel more secure. The main road in Yunkú is only as long as a ten-minute walk. At the end of the road, at the top of a small hill, waits a large gated entrance. Beyond the gates is la hacienda.

Hacienda Yunkú is a beautiful sight. It is fully restored from its original construction in the 17th Century. Its large front courtyard and half walls remind visitors of its previous life as a cattle ranch. The hacienda sits on twenty-five acres of lush vegetation (Vick, 2012). Imitating the color of flora surrounding it, la hacienda is breath taking, like a raw and unfiltered dream space. For all its charm and beauty, as our host, Dr. Laura Vick shared, the hacienda held aspects of difficult histories. By the sixth day of the trip, and the third day at the hacienda, the history of the place overcame Grace. To her surprise, Grace was experiencing what she called “Hacienda Guilt.” She explained it this way:

Yesterday we had an interview with Dr. Vick. She told us the long terrible history of the Hacienda and it didn't sit right with me. Yesterday I had felt as

though we were making a positive impact but today I felt different. As I sat and observed the ISL (International Service-Learning) activity with Daniel, Tom commented that we looked like the Hacienda owners. When I heard those words and watched as my classmates were teaching a group of young capable students, I began to worry. How can we come into a village, stay in a Hacienda where enslavement and colonialism took over the community all the way up until the 70's and expect that they'd like us to be there?

Grace experienced what few USians ever come to understand. Through her connecting with the community of Yunkú, she was able to be attentive to the history of contemporary colonization in the Yunkú and its work through the post-colonial present. That evening, after Grace went to what she called “thinking corner” near the pool, I found her there with several other students and a co-professor. She was crying. As a group we talked about colonization and our role as global citizens. We wondered about how to move past the idea of guilt and still honor the painful stories shared with us as portals to a deeper history in Yunkú. I remember wishing I knew what to tell Grace in those moments under the dying sun, but, I, too, as I experienced every year, felt tormented by confusion.

Grace was not the only participant to feel hesitancy about her or his role and presence at the hacienda. Earlier in the chapter, I detailed Carson's feelings about the “interesting dynamic between the hacienda and the community,” and Gabrielle also felt a sense of what she called being “out of place.” In her journal Gabrielle wrote, “We arrived in the village of Yunkú yesterday, and I really feel weird and out of place here.” However, through data analysis, I found that while the participants grappled with the historical significance of the hacienda and perhaps what might be interpreted as their perceived complacency in perpetuating contemporary colonization in the community of Yunkú, much of the tension around the issue of place moved into an integrated third space (Rendón, 2009). I noticed the participants did not hold back in their work to build

connections and take risks in the community; on the contrary, it seemed through building authentic relationships with the children, the participants in this study were able to exist in the space between colonialism and post-colonialism.

Learning from the community. After several days of the EFL service-learning project, two young leaders in the community of children, Angel and Martín, decided it was their turn to take the lead. Carson remembers, Angel and Martín telling her, “You were in charge of us, and now we are in charge of you.” The children took the U.S. students to a second village cenoté outside of the hacienda property. Several days before the boys took the students to the cenoté, they approached me and asked if it was ok that I let the students go to a “special place.” I assured the boys that it was fine with me, but they needed to have permission from their mothers. After ensuring permissions were addressed in both groups, Angel and Martín, who happen to be very good swimmers, took the students to their “very beautiful and special place.”

Each participant with the exception of Ricardo journeyed with the boys that afternoon. In the pictures I saw many smiles and what appeared to be laughter. In her journal, Carson described her experience like this:

They [Angel and Martín] took such good care of us, showing us where the appropriate places to swim were, taking care of us during the storm, and expressing concern for our cameras’ conditions during the rain.

I will never forget how genuinely beautiful I felt as a human, and how amazing I found them to be in that moment. There was an understanding (I think) that didn’t require the same language. It just required adventure, laughter, and compassion.

Similarly, Gabrielle shared,

The kids were so kind to take on this trip and they were so happy to do it. It was cool seeing how excited they were to be able to teach us a few things about life. Though I was tired and wanted to stay home for a nap I did not want to miss out on this organic learning experience. I feel like from that brief interaction with the

kids I learned so much more about Yunkú as a village. They are a kind hospitable people who want to share their world with their visitors. It is really admirable of them to be so accepting and kind.

Sage recalled the journey to the cenoté with Angel and Martín in addition to the time at their special place. In her journal, she wrote,

Today blew me away. The children wanted to give us a gift for helping them learn English, so Angel and Martín took us to a cenoté. On the way there I was walking next to David and Angel when the conversation on the environment came up. It eventually led to the issues his country is facing and the negative effects of globalization. I was so shocked and I still am shocked that a twelve-year-old boy in Yunkú is more of a global citizen than any other kid I've known. The vast amount of knowledge these kids have is so immense and I felt like we should have explored it a bit more. When we were back at the hacienda we thanked Angel and Martín but they would not accept it saying it was a gift from all the kids and that we should thank everyone not just them. Their entire mentality is so different and caring, I've never been so affected by a child.

Grace was also moved by Angel's wisdom. In her journal she shared his words verbatim:

When we got to the opening of the Cenote Angel asked me to record this important message he wanted me to share with the world. 12 years old with an amazing head on his shoulders he spoke words of ancient wisdom "If we keep destroying our earth we are destroying ourselves."

Through the variances in participants' recounting their experience in global service-learning and the what seemed to be the highlight of their experience, the journey to and the experience at the cenoté led by Angel and Martín, several things become clear. First, there was tension surrounding global service-learning for all the students and study participants in the course. As Gabrielle said, "I did not like this. I did not like it because I felt like we were still imposing our culture and our customs onto these people that we said we're learning from." Students were uncomfortable with teaching English to the community even while knowing the community felt that is how U.S. students could best contribute to Yunkú. Secondly, participants grew and deeply valued the opportunities when the children or community members shared their wisdom. Participants appreciated

the moments when they could move away from their USian privilege and assume roles as the learner and subordinate. During our interviews, it seemed clear among all participants that the opportunity to share in the creation of knowledge and experiential wisdom with the ‘recipient’ community was something that lacked in their global service-learning experience, underscoring the need for reciprocity in multiple domains.

Resisting imperial discourses. The experiences of the participants in this research supports the notion presented in post-colonial theory that addresses the importance of a “mutual transformation of the colonizer and colonized” (Gandhi, 1998, p. 132). This idea of mutual transformation is grounded in the conviction that the colonizer must be willing to de-essentialize the colonized and recognize that the identities of marginalized communities are fluid, and while they are informed by pre-colonial and many times indigenous experiences, the communities are no longer bound to those experiences and should not be re-confined to a previous way of being (Gandhi, 1998). To confine colonized communities to a pre-colonial experience inherently re-establishes the power structure of the colonizer as it provides a sense of enchantment for the colonizer to imagine a “pure” and “uncontaminated” community (Gandhi, 1998, p. 140) rather than accepting the communities’ evolution. Thus, in the very least, the need to resist the imperial discourse surrounding colonized communities becomes an imperative for global service-learning programs. From an identity development standpoint, it is critical for students working to develop identities as global citizens to recognize dominant discourses supported and conserved by developed nations. One specific discourse students who are working to become global citizens should be aware of is the exaltation of pre-colonial communities. This essentialist practice, is neither realistic nor allows for vulnerabilities

within the community. The participants in this study came to the recognition of the socialized axiology of this discourse in various ways.

For instance, Grace appeared to be challenged by her motivation to essentialize the community in Yucatán. Many times throughout her interviews and journals, she referred to members in the community as “pure beings” or she discussed wanting to return to a pre-“civilized” era where colonization and globalization did not exist. In another journal entry she wrote, “How could I watch as my classmates and new community infect the pure minds of those children with our corrupt western ways... my heart was hurting.” Developmentally, it appears Grace imagined a previous way of being for the communities we visited in Yucatán as better, and she longed for what she perceived as a more pure way of being.

In other ways, Gabrielle moved between the two discourses of essentializing and allowing for evolution. In one journal entry, she shared,

I guess coming here I was hoping to hear about a history that was simple and carefree, not about mutilation and warfare. I honestly feel sad and let down. I was hoping to hear of a society at peace with one another and nature, and to me it doesn't sound like the Maya were. In fact, I would compare their constant battle and pursuit of power to that of the US.

However, there were also times when Gabrielle recognized the fluidity of the Yucatec Maya community. Upon reflecting on a visit to the archeology museum she shared,

Day 2

I learned that their contemporary culture is a fusion between Spanish traditions as well as Maya tradition. I learned of a people much like my people; strong, enduring, and adaptive. They have been persecuted, colonized, and oppressed in their own land. They have been exploited, their religious traditions and practices have been condemned and mocked, their land has been raped and stripped for capital purposes. Yet and still their social identity has not wavered, their collective identity is still something they are proud of. They have synthesized and

synergized the experiences of their people and with that added value to their existence.

This inspired me. What I have learned is not to dwell on the hurt and on what has been lost in the past, but to embrace the possibilities of the future. I have been inspired to relish in the fact that regardless of the oppressive nature that my people were colonized by, their strength, their spirit, their resilience was not conquered, and I am living proof that it wasn't conquered because it lives on, within me.

As can be interpreted through Gabrielle's journal entry, she understood the importance of what she refers to as "fusion" or the "in-between" space in a tradition and way of being. Similarly, as explored in an early section of this chapter, when Sage reflected on the murals in Palacio del Gobernador, she recognized and understood the significance of what is known as the first mestizos and the symbolism it had for her. All of the participants in this study were able to grow as a result of the global service-learning because of their understanding of the colonial history of the community with whom they worked. Additionally, the participants found the opportunity to switch roles with community members a vital part of their growth experience as global citizens.

Chapter Summary

In this chapter, I explored the emergent themes salient to the line of questioning I established for this inquiry. Exploring the data collated in this research through a thematic discussion allows educators and practitioners an opportunity to explore the experiences of participants' in this study in an aggregated form and also consider the unique variances within their stories. I began this chapter with a quote from a book focused on the way the Maya developed transcendental knowing. While it is presumptuous to assume the participants in this study had similar experiences to the individuals referred to by Gonzáles and Martín (2013), the quote creates a context

through which we can view the ways the participants integrated and illuminated their experiences as global citizens, the way they negotiated their social identities while abroad, and the impact of global service-learning during the program.

To review, in the first section of this chapter one identified the ways in which the participants in this study were able to re-contextualized their personal narrative to more fully develop their identities as global citizens. In their early narratives, Sage and Carson's experiences demonstrated the way they were able to look back at early points in their lives and rediscover how their families laid the foundation for their becoming global citizens. Next, I focused on the re-contextualization of educational narratives shared by Ricardo and Gabrielle, both first-generation college students, and the way their educational goals shifted as a result of their new emerging identity. Lastly, I addressed the ways Gabrielle and Carson re-contextualized their ethnic legacy narratives, which demonstrated how both of these young women were able to see a pathway to global citizenship existing before they were born.

The second emergent theme I identified in this chapter was that of attentiveness. Attentiveness, as it relates to global citizenship, I defined as the ability an individual has to fully engage in both mind and heart in the inner experiences one undergoes as a global citizen while also recognizing and thoughtfully considering the historical and contemporary events experiences by others in the global community. In this section, I explored how participants worked to be aware of global dynamics and simultaneously served as witnesses, a role requiring action. For Grace, practicing attentiveness as a global citizen was bound in her belief that breaking down walls was central to her experience as a global citizen. I asserted Ricardo's commitment to being open to

connections, specifically in economic spaces, as his way of practicing attentiveness as a global citizen. For Carson, it was in her willingness to dive into the discourse on global ethics, specifically in her what she sees as an obligation to question her motives and place in a global context. Sage practiced attentiveness through consciously making decisions about the kind of global citizen she wants to be and working to *own* that identity. Lastly, for Gabrielle, attentiveness was experienced through examining the human experience as she understands it and come to some aspect of universal understanding.

The third emergent theme identified in this chapter was that of transformation. I grounded the transformative experiences of the participants in college student development theory on self-authorship (Baxter Magolda, 2001). This theme was deconstructed through participants' work to navigate three core questions: "How do I know? Who am I? How do I construct relationships with others?" (Baxter Magolda, 2001). In this section, I explored Gabrielle's Christian faith and Sage's pagan belief as important aspects of their epistemological truth. Next, I shared the ways in which Ricardo and Grace questioned who they are, and linked their questions to their final experiences in Yucatán where they both addressed the changes of their inner self. In the last subsection of the third emergent theme, I identified the way in which Carson defined her relationship to place as a conduit for understanding the way she develops relationship to others as a global citizen.

In the final major section of this chapter, using post-colonial theory as a filter, I explored participants' global service-learning experiences. In this section, I shared some of the most contentious aspects of the participants' experiences including their thoughts and feelings on the histories of colonialism as they understood through experiential

learning, their understanding of place and how that impacted them and their relationship to the imperial U.S., and lastly how the opportunity to build authentic relationships with the community in Yunkú brought them to a deeper understanding of the intricacy of the post-colonial experience as it is lived by both colonizer and colonized.

In the next chapter, I conclude the analytical work in this inquiry by addressing meanings, implications, and recommendations for this research as it applies to educators, practitioners, and scholars. Perhaps most importantly, I juxtapose the findings from this research with the scholarship reviewed in chapter two as a way to create new understandings. However, as with all valuable research, I find that I am left with more questions and avenues worth exploring in order to effectively create space and opportunities for college students as global citizens and thereby increase their access and potential for positive impact with the global community in which they work and live.

CHAPTER VI

IMPLICATIONS AND RECOMMENDATIONS

“We often talk about the globalization of our world, referring to our world as a global village. Too often those descriptions refer solely to the free movement of goods and capital across the traditional barriers of national boundaries. Not often enough do we emphasize the globalization of responsibility. In this world where modern information and communications technology has put all of us in easy reach of one another, we do again share the responsibility for being the proverbial keeper of our brother or sister.”—Nelson Mandela, 2000, Speech on receiving the Freedom Award from the National Civil Rights Museum.

Throughout this research, I explored the ways in which college students develop, integrate, and illuminate their global citizen selves; negotiate their social identities both abroad and in the U.S.; and experience global service-learning in a global citizen context. As Mandela (2000) in his speech, quoted above, shared while addressing the issues of globalization, we each, in our industry, worldviews, and ways of being have a responsibility to act responsibly toward a global community. To extend his discussion to the realm of education, student development scholars, educators and university leaders, and classroom educators are invited to recognize that education about and around globalization is no longer enough to help prepare students to engage in the 21st Century global community. Instead, as a result of globalization, there needs to be an emphasis on responsibility to the global community as a whole for the care and treatment of our fellow community members. The wisdom shared by the five undergraduate participants in this study creates a window into the experience of developing U.S. global citizens and illustrates the importance of proactively creating opportunities to help the next generation

of global leaders address the world's most important issues as "postnational" agents (Said, 1993) to ensure the sustainability of our contemporary world (Gandhi, 1998).

The final chapter of this research is organized into four major sections implications and recommendations for 1) student development and identity theory, 2) global education, 3) teaching global citizenship, and 4) a summary and conclusion to this project. Throughout this chapter, I intentionally situate the discussion in a U.S. context. In positioning this discussion in a U.S. context, I do not imply there are no opportunities for transnational transferability, but rather, I see my role, as a global citizen and educator/scholar who lives in the U.S., as one in which I have space to be attentive experiences of global education, but not one in which I have license to identify and recommend areas for change in contexts outside of my own lived experience.

Implications and Recommendations for Theory

In this first major section of this chapter I address the theoretical implications and recommendations as they emerged as a result of this research. First, I explore the work educators do for the fit within college student development theory. I argue that college student development theory is applicable for students within a U.S. context, and that it has limited applicability outside of the U.S. Secondly, I address the possibility of college student development theorists using post-colonial theory as a pathway to develop more inclusive and comprehensive theory, and thereby provide stronger foundations for educators who are working to develop global citizens through a global justice approach. Lastly, I cite implications for social identity theorists and encourage their focus to reach beyond identities experienced within a U.S. context only and suggest adding USian

identity (for students who hold U.S. residency and citizenship) identity as a social identifier when exploring dimensions of social identity (Johnson, 2006).

College Student Development Theory

In chapter three, I employed post-colonial theories (Ashcroft et al., 2002; Bhabha, 1994; Fanon, Sartre, & Farrington, 1965; Gandhi, 1998; Grovogui, 2010; Said, 1993) to provide a theoretical framework through which I approached data collection, analysis, and representation. At the same time, I explored student development theories (Evans et al., 2010) for fit and congruence with the data presented in chapters four and five. I focused on an integrative student development theory called self-authorship (Baxter Magolda, 2001) to illustrate the ways in which students develop a foundation to author their lives as global citizens. Through this process, I recognized what appears to be at best a discordant relationship between college student development theories and post-colonial theories, and at worst a neglect for students working to develop their identity outside the U.S. boundaries.

The history of college student development theory is based on research conducted in the mid-twentieth century, when the majority of college students were upper middle class white men (Evans et al., 2010). While college student development theorists have made significant progress in developing integrative and social identity theory for diverse contemporary college students (Jones & McEwen, 2000; Chávez, Guido-DiBrito, & Mallory, 2004), theorists have yet to explore college students in a 21st Century context—a globalized context. It is not surprising that college student development has not moved to a global frame. According to a global educational attainment study conducted in 2013, only 6.7% of the world's population holds a college degree (Barro &

Lee, 2013). With such a small percentage of the global population who have earned a college degree, the immediacy of developing student development theory through a global perspective might seem premature. However, the neglect of theory development for students living in a global context impedes educational practitioners' and leaders' ability from moving fluidly from theory to practice while working to support global citizen identity development.

To explore the importance of this issue further, in chapter five I explored the ways in which the participants in this study answered what Baxter Magolda (2001) identifies as the three questions that develop a pathway for students to practice self-authorship: "How do I know? Who am I? How do I want to construct relationships with others?" (p. 15). In the student development theory reviewed in chapter two, I shared that students must answer these questions before they are able to self-author their lives. All five participants in this study were finishing their fourth year of college. From a developmental perspective, all five participants should have been solidifying much of their understanding about self. Interestingly, however, in all participant portraits, it was clear that their ability to answer these questions changed significantly when they began developing their identities as global citizens. As the finding from this study illustrate, because of their global citizen identity development, participants re-contextualized important self-narratives and came to new understandings about their lived experiences. They started to see their role and responsibilities differently as a result of emerging identities as global citizens, and consequently, their global citizen identity transformed how they identified at a fundamental level.

In this research, participants' answers to the foundational student development questions that precede a student's ability to self-author his/her life, were stable only while the student was in a U.S. setting. When the students in this research moved beyond the U.S. boundaries and actively worked to develop identities as global citizens (an identity that positioned them as responsible players in the global community), they returned to previous phases of development in order to rearticulate a new dimension of the identities they thought they previously understood. Additionally, for several students the questions changed. Rather than asking, "How do I come to knowledge?" participants like Gabrielle and Grace began asking how they learned to come to knowledge as a result of their culture and community, recognizing that knowledge and wisdom creation is grounded in culture. Similarly, rather than asking, "How do I want to construct relationships with others?" Carson asked, "How to I want to construct a relationship to place?" because she realized so much of her development was based in the relationship she had with individuals and communities in a place where the cultural indicators around identity were stable.

Through this research, I found myself looking to post-colonial theory more often than student development theory as a way to help students navigate their roles as USians in contexts outside of the U.S. Based on the experiences of participants in this research, I believe that the pathway I used would also work for college student development theorists to work toward advancing student development theory that is globally responsive and helps put students' experience into a global context rather than stopping short at the national boundaries. As a core critical theoretical approach, post-colonial theory is characterized by its purposeful disruption of Western hegemonic discourses

(Gandhi, 1998). Though post-colonial theory, college student development theorists have an opportunity to help frame development education in a global context by specifically interfering with the colonial process whereby institutions of higher education, and specifically divisions and departments of student affairs, work to develop students in a vacuum of U.S.-only context.

As evidenced in the analysis I present in chapter five, the value in approaching global citizen development for college student through a post-colonial theoretical lens lies in providing a rich understanding for students working to understand their role in a global community. For example, participants' journey to Palacio del Gobernador, the ruin sites at Mani, and Izamal, students' physical encounter with Hacienda de Yunkú, and the relationships they built with the children in Yunkú served as important learning opportunities for students to contextualize their role in a larger global community. Moreover, students were able to re-identify as an active members of a global community, one in which they have responsibility and connection to histories not of their own individual making. Thus, to be held accountable and to be seen as the privileged class by members from the global community, regardless of students' individual social identities in a U.S. context, allowed them a more fully developed sense of self as well as the experiential wisdom to understand their potential for impact.

Secondly, post-colonial theory serves as a vehicle to rehumanize not only the traditionally oppressed other (Freire, 2009), but also rehumanizes the learning and development process for college students. Student affairs and leadership scholars have an opportunity to facilitate students' access to the very conversation centered on students. The findings in this research demonstrate students' ability to think and understand their

own development as agents in a global community. During my interviews with three of the participants, Grace, Sage, and Carson, all voiced a desire to know more about “how to be a good global citizen.” Further, as participants eloquently demonstrated through their global citizen journals, poems, and class essays in chapters four and five, students are capable of understanding their identity development and to employ a meta-cognitive approach to their experiences. Recognizing the level to which students can understand their own learning process space for educators to share with students the developmental outcomes we work toward so that students are true partners in their learning.

Recommendations for theory. As student development theorists continue to develop theory, they have a real opportunity to incorporate not only lessons learned from post-colonial theory, but also post-colonial critical approach to theory development. While literature surrounding social identities and integrative approaches to develop students in a U.S. context is useful, it stops short of fully developing a landscape for educators to work from. Contemporary college students engage with a global community everyday through the internet, their international student peers, immigrants to their home and educational communities. Providing theory responsive to the lived experience of contemporary college students is therefore essential to their individual as well as communal identities as global citizens.

Social Identity Theory

As I began building the course for this research, I started looking for social identity theories that could help support students’ understanding their identities in a global context as USians. I searched for literature based in empirical research that would help students negotiate their identities as USians while abroad. Instead, however, I found

an abundance of literature focused on helping educators develop students to explore their privileged and oppressed identities within the U.S. Additionally, drawing from experience in the various social justice retreats that I've helped to facilitate. One statement came up at each retreat: "the identities we are exploring are in a U.S. context only." As I furthered my reflection, I found myself wondering, "As theorists, do we not also have the responsibility to develop undergraduate students to understand their identity outside of the U.S.?"

Much of the focus in social identity theory is based on what is known in social justice education as the "Big 8 Dimensions of Social Identity" (Institute Social Justice, n.d.). Included in the "Big 8" social identities are ability, age, ethnicity, gender, race, religion, sexual orientation, and socio-economic status. Social identity theorists rightly contend that in order to move toward an equitable society, individuals in positions of unearned privilege must first recognize their privilege and secondly work to develop a solution. For instance, Johnson (2006) states,

We live in a society that attaches privilege to being white and male and heterosexual and nondisabled regardless of social class. If I don't see how that makes me part of the problem of privilege, I won't see myself as part of the solution. And if people in privileged groups don't include themselves in the solution, the default is to leave it to blacks and women and Asians, Latinos/as, Native Americans, lesbians, gay men, people with disabilities, and the lower and working classes to do it on their own. But these groups can't do it on their own because although they certainly aren't powerless to affect the conditions of their own lives, they do not have the power to singlehandedly do away with entrenched systems of privilege. If they could do that, there wouldn't be a problem in the first place.

I teach the Johnson (2006) text in my courses. I appreciate the way he explores issues of privilege from his own privileged perspective. However, after conducting this study, I find myself at odds with his use of the word "society" as it implies only U.S. society and

puts the U.S. at the center of the discussion. Further, Johnson (2006), like many other social identity theorists, relegates his discussion to the page almost as if there is a national boundary holding him there.

Theory around USian identity becomes critical for U.S. students who work to develop identities as global citizens. Referring back to chapters four and five, Carson was one of the participants most outspoken about wanting to learn about how to mitigate harm when she shows up in a global community. Like Carson, Gabrielle and Sage also discussed their wanting to understand the dynamics of being a USian in a way that does not perpetuate harm. For example, in chapter four, when exploring Carson's global citizen identity integration process, I quoted her statement from an interview. She said this about understanding her privileged and oppressed identities outside of the U.S.:

It's like we talk about identity, but when you think about it in a global context, it adds this whole...I mean it really does change, for me at least, it changes the scope because all of a sudden I feel like I know where I'm at in the world and then I really look at it from a whole view and I'm like, 'I don't know where I'm at.' Now I'm in a whole new place where I have to figure out what I bring. Now my oppressed identities are very different because maybe they are not as oppressed as maybe I thought they were in a global context, but in other instances, they still are, and even more so.

Thus, in light of student experiences such as this, the practice of only educating students around their social identities within the U.S. is shortsighted.

Recommendations for theory. Additional theory development around USian identity will provide students an opportunity to think about their experiences abroad through a critical lens and support their traversing a global community with intentionality and respect. Again, based on the outcomes of this research, incorporating post-colonial theoretical approaches to understanding the impact of USian identity for college students would help educators understand the process by which students come to incorporate

USian identities and the ways they intersect with other social identities. As educators work with college students to understand the impact of privilege, power, and oppression, recognizing USian identity and naming that identity will allow U.S. college students to become more aware of their privilege and be better equipped to address systems of privilege and oppression in a global context.

In this section, I addressed the implications and recommendations for student development theorists and identity theorists alike. Post-colonial theory provides a pathway for theorists working to develop scholarship that is responsive to students living in the 21st Century and also helps to address the fact that national boundaries are becoming increasingly irrelevant (Camacho, 2004, Gandhi, 1998). In order to ground practice in higher education in theoretical models, theorists must be willing to engage in research with the global community, rather than simply a national community, in mind. In the next major section of this chapter, I present implications and recommendations for leaders and educators in higher education to further the discussion of practice oriented approaches to global citizenship education.

Implications and Recommendations for Global Education

In the following section, I identify three main implications of this inquiry. First, I explore the impact of relying on study abroad and international education to serve as a primary mechanism for educating for global citizenship. Secondly, I identify the relationship between lesbian, gay, bisexual, and transgender (LGBT) identities and the practice and praxis of being a global citizen. Thirdly, I address the importance of inviting college students to the idea, practice, and way of being for a global citizen. Lastly, I address the implication and recommendations for post-colonial service-learning practice.

After addressing each significant implication, I provide a recommendation for educators and leaders in higher education so that they may continue to evolve and respond to the changing needs of contemporary college students.

Study Abroad and International Education

The first, and primary, implication for leaders and educators in higher education is that which surrounds the reliance on study abroad and international education (Hartman, 2008; Lewin, 2009; Stearns, 2009). The findings from this study support an abundance of scholarship (Gore, 2009; Hartman, 2008; Lewin, 2009; Stearns, 2009) that recognizes experiential education as a positive way for students to understand their role in a global community and to understand the lived histories and experiences different from their own. Throughout data collection and analysis, I continued to hear participants sharing that they would not have an identity as a global citizen had they not traveled to Yucatán. Thus, the students in this research benefited from the opportunities presented by university leaders and administrators who worked to invest resources to ensure participants had the opportunity to travel outside the U.S. And while the findings from this research along with the literature show significant impact of study abroad, the reality is that study abroad is only an option for some students (Salisbury et al., 2011)

Traditionally, civic education was grounded in the liberal arts disciplines as it was believed that through rigorous exploration students could develop habits of mind and character that would allow them to contribute meaningfully to the betterment of society (Colby et al., 2003). In contemporary higher education, as well as K-12 education, there is a strong emphasis placed on science, technology, engineering, and math disciplines, many times to the diminishment of traditional liberal arts (Colby et al., 2003). However,

as it relates to educating students for civics on a global stage, educators and leaders have relegated the task of educating for global citizenship to study abroad and international programs almost entirely (Sterns, 2009). As noted, this research contributes to a plethora of scholarship proving that study abroad is a strong mechanism for educating students across lines of difference and globalization. While this is certainly the case, as a result of this research, I also suggest that educators and leaders must find multiple ways to educate for global citizenship in addition to study abroad.

Recommendations for practice. International education brings with it tremendous opportunities while we work to educate for global citizenship. Increased opportunities to encourage international students to study with U.S. students allow for a stronger mix of diverse perspectives and voices within the classroom and on campuses. Additionally, establishing international partnerships at the institutional level serves as a model for importance and value of international and global partnerships. With increased numbers of international students on college campuses, we also have the opportunity to demonstrate to students how to displace the discourse and provide space to honor, value, and practice attentiveness to lived experiences outside of the U.S. Research that contributes to developing best practices in global education and is focused on illuminating the many spaces in which global education lives in both academic and service programs, will provide practitioners a common foundation and standard from which they can ground their programmatic practice.

Underrepresented College Students and Global Citizenship

A second point of importance is the opportunity to understand how students from underprivileged backgrounds experience study abroad. My co-professor and I specifically

marketed the trip to students who were part of TRIO programs, which serve traditionally underrepresented and underserved college students. As a result, we were able to coach, mentor, and support students who traditionally do not participate in study abroad experiences in a way that was responsive to their lived experiences. However, being that both my co-professor and I identified as White, there was a missed opportunity to create richness in shared experiences for students on our trip because of privilege we both inherently are afforded. As seen in chapter four, three of the five students in this research identify as People of Color. All three participants, Sage, Ricardo, and Gabrielle, remarked to varying degrees about how they experienced race while in Yucatán. And, as I referred to in their portraits, for all three participants, ethnicity and race played a significant role in how each participant came to develop an identity as a global citizen. In chapter two, I provided an excerpt from Salisbury et al. (2011) that read,

[M]inority students don't need to seek out cross-cultural experiences by traveling to another country because in most cases—especially students at majority white postsecondary institutions—they already interact across cultural differences every day (p. 143).

However, contrary to this line of reasoning, in working with participants who identified as People of Color in this research, I found that while their Yucatán experiences were different from those of White students, they also did not appear to have less meaningful experiences. Based on data from this research it appears that while participants who identify as People of Color do have cross-cultural experiences everyday in the U.S., they also have limited access 1) to negotiate privilege as it manifests as a USian; 2) identify, as we saw with Sage and Gabrielle, with communities who have similar historical experiences; and 3) contextualize their cross-cultural exchanges in a context outside of the U.S. which provided them a deeper scope by which they can identify in a global

context. Based on the stories of participants in this research, I feel there are significant opportunities to more fully explore the experiences of students who have been traditionally, systematically marginalized from the discussion and the experience of traveling abroad even by those who claim to advocate most for them.

A blind spot during course preparation was my neglect in recognizing the safety issues for students who identify on the LGBT spectrum. Both Carson and Ricardo were open about their queer and gay identities respectively, though both experienced this aspect of self differently in Yucatán. For instance, Ricardo emailed my co-professor and me two weeks before we left for Yucatán, asking about safety in being “out” while in México. Both my co-professor and I were surprised by Ricardo’s email, and I felt underprepared to help him navigate that space. As shared in Ricardo and Carson’s portraits, being gay or queer as a global citizen was a new way of experiencing their identities. While neither participant shared with me that he or she felt necessarily unsafe while abroad, as Carson shared, she didn’t feel fully able to be authentic either. Carson and Ricardo’s experiences as queer and gay global citizens bring an important issue to the forefront and one for which educators and leaders must be willing and able to help students prepare.

As I was preparing to recruit students into Expedition Yucatán in 2011, I had a conversation with a senior colleague, an administrator, who argued that students from low-income and underrepresented backgrounds didn’t have time to think about being global citizens because their needs were so abundant in the U.S. As a student from a so-called disadvantaged background myself, I disregarded her position and recruited students from underrepresented backgrounds anyway. Fortunately, two of the students

who actively participated in TRIO programs were in this research: Gabrielle and Ricardo. As indicated in their portraits, not only were they capable of developing identities as global citizens, the work to do so impacted and helped them make meaning and find strength in different parts of their lives. Thus, this research illuminates the fact that their backgrounds were not an impediment to their development as global citizens.

Recommendations for practice. Educators and leaders in higher education have a responsibility to work to provide the same opportunities for students who are underrepresented as they do for students who are overrepresented in higher education. In order to create those opportunities, educators and leaders can work to help find financial support for students who would like to study abroad, so that we can mitigate the systems of privilege currently in place that serve as the foundation for study abroad programming. Financial support does not, however, mean supporting students' getting further in debt, as was the case for Gabrielle and Ricardo, however. Financial support means identifying external funds awarded from within the institution based on need rather than merit, and on promise and potential rather than demonstrated leadership. Additionally, institutions can adopt short-term study abroad programs rather than those that last a full semester. This abbreviated trip would increase the likelihood that students who have time-intensive family responsibilities and jobs also have an opportunity to explore what it means to be global citizens outside of U.S. borders.

Lastly, educators and leaders working to enhance global education through global citizenship can do so by exploring issues of privilege and oppression as they impact individuals who identify on the LGBT spectrum. By partnering with offices dedicated to LGBT communities, educators and leaders can be more responsive to helping these

students traverse and negotiate critical aspects of their identities while abroad and within a general global context. For Ricardo and Carson, learning to understand their identities as global citizens while what appeared to be suppressing their identities as gay and queer could have inhibited their potential for growth and identification within a global community. Exploring fundamental LGBT issues from a global and post-colonial perspective allows straight and LGBT students to better understand the global landscape around issues most salient to the U.S. LGBT community.

Invitation to Global Citizenship

As reviewed in chapter two, Schattle (2009) identifies four primary pathways through which individuals become global citizens: immigration, engagement in political and social activism, educational programs, and professional opportunities. In some respects, the experiences of the participants in this study support Schattle's (2009) findings in that all of the participants in this study started their journey to global citizenship long before they were aware that global citizenship as a practice or praxis existed. However, without an explicit focus on developing an identity as a global citizen, participants in this research shared that they do not believe they would have come to identify as a responsibility and acting member of a global community.

Thus, a significant consequence of this inquiry for educators and leaders in higher education is to recognize that in not being deliberate in our work to educate global citizens, instead refer to their efforts as "global education" (Sterns, 2009), we unintentionally, but systematically, prevent students from benefiting from robust opportunities to understand their role in a global community and engage within that community responsibility with a sense of attentiveness. To underscore this point, as

explored in chapters four and five of this research and is supported in other studies on global citizenship (Hartman, 2008; McIntosh, 2005), students who are invited to become global citizens are better equipped to understand their potential for meaningfully engaging in a global community, and specifically work to integrate their global citizen identity into their larger identity narrative to ensure lasting global engagement.

Students are welcomed to the discussion surrounding global citizenship and the important aspects of being a global citizen when the vision of educating students to become global citizens is transparent and widely accepted. Inviting students to the discussion on global citizenship means educators and leaders in higher education must first have meaningful dialogue about global citizenship among themselves. Institutions of higher education can invest in the 21st Century student by encouraging the development of curriculum that addresses globalization, global community, and U.S. identity in the global context.

Perhaps one of the most salient implications of this research is the recognition of students' desire to be connected to the global community in a meaningful way. In Grace and Sage's portraits, we were able to see how clearly both participants enjoyed being involved in determining how they wanted to show up in a global community instead of having their presence, as USians, be determined for them. For Carson, her deep desire to understand her responsibility to a global community was meaningful because it provided an opportunity to be intentional with her behaviors both at home and abroad. All the participants in this research put words to the notion that by virtue of our humanness, we are all global citizens; however, the quality of citizenship within a global community is determined by the extent to which we have developed our identities as global citizens.

Recommendations for practice. Inviting students to the discussion surrounding global citizenship is a primary means for creating a space for students to develop identities as global citizens, and thereby identify as responsible members of the global community. Currently, developing an identity as a global citizen a student is not likely to happen without intentionality on the part of educators and leaders. In order to approach educating for global citizenship intentionally, educators and leaders in colleges and universities can begin with the end in mind. In developing vision, mission, and institutional goals, educators and leaders are encouraged to be overt in their desire to foster students who can meaningfully engage with and traverse a global community as global citizens (Sterns, 2009). Secondly, dedicated and innovative faculty are a “cornerstone” when working to develop and educate global citizens (Colby et al., 2003). By hiring faculty dedicated to innovation and the moral and civic development of undergraduate students, institutions can begin to shift their cultures. Likewise, by offering incentives and including global education elements as key indicators of tenure and promotion, institutions help faculty, especially young faculty understand priorities of the institution and inspire young faculty to be creative and innovated in both their pedagogy and scholarship (Colby et al., 2003).

Postcolonial Approach to Service-Learning

In my professional role as a Director for a Leadership Studies program, I am continually aware of the potential for positive impact found in service-learning. As I addressed in chapter five, opportunities to engage with communities and learn from real life experiences support transformation of students into impactful members of a global community (Hartman, 2008; Hendershot, 2010; Schattle, 2009). As the stories from

participants like Gabrielle, Sage, Carson, and Grace reveal, service-learning outside of the critical purview is confusing and disorienting for students. All four of these students perceived that our service-learning experience privileged Western European ways of knowing and approaches to community. Likewise, all four of the students recognized the opportunity to engage with the community in a more meaningful way.

As I touched on in chapters four and five, perhaps what I found most striking was the participants' frustration at teaching English to the children in Yunkú. For several participants, the idea of teaching English in a community where the Maya dialect was dying was difficult to understand. While my co-professor and I talked at length with the students about how we determined the service experience, students still felt uneasy about their role in the service project. Participants' concern over teaching English language to the children in Yunkú marks the deep concern they had for 'doing right by' community. Their reaction is a key indicator in recognizing the importance their work around global justice and social identities in a global context.

Recommendations for practice. In an experiential realm, the importance of a post-colonial approach is equally as important. Educators and leaders in higher education can provide deeply transformative experiences for students through service-learning by placing justice and reciprocity at the center of their work (Gandhi, 1998). In doing so, educators provide students with opportunities to understand several key elements of post-colonial reality. First, post-colonial service-learning provides space to find deep meaning in what has been called a "contact zone" (Camacho, 2004, p. 31). These spaces allow for exchange between historically privileged and historically marginalized populations. They also, drawing on findings from this research, provide space to de-essentialize racial

and ethnic identities, a crucial aspect of post-national and post-colonial practice (Ghandi, 2011). Secondly, in a similar vein, post-colonial service-learning provides space for students from the privileged U.S. to consider and adhere to the needs of a community as that community has requested. For example, in 2011, when my co-professor asked the women in Yunkú what they felt they needed for their children, they responded with the idea of their children learning English. Participants in this study who felt frustration around teaching English, felt uneasy, I interpret, as an attempt to honor the Yunkú community and value their native languages (Maya and Spanish). However, in a post-colonial service-learning context, learning to trust the community to determine its needs is a primary way to value and honor members of the community.

In this section, I have identified implications and recommendations as a result of the findings of this research: global education, underrepresented students in global citizenship, inviting students to become global citizens, and post-colonial approach to service-learning. Each area within this section is explored in an attempt to provide educators and leaders in higher education a more critical and fluid understanding of how they might interpret the findings in this research and implement changes on their campuses and in their programs. In the next major section of this chapter, I explore implications and recommendations for teaching global citizenship as they are revealed in the findings of this inquiry.

Implications and Recommendations for Teaching

There are two significant implications for teaching global citizenship that I present in this inquiry: 1) the notion of hybridity and 2) the value of inner knowing as pedagogy. As I shared in each portrait as well as during the thematic discussion in

chapter five, participants were “changed” as a result of their experience. This transformation was in relation to the relationships they built in Yunkú and with one another, the opportunities for transformation presented in class, and their willingness to *just be*.

Hybridity

Hybridity is a concept that represents the space in which identity rests on the border between two or more discrete locations relating to politics, linguistics, culture, and social norms (Gutiérrez, Baquedano-López, & Tejeda, 1999). A hybrid space or third space is the literal or metaphorical space between things that exists on multiple levels and often times is considered to be a space of tension between dominant and marginalized cultures or norms. Throughout this research, I have argued that global citizenship is neither a fully empowering nor a fully disempowering identity. Instead, I maintain that global citizenship exists in a third space, a hybrid space, where selves resist essentializing identifiers found in nationalistic experiences and discourses and yet work to recognize “the oppressed or marginalized selves of the First and Second world and civilisational [sic] allies in the battle against institutionalized suffering” (Nandy, 1983, p. 348).

Recommendations for teaching. Through a postcolonial theoretical perspective (Gandhi, 1998), it is imperative that college students are educated through meaningful experiences that allow them to connect with a global community in ways that elucidate the extent of colonizing powers. One way to ensure college students have access to this deep understanding is through experiential learning. Experiential learning provides space for students to create their own knowledge and wisdom (Tarrant, 2010) and thereby allows for the individual to decolonize their own learning experience. During our trip to

Yucatán, all of the participants in this study gained a deeper understanding of the impact of colonization. Additionally, in their dual role as USian and member of a global community, each student lived in an in-between or hybrid space where she/he was neither all of one or the other. Bhabha (1994) discusses the notion of hybridity as a way of being for the colonized individual. Thus, one's very existence is between socially constructed boundaries that would try to create discrete power roles. Results from this research demonstrate the importance of allowing students to exist in the hybrid space during their learning and identity development. Rather than working with students to overtly define how they know, who they are, and how they want to construct relationships with others (Baxter Magolda, 2001), there is value in providing space for students to simply experience ambiguity and endure uncertainty.

Holistic Learning as Pedagogy

Historically, in an effort to demonstrate rigor, college professors lean toward what educational scholar Laura Rendón (2009) calls an “outer landscape” (p. 7). The outer landscape is typically “associated with intellectualism, rationality, and objectivity” (p. 7). In focusing singularly on students’ outer landscape, classroom educators segregate the ways in which students learn and as well as their ability to develop trust in how they come to knowledge and wisdom. Because the research question in this course specifically addressed the way college students develop, integrate, and illuminate their identities as global citizens through their situated knowledge and wisdom, it was imperative that I develop a learning space where they would have the opportunity to value their intuition, personal histories, and become “sensitive observers” (Maslow, 1998, p. 82) to the world around them. During course work, I challenged students to decentralize Western ways of

knowing in their personal epistemologies. Through readings based on intuition, eastern, and indigenous ways of thoughts, I noticed students' willingness to hear stories presented in the community differently and be more open to fully embracing their conceived identity of global citizen.

As addressed in this research, college students' struggle to bring together the notion of being a U.S. citizen and a global citizen, which creates a dualism that impedes transformational learning (Freire, 2009; Hendershot, 2010; Mezirow, 1996). In research exploring global citizenship identity development, Hendershot (2010) relied heavily on the theoretical underpinnings of transformational learning as identified by Mezirow (1996) and focused specifically on how educators can work to create transformative environments for students developing into global citizens. Results from her study (2010), as well as the research I conducted, illustrate the most effective way to move students toward embracing identities as global citizens is to employ transformative learning techniques that focus on the integration of experience, critical reflection, and holistic learning.

Recommendations for teaching. Educating college students to be meaningful members of a global community by way of identifying as global citizens is an opportunity for educators who work predominately in the classroom to help shape a portion of the global population to become a generation of impactful leaders in a global community. The stories and experiences shared by the five participants in this study hold in them the potential for transferability to college classrooms across the U.S. All of the participants in this study identified and worked to name the transformation they experienced as part of their participation in Expedition Yucatán. The context in which

they were able to undergo this transformative experience was one in which an in-between (Rendón, 2009) or hybrid (Bhabha, 1994) space was honored and one in which traditional Western ways of knowing were decentralized (Rendón, 2009). Thus, as a result of the positive impact this learning milieu had on participants' in this study, I see a exciting opportunity for educators working to educate for global citizenship to embrace pedagogical practices that value intuitive awareness (Rendón 2009), deep transformational learning (Mezirow, 1996), and a deeper value for the lived experience (Freire, 2009) students bring with them to the class setting.

Conclusion

Throughout this research, I have explored the ways in which five college students from incredibly different backgrounds came to identify within a global community as global citizens. In chapter one, I explored the varied definitions of global citizenship and the ways it manifests within a global community. For this research, I situated the construct of global citizenship within a definition provided by McIntosh (2005) who wrote that global citizenship is “habits of mind, heart, and soul that have to do with working for and preserving a network of relationships and connections across lines of difference and distinctness, while keeping and deepening a sense of one’s own identity and integrity” (p. 23). Further, I stated the challenge in educating for global citizenship stems from focused research through an atomistic rather than holistic approach to learning and that our ability to understand the experience of global citizens is confined to students who study abroad, as institutions for higher education rely predominantly on study abroad for global experiences, and the students who typically study abroad are

middle-class white students. Thus, our ability to understand the phenomenon of identifying as a global citizen is inherently flawed.

In chapter two, I created a context, choosing relevant literature from several bodies of literature to frame this inquiry and illuminate the location of global citizenship in a public sphere as well as within higher education. First, I explored the history of global citizenship as it dates back to third century BCE stoicism; progressed through Kantian philosophy in the 19th Century. Second, moving away from reviewing literature from a purely philosophical domain, I explored scholarship on global citizenship as it is integrated with practice through institutions such as the United Nations, WTO, and the World Bank. Then, I shifted the focus from the history of global citizenship to the globalization of ethics and key documents that govern our global interactions and inaction. Next, I identified how we practice and educate for global citizenship. I shared the typology approach used to understand individuals and how they show up in the world. And lastly, I conducted an exhaustive review of the approaches we use in higher education to develop global citizens in the 21st Century. Thus, the framework in chapter two provided a interdisciplinary view of global citizenship and its practice.

Next, in chapter three, I provided in-depth account of the methodological approach I used in this study. I first framed my inquiry through a post-colonial theoretical lens, which I then folded under the larger transformative research paradigm. I explained the value of using portraiture methodology as a way to better understand the holistic experience of college students who are working to develop their identities as global citizens. I shared that participants in this study would be part of a course called “Global Systems” and that students would travel on a 13-day international service-learning trip to

Yucatán, México, where they would engage with community at multiple levels. Through interviews, class assignments, and my observation, I learned the stories and experiences of the participants in this study so that I could share them through narrative portraits in chapter four.

The portraits of the participants in this study provided a rich, thick account of both participants' uniqueness and shared experiences. In Grace's portrait, she shared that global citizenship for her is based in her spirituality, her authentic selfhood, her willingness to "break down walls," and authentic self-hood. Sage shared that her way of being as a global citizen is bound in her ability to "reinvent herself" by developing a deeper awareness of the world around her, her commitment to social justice on a global scale, and the importance of service and building genuine relationships with communities. Ricardo demonstrated that through connections to and with the world and being open to new experiences, global citizenship is attainable for anyone as long as she/he has a willing heart. In Carson's portrait, she shared that negotiating privilege and oppression in a global context is critical to global citizenship and that moral grounding established in the notion of responsibility can be a guiding principal. Lastly, in Gabrielle's portrait, she shared a deeper aspect of global citizenship where she revealed the tension within her identity as an "African-United Statesian," her experiences as a USian, and the importance of looking to the future to make positive change. Moreover, by virtue of participants in this research sharing their stories, they paved the way for college students to understand the unique, yet collective path to global citizenship.

In chapter five, I provided a thematic discussion of the portraits I presented in chapter four. The themes I identified advance the scholarship on global citizenship

among college students in that it critically examine the experiences of the participants in this research. The first theme I identified was the re-writing of personal narratives. All five participants in this study underwent a reconstruction of their own story in order to integrate their global citizen identity. Next, I identified the notion of attentiveness—the ability an individual has to engage fully in both mind and heart in the inner experiences one undergoes as a global citizen while also recognizing and thoughtfully considering the historical and contemporary events experienced by others—as a shared experience among Grace, Sage, Ricardo, Carson, and Gabrielle. Lastly, I explored the shared experience of transformation among the participants in this study. As a result of participants' willingness to share their transformative experiences, scholars now know that college students must be willing to transform in order to be meaningful, active members of a global community.

In this final chapter, I addressed implications and recommendations for higher education and student affairs theorists, educators and leaders in colleges and universities, and for educators in the classroom. I discussed the tension between the findings in this research and our current practices as they relate to global education and study abroad, focused intentionally around global citizenship at the institutional level and the impact of providing meaningful educative experiences for traditionally underrepresented students. Moreover, I encouraged classroom educators and teachers to create space for the discussion on global citizenship and to take risks when developing a space conducive for student transformation and holistic learning.

Stepping Back Through the Looking-Glass

When I decided to explore the ways in which college students develop, interrelate, and illuminate their global citizen identities, I did so with the understanding that I would walk through the looking glass of my own identity as a global citizen, as well as the identity of each person I encountered in a global community, and find new understandings. What I did not realize upon beginning this journey is how differently my eyes would see the world afterward. Embracing, developing, and integrating an identity as a global citizen is more than adding a label to one's self. It is a way of being that requires courage and patience as we re-write our stories to include the histories and experiences of others that we have intentionally or unintentionally impacted. It requires attentiveness to the lived realities of our fellow members in a global community and a commitment on our part to find space not only in our mind to see the world with clear eyes, but also with our heart so we can develop the conviction required to share what we have learned with others. And, lastly, it requires us to commit to transformation as a perpetual state of being.

Too often in higher education, we bind ourselves to notions that no longer serve our purposes. Our institutions are not training grounds, where we simply provide students with the skills needed to traverse a global community. Instead, our institutions are spaces where we should provide students with the necessary engaged knowledge, understanding, and intuitive awareness by which they can meaningfully contribute to making the crucial changes needed to develop and heal a sustainable global community.

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APPENDIX A
UNSTRUCTURED CONVERSATION GUIDE

Conversation Guide I

1. Tell me about yourself and where you are currently at in your life.
2. What are the most significant aspects of your life right now?
3. Who are the most important people in your life?
4. If there was a thesis to your life story so far, what might it sound like?
5. Tell me about the first time you encountered the notion of global citizenship.
6. Explain the context/setting.
7. Do you remember what you first thought about the idea?
8. Were there people/things you automatically associated with the idea?
9. Do you remember if it elicited an emotional response?
10. Do you think of yourself as a global citizen?
11. What makes you feel that way?
12. Do others think of you this way?
13. How do you communicate this part of yourself with people close to you?
14. How do you communicate this part of yourself with people who you think of as acquaintances?
15. We talked about global citizenship a lot over the last three months. Can you tell me what it means to you to be a global citizen.
16. How is that different from being a “global community member?”
17. Looking back, where do you think your journey towards global citizenship started?
18. Tell me about when you realized, or maybe could articulate, that you were a global citizen.
19. What is the hardest part about being a global citizen for most people?
20. What makes a good global citizen?
21. What is the most frustrating aspect of global citizenship?
22. Are there things that don’t make sense or resonate for you?
23. What kind of tension comes up when you think of *yourself* as a global citizen?
24. How do your friends feel about it?
25. Your family?
26. Talk to me about your social identities. Where do your race, ethnicity, social class, gender, sexual orientation, religious affiliation, intersect with your global citizen identity?
27. Is it important to think about social identity when we think about global citizenship?
28. Talk to me about the role privilege plays in global citizenship.
29. Can people empower themselves as global citizens?
30. How do you see yourself being empowered through your marginalized identities as a global citizen? Oppressed?
31. If you were an ideal global citizen, what would you look like?
32. Tell me about how you would like others to see you in terms of being a global citizen?
33. I’d like to think about symbolism of global citizenship and what that looks like as it is unique to you. Can you identify a symbol, analogy, or metaphor for what global citizenship means for you?
34. Are there questions I didn’t ask you but are important to how you see yourself as a global citizen?

Conversation Guide II

1. Is there anything that came up for you about this topic since we last met?
2. Sometimes when I participate in a study I end up talking to my friends about it. Did you talk with anyone about our interview? If so, what did that feel like?
3. After taking some time to think about our conversation from last time, are there things you'd like to say more about?
4. Tell me about the assignments you chose to discuss with me today.
5. Appropriate follow-up questions.
6. What do you see as the similarities and differences between these two assignments?
7. What made you choose these two assignments to help me understand your experience as a global citizen?
8. Do you remember what you were thinking about or feeling before you started your work? How did you feel when you were finished?

APPENDIX B
INFORMED CONSENT A

UNIVERSITY of NORTHERN COLORADO

CONSENT FOR HUMAN PARTICIPANTS IN RESEARCH

Project Title: INTO THE LOOKING-GLASS: AN EXPLORATION OF UNDERGRADUATE STUDENTS INTEGRATING AND ILLUMINATING THEIR LOCAL WISDOM AND EXPERIENCES AS GLOBAL CITIZENS

Researcher: Sarah J. Wycaver, Ph.D. (Cand.)
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Research Advisor: Katrina Rodriguez, Ph.D. Katrina.rodriguez@unco.edu

I would like to invite you to participate in a research project I am working on for my doctoral dissertation in which I am exploring the way undergraduate college students develop, integrate and illuminate their knowledge and wisdom as global citizens. I feel the stories and experiences of undergraduate college students will allow me to inform educators on the unique experiences of undergraduate college students, and eventually impact the way we educate for global competency and understanding in higher education.

The first phase of the research project will take place while we are in Yucatán. During our 13-day trip, I will keep a researcher journal of students' experiences, as well as my shared experiences with you and your classmates. This information will help me to better understand the phenomenon of integrating local wisdom into contemplative global citizenship. Then, in the fall semester, I will use my researcher journal and field notes from our trip as data that will be analyzed and published in my doctoral dissertation.

The second form of data I would like to collect from you is your course assignments. These documents and creative representations will add dimension to your experiences and stories from an "in the moment" perspective. If you choose to participate in this phase of this research I will not collect your assignments or review your discussion board and blog posts for data purposes until August 2012.

I will email you in August 2012, after the class is over, to seek additional permission to include your stories and experiences in the final dissertation. Your name will not appear in any report of this research or presentation of this research. If I do share your stories in the final dissertation or presentation after this point, you will be asked to choose a pseudonym so your whole identity can remain intact throughout the study while making a strong effort to keep your identity as confidential as possible.

Digital files containing my field notes and research journal will be archived on a secure shared repository called “dropbox.” Paper documents submitted to me will be kept in a locked cabinet in my home office. Unless you grant your permission, these files will not be publicly accessible. These files will be available for review and analysis by me, as the primary researcher.

It is likely that you will benefit from being a member in this study as our informal discussion surrounding global citizenship may lead to new discovers regarding self. While it is not possible to identify all of the potential risks in research procedures, I have taken reasonable precautions to minimize any known and potential risks. Participating in this study should not pose any serious risk to you. You may experience some emotional discomfort as a result of thinking about your social identities and how they interplay with the experience of global citizenship. If you experience emotional discomfort and would like assistance negotiating that space, please contact the University Counseling Center at 970-351-2496, Cassidy Hall.

Participation is voluntary. You may decide not to participate in this study and if you begin participation you may still decide to stop and withdraw at any time. Your decision to participate will be respected and you will not experience negative or positive impact to your grade or treatment in MIND 295-940.

Having read the above and having had an opportunity to ask any questions, please sign below if you would like to participate in this research. A copy of this form will be given to you to retain for future reference. If you have any concerns about your selection or treatment as a research participant, please contact the Office of Sponsored Programs, 25 Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-2161.

Before you decide to accept this invitation to take part in this study, please ask any questions that come to mind now.

Participant Signature Date

Participant Printed Name

Researcher’s Signature Date

APPENDIX C
INFORMED CONSENT B

UNIVERSITY of NORTHERN COLORADO

CONSENT FOR HUMAN PARTICIPANTS IN RESEARCH

Project Title: INTO THE LOOKING-GLASS: AN EXPLORATION OF UNDERGRADUATE STUDENTS INTEGRATING AND ILLUMINATING THEIR LOCAL WISDOM AND EXPERIENCES AS GLOBAL CITIZENS

Researcher: Sarah J. Wycaver, Ph.D. (Cand.)
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Research Advisor: Katrina Rodriguez, Ph.D. Katrina.rodriguez@unco.edu

I am inviting you to participate in the second phase of a research project where I am exploring the ways undergraduate college students develop, integrate and illuminate their knowledge and wisdom as global citizens. During the first phase of this study you consented to my including your stories and experiences my researcher journal and field notes. Now, the second phase of this study, includes one additional form of data collection: two in-depth conversations regarding global citizenship

I will ask you to participate in two in-depth conversations with me about global citizenship. I will record our conversations and transcribe them afterward. I do not anticipate that it will take longer than 2 hours for each conversation. This means, I will talk about global citizenship with you for about a total of four hours. During our first conversation I will ask you to share your stories with me about your history, your family, your social identities, and how you make meaning as a global citizen. During our second conversation, I will ask you to clarify points from our first meeting and ask you to share with me a few of the meaningful assignments you completed in MIND 295.

In order to be sure I understand your experiences correctly, I will share my findings with you as I move through the research project. The total active time you spend participating in this research should not exceed 6 hours.

Your name will not appear in any report or presentation of this research. You will be asked to choose a pseudonym so your whole identity can remain intact throughout the study while also working to keep your identity as confidential as possible. Digital files containing my field notes of observation will be archived on a secure shared repository called "dropbox." Paper documents submitted to me will be kept in a locked cabinet in my home office. Unless you grant your permission, these files will not be publicly accessible. These files will be available for review and analysis by me, as the primary researcher.

You are likely to benefit from participating in this study through gaining deeper insight to who you are as a global citizen. While it is not possible to identify all of the potential risks in research procedures, we have taken reasonable precautions to minimize any known and potential risks. Participating in this study should not pose any serious risk to you. You may experience some emotional discomfort as a result of thinking about the questions posed during your interviews as they relate to your own identity and your social location. If you experience emotional discomfort and would like assistance in negotiating that space, please contact the University Counseling Center at 970-351-2496, Cassidy Hall.

Participation is voluntary. You can withdraw from this study at any time. Your decision will be respected and will not result in a loss of benefits to which you are otherwise entitled. Having read the above and having had an opportunity to ask any questions, please sign below if you would like to participate in this research. A copy of this form will be given to you to retain for future reference. If you have any concerns about your selection or treatment as a research participant, please contact the Office of Sponsored Programs, 25 Kepner Hall, University of Northern Colorado Greeley, CO 80639; 970-351-2161.

Before you decide to accept this invitation to take part in this study, please ask any questions that come to mind now.

Participant Signature Date

Participant Printed Name

Researcher's Signature Date

APPENDIX D
COURSE ASSIGNMENTS

I. Blackboard Discussion Posts

- a. The instructor will post a total of 5 questions/discussion prompts during the semester (see Course Schedule) to the Discussion Board. In addition to the 5 discussion posts students are required to submit, they are also required to respond to one of the other post from a member of our learning community.
- b. Discussion posts should be thoughtful and draw heavily from the readings, as well as illuminate the wisdom students have gained through their experiences. One way students might structure discussion posts is to ensure that the first paragraph be substantiated by the reading for that week, while the second paragraph can be supported by your lived experience.
- c. Discussion posts are due by Thursday at midnight and your response posts are due by Friday at midnight. Discussion posts should be 200-400 words and your response post 100-150 words. Each discussion post/response is worth 5 points. *If the either the response or the post is missing students will receive a zero for that discussion assignment.*

II. International Service-learning Participation

- a. We will discuss the full scope of the ISL participation in while we are in the Yucatán. However, in order to prepare yourself for the experience you will have in Yucatán, México, we can share with you that the ISL portion of the course will take place in Yunkú only. Our expectations for students are:
 - i. You attend all ISL meetings and events
 - ii. You engage in a thoughtful and meaningful way to the best of your ability
 - iii. You don't take yourself too seriously (have fun)!
 - iv. You step out of your comfort zone and learn from the community with which you are working.

III. Global Citizenship and Leadership Portfolio:

The global citizenship portfolio is a document designed to allow students to see their learning development, as well as create a comprehensive document that informs who they are as global citizens. Each assignment in the portfolio has a due date on the course schedule. Students are required to submit their assignments on the due dates to receive feedback about how they can further enhance their work. Once students receive feedback, they are encouraged to make changes and edit their assignments. At the end of the course, students will submit their final portfolio for a grade. **Note, students will NOT receive a grade upon their submission at the due date, but rather feedback on any portfolio assignment before the final week of class. You will earn a grade on the entire portfolio.*

Your portfolio can be in any form you choose. For instance, you may decide creating a website is the best medium for your portfolio. Here you would make sure all assignments are on the website. We are truly open to most anything you are

interested in. Likewise, your portfolio may be a PDF document or PPT. Please see portfolio requirements below.

Requirements:

- Must include all “portfolio assignments” (i.e. Where I am From Poem, Social Identity Essay, Global Ethics Essay, Human Rights Essay, Learning From Another’s Story Interview series, Contemplative Global Citizenship Photo Journal, Global Citizen Self-Portrait).
- Must have a title
- Must have a table of contents if in “notebook” (i.e. word document/PDF) form.
- Must have at least a one page explanation for each entry if the entry is not in written form (example: if you choose to do a graphic novel for the interview series, please be sure to provide a one page summary of the graphic novel explaining why you chose this medium and the value of graphic novel form).
- Must be well thought out and executed.

a. Where I am From Poem

- i. The purpose of this assignment is to provide you with an opportunity to tell your story in a safe environment, looking partially at how “place” influences identity and culture. Based on the Borrego reading, write a “Where I am From” poem or piece of pros. Be sure to emphasize what it means to be where you are from. Explore the unique details of your own story, perspective, and life. There is a template in “Week 1” folder to assist you as you write your poem. Also, please see my example in the same folder. This piece should be no longer than 1-3 pages double-spaced.

b. Essay: Social Identity

- i. This essay is an exploration of who you see yourself to be in the social categories identified in the Johnson (2006) text. In part one, please address how you identify in the following categories: categories Age, Ethnicity/Race, Spirituality/Religion, Sexuality, Socioeconomic status/Class, Gender, Nationality. You are encouraged to include other identities that feel salient for you (i.e. student, sister, father, athlete, etc.). For each area you identify, please share one story that exemplifies this identity for you. Write about how you came to be the person you are, or the ways in which your personal history has shaped your identity.
- ii. The second half of the essay is you will explore your national identity. Please explore your how you see yourself as a “Usian” (a person from the U.S.). For instance, what does being an USian mean to you? What do you think it means to others? What role has the US traditionally played in the larger global context?—Has said role been positive/negative? What privileges do you have as an American in the US (i.e. what types of benefits have you experienced but didn’t earn based on your identity as an American in the US)? In what ways do you think this privilege might oppress others while you are abroad?

- iii. This assignment should be no longer than 5 pages excluding references and cover page. All assignments must conform to a standard essay format: An introduction (1-3 paragraphs) which presents the subject you are addressing with your essay and how you will address it. The introduction should include a thesis and map statement, a body that develops your thesis and follows your map statement, and a conclusion. Writing Style: Double-spaced, 12pt Times New Roman font, with 1” margins, with a cover page, include a references page and in-text citations as needed. *This is standard APA format.*

c. Essay: Global Ethics

- i. Oftentimes we think of individuals as having an ethical core. For many of us, we want to inherently believe that this ethical core is the same for everyone. In this essay please demonstrate your understanding of the globalization of ethics as explored by Kymlicka (2007), Hutchings (2007). One way you can demonstrate your understanding of these readings by providing the following:
 - 1. Provide a brief summary of the Kymlicka (2007) chapter on the globalization of ethics (*only summarize pages 1-9*). Be sure to identify the thesis of the chapter and the purpose for having a discussion surrounding the globalization of ethics.
 - 2. Hutchings (2007) explores three different ethical traditions within a feminist discourse. Please identify the major points within each ethical tradition as it relates to a promoting/supporting/challenging a global moral code.
 - 3. Critically reflect on your thoughts regarding a global ethic as it relates to global citizenship. Should there be a global ethic? What points does Hutchings address that support or challenge your viewpoint? If the global community does work toward a global ethic, who should be involved in determining what that ethical standard is?
- ii. This assignment should be no less than 3 pages and longer than 5 pages excluding references and cover page. Please cite and support your work.
- iii. All assignments must conform to a standard essay format: An introduction (1-3 paragraphs), which presents the subject you are addressing with your essay and how you will address it. The introduction should include a thesis and map statement, a body that develops your thesis and follows your map statement, and a conclusion. Writing Style: Double-spaced, 12pt Times New Roman font, with 1” margins, with a cover page, include a references page and in-text citations as needed. *This is standard APA format.*

d. Learning From Another’s Story Interview Series:

- i. Scholars and practitioners working with indigenous communities argue that promoting indigenous knowing and ways of knowing is essential to the decolonization process (Simpson, 2002). In effort to challenge dominant ways of teaching and learning (Simpson, 2002),

students in this course will conduct an interview series called *Learning From Another's Story*. Here students will be asked to choose a member from their family, a community member in Yunkú, and a member of the larger global society to learn from. By soliciting stories, students will embrace ways of knowing which are traditionally underprivileged in higher education and gain a deeper understanding of the value in storytelling. For each of the three interviews, students will be asked to tell the story of the one they learned from and then share what it is exactly that they learned. *Students can present their stories through a video project, essay or narrative writing, graphic novel, or any other creative means they choose.*

1. Family Interview

- a. Choose a family member who has a strong influence on the way you see the world. You may need to reflect back on your Where I Am From poem and Social Identity essay if you aren't sure who to choose. Once you have decided on the person from your family, think about the Palmer (2000) reading. What does it mean to "let your life speak?" What lessons do we learn through listening to our inner voice? What does it mean to learn through story telling? What do you want to learn from this family member?
- b. Once you have ruminated on these questions, you are ready to begin thinking of the conversation points for your interview. Because this is your journey, as an instructor, I am not in a position to determine what *you* want to know. However, this is a college course, so I will do my best to provide direction. Remember, the purpose of this interview series is to become more comfortable learning from another's story. When we can learn from others through storytelling, we start to open our minds to what is around us. Understanding global systems and your role within them as a global citizen requires that you hone your skills of listening and learning from the experience of others.
- c. When you are thinking about interview questions think about what we are learning. So far we have covered the unique place we come from, the way we "show up" in a global community through our social identities, and we have begun to explore what it means to be a USian and a global citizen. Likewise, Gerzon (2010) asked us to identify our worldviews and to "unlearn our distortions" of the world. This interview is a space to do just that. Below are some sample conversation points for the interview with your family member:

- i. Tell me a story from your childhood that you think influenced who you are today.
 - ii. Share with me the ways you feel you are connected to a global world?
 - iii. Tell me a story about how you practice citizenship.
 - iv. Are there stories from your life that impact the way you do citizenship?
 - v. When you think of globalization, what are the things you think about?
 - vi. Tell me about how you are connected to a global community?
- d. During your interview try to stay engaged and listen. You can take notes if you feel you need to, but try to stay as present as you can in the conversation. Watch for facial expressions, hand gestures, voice inflection. Remember, you are learning from the story, not just gathering information.
- e. Once the interview is finished, find a quiet place to write down as much as you can remember from your time with your family member during the interview. For your submission, you can choose to present this story any way you would like to (i.e. video project, essay or narrative writing, graphic novel, or any other creative means) but be sure to share their thoughts as well as sharing what you learned from them about being a citizen in a global community.

2. Yunkú Interview

- a. TBA in Yucatan.

3. Domestic Community Interview

- a. TBA.

e. Contemplative Global Citizenship (CGC) Photo Journal.

- i. The Center for Contemplative Mind in Society (2000-2011) defines contemplative practice as, “practices quiet the mind in order to cultivate a personal capacity for deep concentration and insight” (contemplativemind.org, para. 1). One way to engage in contemplative practice is to participate in activities that require “single-minded concentration” (2000-2011, para. 1). This may be attained through activities such as activist practices (community work, volunteering, and bearing witness), creative process practices (photography, music, writing, and art), and relational practices (dialogue and storytelling).
- ii. For this assignment, you are being asked to be contemplative in the practice as global citizens. To help you focus your intention, create a *Contemplative Global Citizenship Photo Journal* where you will

document your feelings, thoughts, inspirations, and intuitions while participating as global citizens. You will start their contemplative practice journal once they leave for Yucatán and will continue with this assignment through the end of the semester.

- iii. There will be a total of 17 CGC Photo Journal entries (1 for every day we are abroad and For each photo journal entry you are asked to take time by yourself to contemplate your environment, your mind and heart, your thought and actions, and your overall sense of being.

f. Essay Human Rights

- i. This essay will be broken down into three parts to help you explore the ideas put forth by Kant and the impact he had on the creation of the Universal Declaration of Human Rights. For part one, discuss the connection between Kant's ideals and the creation of the UDHR document. Be sure to include the document's significance in a global context.
- ii. For part two, read through the Universal Declaration of Human Rights (UDHR) Appendix A, B, C & D. Then choose one of the others: E-Universal Islamic Declaration of Human Rights, F-Cairo Declaration on Human Rights in Islam, G-The Bangkok Declaration, or H-Asian Human Rights Charter, to compare and contrast. Focus on explaining: why are there other cultural specific documents? What is the difference between the Universal version and the cultural version? What impact does state have on the Human Rights of their people? Why are these cultures the only ones to have specific state versions?
- iii. The final part should focus on your understanding of the UDHR and its relevance to you personally. For instance, are there any rights listed on the main document that the other versions do not have, and which you are privileged to? Are there any basic human rights not listed that you feel everyone should have? How has seeing the different versions changed your perspective, about your rights? About other's rights? About global rights?
- iv. This assignment should be no longer than 5 pages excluding references and cover page. All assignments must conform to a standard essay format: An introduction (1-3 paragraphs) which presents the subject you are addressing with your essay and how you will address it. The introduction should include a thesis and map statement, a body that develops your thesis and follows your map statement, and a conclusion. Writing Style: Double-spaced, 12pt Times New Roman font, with 1" margins, with a cover page, include a references page and in-text citations as needed. *This is standard APA format.*

g. Global Citizen Self-Portrait.

- i. Based on an activity designed in the National Gallery of Art, Washington D.C., (2012) students will complete a capstone assignment for the course called a *Global Citizen Self-Portrait*. Here,

students will ponder and attempt to answer the questions: What are the distinctive things that make me a global citizen? How do I want people to see me as a global citizen? How can I express my many different sides? How can I reinvent my global citizen self for various purposes or times in my life? How am I changing from day to day or year to year as I integrate my global citizen self? What kind of global citizen do I want to become? Deviating from the original assignment, student will not be required to paint their self-portrait. Instead, they can use any medium that feels most comfortable for authentic expression. Some examples might include: video, poetry, music, 3-D objects/boxes/collogues, or a website.